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HISTORY OF

NEW ZEALAND

BY
EDWARD W. BURNETT

WELLINGTON

McKEE & CO., PUBLISHERS.

1900.

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THE
HISTORY OF METHODISM

. . . IN . . .

NEW ZEALAND.

1362



BY THE
REV. WILLIAM MORLEY, D.D.,

Connexional Secretary of the Wesleyan Methodist Church in
New Zealand, and Ex-President of the General Conference of
the Australasian Wesleyan Methodist Church.

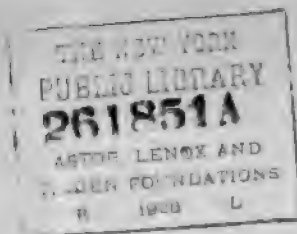


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PREFACE.

THE facts contained in this History have been the accumulation of many years. When I arrived in the Colony, most of the early Missionaries were still living. I have also had the opportunity of reading the early Methodist Magazines, which, for the first twenty-five years of the Mission, contain full reports and letters. From these, and the personal recitals of the Missionaries I have known, the narratives and incidents given in connection with the Maori Mission have been selected. In 1881, the late Rev. T. Buddle and myself were appointed by the General Conference to collect information respecting the History of the Church in New Zealand. On Mr. Buddle's decease, the Rev. R. Bavin took his place, and when Mr. Bavin was removed to Sydney, the Rev. H. Bull was appointed. In reply to circulars sent to all the Ministers and English Circuits by this Committee in 1886, many interesting items were obtained and noted, and various letters, documents, and extracts from official records furnished. These have been freely placed at my disposal. On arrangements being made for the publication of this volume, I again appealed to Ministers and Office-bearers for further data. To this there was a very generous response, and from all parts of the Colony I have received contributions. Having also resided in each of the four chief cities, I became acquainted with many of the early Church Members, and examined the early Minute Books. During the past twenty-five years I have been called upon frequently to travel through the whole Colony, and thus obtained a personal knowledge of almost every congregation. The Rev. H. Bull, who has a large store of memoranda most methodically arranged, has rendered specially valuable assistance.

The task of collating the different documents and letters, particularly those relating to early days, has been arduous, but the greatest care has been taken to secure accuracy.

For the illustrations in the Maori Section, I am indebted to the excellent photographs of Messrs. J. Martin, Auckland; Wheeler & Son, Christchurch; Burton Bros., Dunedin; and some others. I am also under special obligation to Mr. C. Ewen, Wellington, for permission freely given to copy Engravings and Paintings from those scarce books "Angas's New Zealanders" and "Wakefield's History." A few engravings were also supplied by the Wesleyan Mission House, London. The views of European Churches, and portraits of past and present Office-bearers and Members, have been obtained by the ready co-operation of my ministerial brethren and hosts of friends. To one and all I tender my hearty acknowledgements.

WM. MORLEY.

CHRISTCHURCH,

2ND AUGUST, 1900.

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FOREIGN MISSION HEROES.



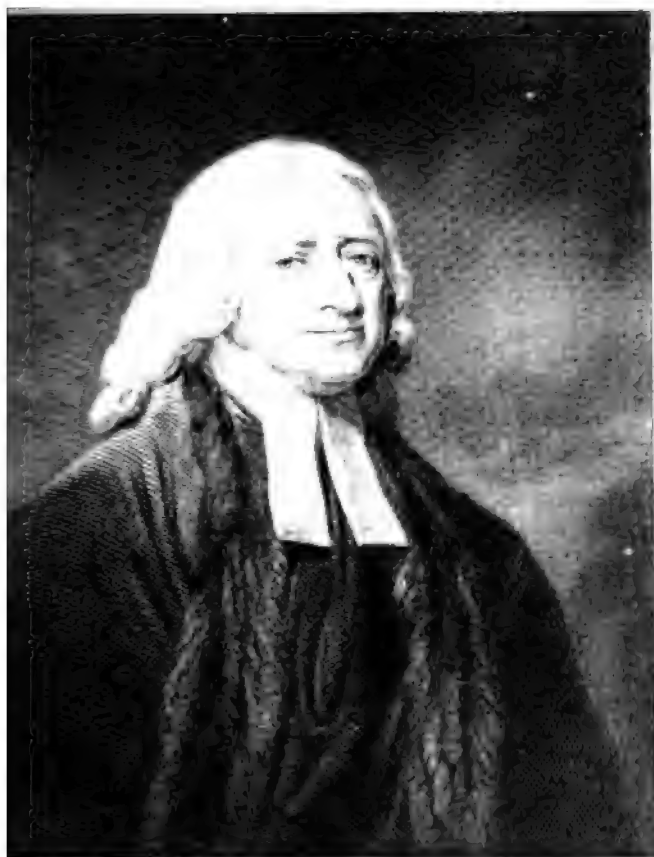
MRS. W. FLETCHER AND THE LATE REV. W. FLETCHER, FIJI.



“The Origin and Growth”

of the

Methodist Church.



**John Wesley,
Founder of the Methodist Church.**



METHODISM is one of the youngest in the sisterhood of the Protestant Churches. Its formal organisation began less than a hundred and sixty years since. But its progress has been so rapid, and its extension so wide, that it is now one of the most important factors in the world's evangelisation. Among the English-speaking peoples its growth has been phenomenal. Its Foreign Missions are extensive and successful. Its sanctuaries are to be found in every land, and its preachers proclaim the Gospel in many languages and dialects. At first an Evangelistic movement only, it has now been for three generations a well-organised Church, with a definite theology, and a distinctive polity. A brief sketch of its inception, principles, and development may therefore fitly precede the sketch of its history in the colony of New Zealand.

Moral Lethargy and Death.

At the beginning of the last century the state of England, morally and religiously, was exceedingly deplorable. There was, it is true, the State Church, with its parish priest in every town and village. It had an excellently-arranged



From an early portrait.

Mrs. Susanna Wesley.

economy and large revenues. The stipends of its ministers were chiefly derived from tithes legally chargeable. From the Reformation time onward, there had been in the ranks of its ministers eminent scholars and able theologians. But it had now lost its hold upon the people. A dry and formal morality was the staple of the sermons, and the lives of many of the clergy did not commend their message. Dissent also was lacking in spiritual power. The Act of Toleration had secured for its preachers and congregations civil rights and religious freedom. In many of the larger towns and cities substantial chapels had been erected. Their ministers were learned and amiable. But their carefully read discourses did not attract the masses, nor did they greatly move those who did attend the services. Worse than this, some of the preachers had departed from the faith, and openly preached Arianism. That these statements are not exaggerated might be proved by quotations both from general writers and those acquainted with the inner history of the Churches. From a large number

of testimonies, two or three only are selected. Southey, the Poet Laureate, and an attached member of the Church of England, declares :—"There never was less religious feeling, either within the Establishment or without, than when Wesley blew his trumpet and awakened those that slept." Bishop Burnett, referring to the candidates for ordination, says :—"The much greater part of those who come to be ordained are ignorant to a degree not to be apprehended by those who are not obliged to know it. The easiest part of knowledge is that to which they are the greatest strangers : I mean, the plainest part of the Scriptures, which they say, in excuse for their ignorance, that their tutors in the University never mention the reading of to them ; so that they can give no account, or at least a very imperfect one, of the contents even of the Gospels. Those who have read some few books, yet seem never to have read the Scriptures. Many cannot give a tolerable account even of the Catechism itself, how short and plain soever." In equally strong and plain language he describes the ignorance and incapacity of those who were already in orders. Nor were the Nonconformists less blameworthy, though their declension took another form. Dr John Guise avers that "All that is restrictively Christian, or that is peculiar to Christ, everything concerning Him, that has not its apparent foundation in natural light, is waived, banished, or despised." Dr Isaac Watts speaks of "the decay of vital religion ;" and Isaac Taylor says : "Nonconformity seemed likely to be found nowhere but in books." "Like priest, like people." When the fountains of knowledge were polluted, and the very teachers of religion had lost their hold of vital truth, it is no wonder that flagrant and open wickedness prevailed.



The Mother of the Wesleys, in old age.



The Church Home of the first Methodist Congregation in London, A.D. 1740.

Archbishop Secker, in a charge to the clergy in 1738, affirmed that there was "such dissoluteness and contempt of principle in the higher part of the world, and such profligate intemperance and fearlessness of committing crimes in the lower, as must, if this torrent of iniquity stop not, become absolutely fatal." Illustrations of these statements might be multiplied. One writer states: "Gin drinking had spread like an epidemic. Every sixth house in London was a grog shop. The London doctors in 1750 stated that there were 14,000 cases of illness directly attributable to the mania for gin drinking." Another declares that "The country was an apt imitator of the vices of the town. There the squire, having by idleness or bad company forgotten the little learning he acquired at college, too often devoted himself to drunkenness and debauchery; while the common people were ignorant, superstitious, brutal, and bad behaved. Smuggling was enormous, and in the County of Suffolk alone 4,500 horses were employed in carrying merchandise of a contraband character." Thus the laws of both God and man were grossly violated.

Wesley's Home and Ancestry.

An Evangelical Revival was evidently needed. God's instrument for bringing about such a Revival was also being prepared. John Wesley—under God the Founder of Methodism—was born in Epworth Parsonage on June

17, 1703. Three potent influences moulded his character and determined his course of life. Heredity, home training, and education all had part in fitting him for his life-task. His father came of a family of ministers, and was himself a patient student, a man of considerable erudition, and of tireless diligence. A notable exception in these respects to the clergy Bishop Burnett describes, he was also a faithful parish minister. His wife, Susanna, also descended from a ministerial family, was sprightly, intelligent, of great force of character, and wonderfully methodic. She was well read in theology, was of deep piety, and had her own views, which were tenaciously held and clearly expressed. If John Wesley is rightly designated "The Father of Methodism," this brave and accomplished lady was its Mother, for to her he not only owed many of his gifts, but again and again was he indebted to her for wise guidance. She had a family of nineteen children. As the Rector's income was exceedingly limited, and he was somewhat lacking in worldly wisdom, the home was the reverse of luxurious. If the children never actually lacked bread, they came perilously near it. But with plain living there was high thinking, and, better still, deep piety. Mrs Wesley was a skilful preceptress and a model disciplinarian. She taught all her children, and imbued both boys and girls with a real love for learning. At ten years of age, well grounded by these home lessons, John became a pupil of the Charterhouse School, London. Its Spartan discipline,



Leaders of the Evangelical Revival.

combined with real teaching power, was of advantage physically and mentally. Having won an exhibition, at seventeen he proceeded to the University of Oxford, took his M.A. degree in due course, and was elected a Fellow of Lincoln College when only twenty-three years of age. Oxford did much for Wesley himself, and through him it made a lasting impression on Methodism. He highly valued sound learning, was eminently a scholar to the end of his days, and did his utmost to promote education. He was ordained in 1725. For a time he served as his father's curate at Wroote, among a people whom his lively sister

describes as "unpolished wights, with heads as impervious as stones, and as dull as asses." Village life was not to his taste, and shortly he returned to Oxford, where he gained considerable celebrity as Tutor and Lecturer, and found the work thoroughly congenial. It was during his residence there that the term "Methodist" was first applied to him. During his absence in the country his brother Charles and a few friends had begun to attend the weekly sacraments, to meet together for the study of the Greek Testament, and systematically to visit the poor and afflicted. Of this company, on his return, John became leader and director,



American Methodist Pioneers, with Bishop Pierce, and Dr. Winans.

A student, observing how they lived by rule, happened to say, "Here is a new set of Methodists sprung up." The quaint name stuck, and "as the Disciples were first called Christians in Antioch," so this name, given in derision, became the glory of the Church that was to be.

Missionary Experience.

To the influences of Home, School, and College was now to be added the experience derived from association with his fellow-men in daily life. At the request of his father's

friend, General Oglethorpe, Wesley went to Georgia as Chaplain to the settlers and Missionary to the Indians. To put it mildly, his ministry there was not a success. He was, indeed, diligent as ever, and studied German, Spanish, and Italian. His observance of clerical duties was punctilious, and his personal life that of an ascetic. But his High Church views, and his insistence on carrying out the letter of the rubrics, brought him into collision with his parishioners at Savannah. The gossip and narrowness of a small settlement irritated him, and he was most

unhappy. He learned some moderation thereby, and especially that the mere observance of religious ordinances would not develop religious life. Coming into contact with Moravianism, as shown in the simple piety of some German immigrants, he found out, to use his own words, that hitherto, "though he may have been a servant, he was not a child of God."

Spiritual Deliverance.

The year 1738 was a notable one in his life. In February he landed from America, dispirited as to his work, and uneasy in his conscience. In London he learned much from Peter Bohler, a Bishop of the Moravian Church.

Wesley called this his conversion, and the marks of a true conversion—personal and joyous experience of pardon, a forgiving spirit, and testimony to the blessing received—all followed. And on no man's conversion, except those of Paul and Martin Luther, did greater issues depend. Without that, Wesley might have been devout, orthodox, and earnest, but he would never have become the Founder of a religious communion. This made him an ardent Evangelist, and obliged him to organise his converts. A month later, in St Mary's, Oxford, he preached before the University a remarkable sermon on "Justification by Faith," in which he states, in terse and convincing language, the truth he had tested. During the remainder



South-East View of the City Road Chapel, A.D. 1780.

This devoted man insisted that forgiveness of sins was to be obtained by faith only. When Wesley, struggling for pardon, proposed giving up preaching for a while because he had not saving faith, Bohler gave the sound advice, "Preach faith *till* you have it, and then *because* you have it you *will* preach it." He diligently attended public services, fasted, prayed, read the Word of God, and went to private meetings held for religious experience and prayer. At length the blessing was realised. On May 24th, after describing his earnest seeking after God in the earlier part of the day, he adds:—

In the evening, I went very unwillingly to a Society in Aldersgate-street, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ—Christ alone—for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitely used me and persecuted me. I then testified openly to all those present what I now first felt in my heart.

of the year, he associated much with the Moravians, and visited their headquarters in Germany. The intercourse was helpful in building up his spiritual life. He did not approve of all their rules, but he admired their practice of going back to the New Testament for precedents, and this served to emancipate him still further from the High Church notions in which he had been trained.

His preaching was full of power. The people thronged to hear. But his denunciations of sin were so plain, and his indictment of formalism so strong, that shortly the doors of the churches were closed against him. Stimulated by the example of his friend Whitefield, in April, at Bristol, he commenced holding services in the open air. Novelty counted for something. But the preacher's intense earnestness, directness, and spiritual fervour were also attractive. Soon his congregations grew from five thousand to fourteen thousand. From that time, at Kingswood and Clifton, near Bristol, at Blackheath, Kennington Common, and Moorfields in London, on the Common at Newcastle, and elsewhere to the end of his life, he was a popular and

effective field preacher. Many hearing him repented of their sins, and sought to lead a new life. They were organised into Societies for religious fellowship, meeting weekly. In May, 1739, at the Horsefair in Bristol, the foundation-stone of the first Methodist Church in the world was laid. In November, he began services in London at a disused foundry, which was fitted up as a place for worship. These became the twin centres from which the sound of the Evangel went throughout Great Britain.

The Movement Organised.

In July, 1740, another step in the direction of a separate Church was taken. On account of erroneous teaching in the Moravian Society at Fetter-Lane, London, Wesley withdrew his followers. They increased so rapidly that seven months later there were eleven hundred in the Metropolis alone, and a proportionate number in Bristol. Financial questions soon came up for consideration. A debt on the Bristol Church or Room, as they modestly called it, was pressing. A Captain Foy suggested that each member of Society should give a penny per week towards its liquidation, and that one in twelve, called a Leader, should collect from the others, known as his class. Some of these Leaders discovered that occasionally the life of members was not worthy of their profession. Wesley's sagacious mind at once saw the remedy, and a means for making the organisation more perfect. The classes were to meet weekly, when the members would pay the pence and unite in religious exercises. Leaders, as sub-pastors, were to visit and watch over those under their charge, while "a ticket," issued quarterly, was to be the token of membership. For the "United Societies," as they came now to be called, General Rules were drawn up in 1743, which are still recognised in Methodist Churches the world over. These are at once simple, liberal, practical. No doctrinal test is imposed. No profession of conversion even is necessary. The only requisite is "a desire to flee from the wrath to come, and to be saved from sin." This desire is to be evidenced by avoiding evil of every kind, doing good in all possible ways, and as far as possible to all men, and attendance on the ordinances of God.

Extension of the Church.

From this time Wesley was a ceaseless itinerant. Newcastle was visited in 1742. On his way back to London,

he preached six evenings in succession on his father's tomb in Epworth, and there was a great awakening. In 1747 the work spread to Ireland, and in 1751 to Scotland. The rapidly-growing towns of Yorkshire and Lancashire were visited, and amid the furnaces of the Black Country, to colliers and ironworkers, the Gospel was preached. Cornish miners heartily welcomed the glad tidings, and in the Lincolnshire fens the people gladly heard the Word. Wesley was aided in his labours by his brother Charles and a few other godly clergymen, in whom zeal for men's salvation was stronger than preference for a particular form of Church government. In some cases the results were remarkable. In all there were evident tokens of the

presence of God. Occasionally there was bitter opposition. In Rochdale, he says, "the streets were lined on both sides with multitudes of people, shouting, cursing, blaspheming, and gnashing upon us with their teeth." Going further, "he found the lions of Rochdale lambs in comparison with those of Bolton." An absolute stranger to fear, calm and collected, he soon gained wonderful power over mobs. Even at Bolton, he tells us, "My heart was filled with love, my eyes with tears, and my mouth with arguments. They were amazed, they were ashamed, they were melted down, they devoured every word." Sometimes, stricken with conviction, men and women fell down insensible. At Epworth, he relates, "While I was speaking, several dropped down as dead; and among the rest such a cry was heard of sinners groaning for the righteousness of faith, as almost drowned my voice. I observed a gentleman there who was remarkable for not pretending to be of any religion at all. I was informed he had not been at public



The Rev. John Fletcher

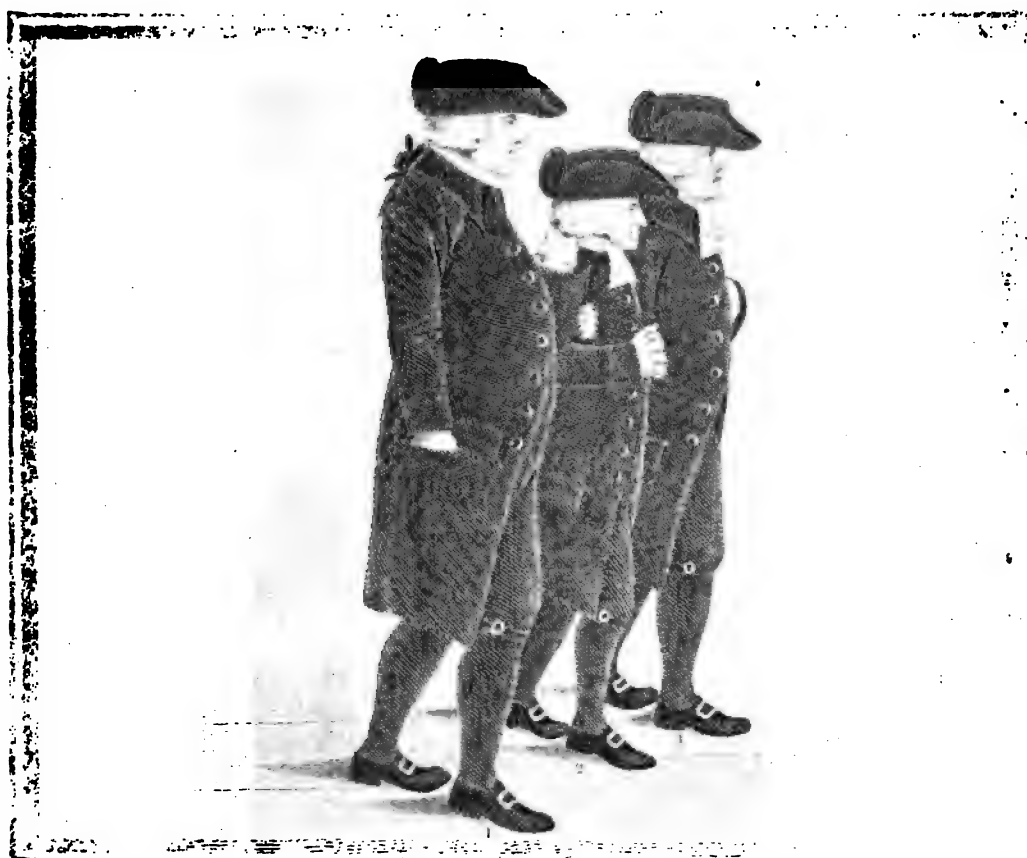
worship of any kind for upwards of thirty years. Seeing him stand as motionless as a statue, I asked him abruptly, 'Sir, are you a sinner?' He replied, with a deep and broken voice, 'Sinner enough,' and continued looking upward, till his wife and a servant or two, who were all in tears, put him into his chaise and carried him home." Such quotations might be multiplied. Nor was this a passing excitement only. Those thus impressed showed the reality of their convictions by a changed life. Drunkards were made sober, the unchaste purified, blasphemers sang the songs of Zion. Many hundreds besides, of moral and reputable habits, experienced the joys of salvation. They became members of Society. Such "Societies," round a given centre, were identified with that for preaching and pastoral work. Thus "Circuits," originally called "Rounds," were formed all through the country.

Notable Helpers.

In the year 1757, Wesley was beginning to feel the burden of his herculean labours. An able assistant came to his help, a young clergyman of Swiss descent, called John Fletcher. He was a man of choice spirit, considerable scholarship, and, though of foreign birth, he had a perfect command of classical English. He assisted in communion services, preached for the Wesley brothers, was their trusty counsellor, and for nearly twenty years defended them from the attacks made upon them and their doctrines in the press. He was the polemic of Methodism, and a doughty champion he proved himself. Even his foes admitted the force and logic of his replies, and admired his fine Christian

and successful Evangelist in Great Britain, his heart was set on the extension of the Gospel abroad. Well educated and energetic, he was eventually appointed one of the first Bishops of the growing Methodist Churches in America. He did yeoman service there and in missionary work in the West Indies, which he visited several times, and where he saw great triumphs of the Gospel. He devoted the whole of his private fortune, amounting to several thousands of pounds, to this great work. When Foreign Missions were not known and loved as they are now, he sought subscriptions for them from door to door. His death, while on a voyage to Ceylon to start a mission there, was a great loss.

That Wesley heartily welcomed such men as these, and



The Rev J. Wesley, in his 87th year, with Dr Hamilton and Mr J. Cole, in Edinburgh.

courtesy. His life was saintly. Eventually he became Vicar of Madeley, and married a wife as devoted as himself. But he still attended the Conferences, preached in Methodist Chapels, and exercised a powerful influence throughout the Connexion. Wesley hoped he would take his place as Leader of the United Societies, but he predeceased him by sixteen years. Isaac Taylor affirms that "The Methodism of Fletcher was Christianity, as little lowered by mixture of human infirmity as we may hope to find it anywhere on earth."

Two years after Fletcher's death, Thomas Coke, of Brecon, another Anglican clergyman, threw himself heart and soul into the Methodist movement. While an earnest

also availed himself of the more restricted labours of Grimshaw of Haworth, Berridge of Everton, and Perronet of Shoreham, shows his catholicity and wisdom. That these benefited clergymen were willing to help him, says much for his power of attracting good men and for their own zeal.

Employment of Local Preachers,

Wesley's own strength was great, and his powers of endurance marvellous. To preach three and even four times a day, and to travel a score of miles, was quite common. But even his powers were unequal to the demands. Everywhere preachers were requested. In his



extremity, Providence raised up helpers from his own Societies. Who the first local preacher was is matter of question. Tyerman thinks the honour belongs to John Cennick. Wesley, in his Journal, states his first lay helper was Joseph Humphreys. Usually it is believed to have been Thomas Mansfield. Certainly it was his work that led to the recognition of this class of labourers. A young man of piety and ability, he had been authorised by Wesley to read a sermon to the London Society during his own absence. Filled with zeal, he began to preach, and his fervour and power attracted many hearers. It was an innovation for which Wesley was unprepared, and on the irregularity being reported he hurried up to London to silence him. Fortunately he listened to the counsels of his mother. Observing his perturbation, she said, "John, you know what my sentiments have been. You cannot suspect me of favouring readily anything of the kind. But take care what you do with respect to this young man, for he is as assuredly called of God to preach as you are. Examine what have been the fruits of his preaching, and hear him also yourself." He did so, and admitted the Divine working. Gradually he encouraged others. Soon a

large band was enlisted. If ever any movement had the sign of Divine approval, this had. The unthinking scoffed at the idea of shopkeepers and artisans preaching the Gospel. Even some Christians looked upon it with disfavour. It estranged Wesley still more from the Establishment. But the hand of God was in it. Nor were these men either wanting in natural gifts, or destitute of educational attainments. John Nelson, a Yorkshire stonemason, was a powerful preacher, and Southey said of him that "he had as high a spirit and as brave a heart as ever Englishman was blessed with." John Downes was a mathematical genius, Thomas Walsh an excellent Hebrew scholar, Thomas Olivers a noted hymnist, and Alexander Mather a born ecclesiastical statesman. Some of these, under the designation of "helpers," or "assistants," were eventually employed by Wesley as his "Sons in the Gospel," and gave their whole time to the ministry. But others, such as John Haime, the pious soldier, were literally "local preachers," following their ordinary occupations and devoting their Sundays and leisure time to this work. They have had noble successors, and wherever Methodism has been established, they outnumber the

itinerants. Often they are pioneers, and by their help more places are occupied, and more frequent services held, than could be otherwise.

Conference.

As preaching places, churches, and circuits multiplied, it became necessary to review the several aspects of the work. This was done annually by Wesley in a Church Court entitled "The Conference." The first, held in 1744, was attended by John and Charles Wesley, four other clergymen, and four lay helpers. This Conference decided that "lay assistants" were only allowable in cases of necessity. Both that and succeeding sessions gave much attention to doctrinal subjects, and the relationship of the Methodist Societies to the Church of England. The points wherein the teaching of the Wesleys differed from Calvinism were clearly stated, and antagonism to Antinomianism was marked. Gradually the Arminian teaching of the salvability of all men, the privilege of enjoying a conscious pardon, and the possibility of attaining holiness in this life — the truths which ever since have been the staple of Methodist teaching — came into prominence. By a somewhat slower process, the divergence from the National Church was recognised. The preachers were stationed or restationed in the Circuits, but the appointing power was in Wesley's hands. As years went on, other business was necessarily introduced. Regulations for building chapels and preachers' houses, the support of the itinerants and of their wives and children, were adopted; Wesley wisely seeking the counsel and concurrence of his preachers in these matters. In 1784, by a Deed of Declaration enrolled in Chancery, a legal status was given to the Conference. A hundred persons were named as constituting it, and provision for their annual meeting and for filling vacancies

was made. This Conference, now known as "The Yearly Conference," is the parent of all similar Courts in Europe, America, Africa and Australasia, the name being common to all forms of Methodism throughout the world.

The Cathedral of Methodism.

The growth both of the Society and congregation in

London necessitated a further Church home being provided for them. In 1777 Wesley obtained from the City authorities a lease of a suitable site in City-Road. It was situated immediately opposite the famous Bunhill Fields burying ground. On April 21st he laid the foundation of a new chapel there. Heavy rain fell, which kept thousands away, but still there were such crowds that he could scarcely reach the place. Having laid the stone, he made it a temporary pulpit, and between the showers preached from a favourite text — Numbers xxiii., 23, "What hath God wrought?" Eighteen months later, on All Saints' Day, November 1, 1778, the Chapel was opened, when the now venerable Evangelist preached on Solomon's prayer at the Temple Dedication, and on the hundred and forty-four thousand of the redeemed standing on Mount Zion. Of the building he reported: "It is perfectly neat, but not too fine, and contains far more people than the Foundry." This gave the growing denomination fresh status in the Metropolis, and became the headquarters of the Methodist movement.

Great crowds worshipped in the sanctuary, and many of the subsequent Conferences were held there. In a side chapel there was preaching at five every morning for many years in succession. A house was erected which served as the residence of Wesley. It was, too, a theological seminary. Behind the Chapel was a burial ground, where now the dust of Wesley and many of his early preachers



New Zealand Forest.

and first members of the Church, rests. When first erected it was far in the country, but for many years has been surrounded by a dense city population. The lease having expired in 1876, British Methodists subscribed £10,000 to purchase the freehold. In 1891, the centenary year of Wesley's death, the foundations were renewed, and the building renovated, at a large cost. Year by year it has come to be a place of pilgrimage for Methodists from all parts of the world, who come in large numbers to see the relics of their Founder, which are there preserved, and to

the blessing of God, and the hearty co-operation of Captain Webb, an officer in the Army and also a local preacher, a chapel was built in John-Street in 1768. This modest building was the first Methodist Church on the American Continent. From that centre the work rapidly spread. In 1769 an appeal was made to Wesley for pastors, and in the Conference Richard Boardman and Joseph Pilmoor volunteered. The offer was accepted, and, though the members of the Conference were poor men, they raised a subscription of £70 to show their sympathy with the



Russell, Bay of Islands.

stand beside his grave. As these lines are written, word comes that a debt which had burdened the Trustees for years has all been paid, and an endowment of £5000 secured, so that "Wesley's House" may become a Methodist Museum, and "Wesley's Chapel" may carry on its work with renewed vigour.

Missionary Zeal.

Naturally, this religious movement soon spread beyond the United Kingdom and Ireland. Certain Germans, from the Palatine, settled near Limerick. There they were converted and joined Wesley's Societies. Two of these, Philip Embury and Barbara Heck, with their families, emigrated to America. Embury was a local preacher, and, at Barbara Heck's instance, commenced services in New York, a rigging loft being the first preaching place. By

transatlantic brethren. Twenty pounds of this went to pay the preachers' passages, and the other £50 was voted towards the reduction of the debt on the John Street Church. In subsequent years, further preachers were sent, Richard Whatcoat, Thomas Vasey, and Francis Asbury, the last-named of whom was destined to be the leader and organiser of Methodism in the United States, now the largest Methodist Church in the world. The sending of Boardman and Pilmoor to New York is usually regarded as the beginning of Missionary activity. But there is evidence that prior to that time Methodist worship had been commenced and Societies formed in the West Indies, Newfoundland, and Gibraltar. In the latter place pious soldiers were the first preachers. Six class meetings were held, and, by military order of the Commandant, the members were protected from interruption in their assemblies. The Nova Scotia Mission was begun in 1784, and

Sierra Leone soon after. In 1786 there were eleven hundred members in Antigua alone. Dr Coke eventually became the moving spirit, so far as Foreign Missions were concerned. Full of fire and energy, and deeply pious, he not only devoted his private income thereto, but collected subscriptions from members in the principal towns where Methodism had gained a footing. In 1789, a Missionary Board was formed. From 1796 a collection for Foreign Missions was ordered to be made yearly in every Methodist

Philanthropy.

Wesley was not only a great Evangelist. He was a tireless worker in other fields. He was a most voluminous writer, and an omnivorous reader. While his whole heart was in the work of preaching, he proved himself a true philanthropist, and was a wise director of charitable enterprises. The details of his labours are to be found in his published Journals. Of these Mr Augustine Birrell,



A Maori House.

place of worship. In 1813, Dr Coke, in company with six other Missionaries, left England to commence a Mission in Ceylon. The following year a Missionary was sent to South Africa, and a year later the pioneer Missionary sailed for Australia. The same year the Wesleyan Missionary Society was formally established. Eventually various stations on the Continent of Europe, in India, China, Burmah, South, Central, and Western Africa, were occupied by its agents, and whole groups of islands in Polynesia. Nowhere have signs of success been wholly wanting. In some the changes wrought by the Gospel have been surprisingly rapid. Whole communities have accepted the Christian faith. Several of these Mission fields of British Methodism have now become independent and self-governing Churches; but the parent Society still pursues its work with unabated vigour, and spends in the extension of Christ's Kingdom a yearly income of £130,000.

Q.C., M.P., has recently said that "they are the most amazing record of human exertion ever penned by man." In the earlier years of his itinerant ministry he sometimes rode on horseback ninety miles a day. For many years in succession he travelled 3000 miles annually, and it is computed that he preached more than forty thousand sermons. But preaching, governing the Societies, corresponding with the preachers, presiding in Conferences, and doing episcopal work generally, was but a part of his self-imposed toil. At the Foundry was a Dispensary, where medicine was given to the poor. There was also a Strangers' Friend Society. A fund was also started to start worthy but indigent persons in business, by loans, to be returned. A Book Room was established, and a Tract Society organised. Hymn and Music Books were published. A Monthly Magazine was issued called the "Arminian Magazine," which proved an excellent medium for diffusing information. A whole body of Divinity, filling

more than thirty volumes, was edited and published by Wesley, and called "The Christian Library." He took the lead in providing cheap literature. The whole of the profits from the publishing concern, amounting in all to many thousands of pounds, were freely given to the extension of the Church. At Newcastle an Orphanage was established. In London, poor widows were cared for. At Kingswood, a school was started for preachers' sons, which has since become one of the most successful middle-class educational institutions in England. Prior to that, and working alongside it, was a school for colliers' children. Wesley was a clear thinker, a terse and vigorous writer,

the Lord's table. Many of them refused to go to a Church for the Lord's Supper, where the minister was notoriously immoral. Their leader candidly admitted he could not answer their arguments. Ultimately Providence forced him into the position of President of a separate Church. He himself gave the sacraments in buildings that had not been consecrated. While he began life as a believer in the three orders of the ministry, study of the New Testament and early Church history convinced him that originally bishop and presbyter were one and the same order. He openly avowed his belief, and acted upon his convictions. He set aside the Bishops' authority, and claimed the whole



Wesleyan Mission Station, Tangiteroria, Northern Wairoa.

and never unemployed. Hence he got through an amount of labour that would appal ordinary men. No one who reads the record of his life will wonder that Mr Lecky says: "He was gifted with a frame of iron and with energies that never flagged." It may be added that he was possessed of a sagacity which was rarely at fault in the selection of agents, and a genius for government which Macaulay declares was equal to that of Richelieu.

Relation to the Church of England.

Wesley, as we have seen, was brought up in the Anglican Church and received its orders. At the beginning of his work, he recognised the authority of the Bishops, and would not conduct service in his chapel during "Church hours." He exhorted his members to receive the Sacrament at the parish church. But the Church cast him out. Her pulpits were closed against him, and the Methodists repelled from

world for his parish. Believing himself a true *episcopus*, he first ordained preachers for America, and others for Scotland. He also ordained Dr Coke as Bishop of the Methodist Church in America, and Alexander Mather as Superintendent or Bishop—the terms being interchangeable—in Scotland and England. Henry Moore, also ordained by him, said "he did this to provide for the ordination of all the Methodist preachers if need should arise." He gave this power to some "for the purpose that it should become a common thing whenever it should be judged by the Conference best to adopt it." His enrolment of the Deed of Declaration completed the severance, providing as it did for the legal organisation of the Church's governing body. Meantime, his early affection for the Church of his father led him often to profess his attachment to the National Church, and to exhort his members to remain in connection with it. Hence there is an appearance of inconsistency. The explanation is found in a statement of Samuel

Bradburn, that "he was like a rower who, while he fixes his eyes upon one spot, every stroke of his oars takes him further from it." The justification is that he was an instrument of God's Providence.

Secret of Success.

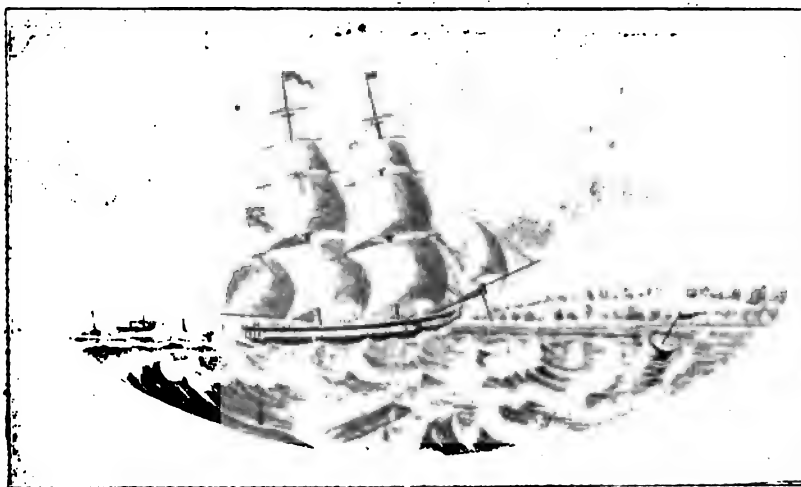
The marvellous success which attended the labours of Wesley and his helpers was, humanly speaking, due to four things: a generous theology, faithful and powerful preaching, the singing of hymns surcharged with Gospel truth to good and popular tunes, and a compact and effective organisation. The leading doctrines were those of salvation obtainable by all, the possibility of a present pardon, and assurance of full salvation. These truths were not only preached with great clearness: they were strongly urged. Wesley was a careful expositor, a logical thinker, and one who appealed strongly to the conscience. These qualifications of a minister he urged his assistants to acquire. He was, too, a hymn-writer, but his brother Charles was "the poet of Methodism." The doctrines of the Great Evangel were put into lyrics of wonderful beauty, and, wedded to lively tunes, carried the truth as on the wings of the wind. The late Dr Stoughton remarks: "Methodism could never have become what it did without its unparalleled hymn-book. That, perhaps, has been more effective in preserving its Evangelical theology than Wesley's Sermons or his Notes on the New Testament. Where one man read the homilies and the expositions, a thousand sang the hymns." The economy of the Church was at once flexible, stimulative, and corrective. In class and band meetings, while the spiritual life was deepened, the members also learned to speak for Christ and to pray in public. The itinerancy of the preachers prevented local peculiarities from gaining undue prominence, and the review in Conference tended to uniformity of administration. Meantime the close annual examination of the character and behaviour of the ministers themselves, and the prompt suspension or exclusion of unfaithful and incompetent men, was an immense safeguard. So rapidly did the Church grow that its Founder lived to see 241 circuits, manned by 541 itinerants, who had 134,549 members under their pastoral care.

Changes after Wesley's Death.

"An old man, and full of days," Wesley died in the house attached to City-Road Chapel, London, in 1791. To

provide for the lack of his oversight, District Committees, now known as Synods, were organised, with yearly meetings, at which all parts of circuit administration could be reviewed. The controversy about the Sacraments soon became acute, with the result that after a few years it was determined that they should be administered in all preaching-places where desired. The respective powers of the Conference, and of the local trustees and circuit officers, led to much discussion. A settlement was arrived at by the "Plan of Pacification," in which the rights of both were at once stated and guarded. Some were dissatisfied with its provisions, and, led by the Rev. Alexander Kilham, they left the Church, and formed the Methodist New Connexion. The death of Dr Coke, on his

way to Ceylon, led to the formation of the Foreign Missionary Society, and arrangements for an annual meeting on its behalf in every place of worship. In 1810 some opposition shown to camp meetings, in the Potteries, led to the withdrawal of Hugh Bourne and William Clowes. These brethren formed a small Society, which has now grown into the Primitive Methodist Church. Six years later, William O'Bryan, a Cornish local preacher, founded



The Wesleyan Mission Ship, "John Wesley."

the Bible Christian Church. Serious secessions have taken place. The introduction of an organ into a Leeds chapel in 1828 led to a division, and the malcontents formed a body called "Protestant Methodists." Eight years later, Dr Warren was expelled for a breach of discipline, and his sympathisers formed the "Wesleyan Methodist Association." From 1848 to 1850, the whole Connexion was agitated with questions of a Reform in polity. After nearly half a century has passed, it may be permissible to say that the leaders of the Church were sometimes wanting in wisdom, and some of them greatly lacked a conciliatory spirit. On the other hand, it is also clear that, while many of the Reforms asked were reasonable, they were often urged in a way which was far from Christian. The issue was sad in the extreme. A hundred thousand members left the Church, or were deprived of their position. Several ministers resigned or were expelled. These formed the "Wesleyan Reformers." Eventually they coalesced with the dissidents of 1827 and 1835, and formed "The United Methodist Free Churches."

Subsequent Growth.

Notwithstanding these drawbacks, the parent Church has steadily increased and extended. Gradually it has

become conscious of its strength. At the Centenary Meetings in 1839 there was a wave of holy enthusiasm and liberality, and £221,000 were raised for Connexional enterprises. Twenty-four years later, the Jubilee of the Missionary Society was celebrated, and a sum almost equal contributed. Considerable changes in polity have been quietly made. As years went by, laymen trained in the Church and acquainted with its methods took a larger share in its business and exercised a powerful influence. In 1878, Lay Representation was introduced into the Conference itself. To commemorate the fact, a Thanksgiving Fund was started, which reached £300,000. The latest financial proposal is that before the century closes a million Methodists in Great Britain shall raise a million pounds for the extension of the Church at home and abroad. It is quite feasible, and likely to be carried out.

During the last thirty-five years, nine millions of pounds have been raised, for chapel building and enlargement in Great Britain. The debts, at one time a great burden, now amount only to a year's trust income. Great attention has been paid to the education of the ministry, and four colleges are maintained for this purpose. In Day School work there has been much accomplished during the past half century. Two Training Colleges for Teachers have been established, and there are 747 day schools with 160,000 scholars. There are 131,000 Sunday School teachers, who have nearly a million children under their care. The waifs and strays, and those bereft of parents, are cared for in Dr Stephenson's Homes and Orphanages, where a thousand are in residence, and four thousand more cared for, the total cost being £20,000 per annum. Secondary Schools have been multiplied, Colleges enlarged, and at the Leys, Cambridge, Methodism is influencing University life. In the Methodist settlement at Bermondsey, and in the great London and provincial missions, she is successfully grappling

with the poverty and sin of city life and the complex problems that arise therefrom. A noble effort has been made to build churches to meet the ever-growing needs of London, and for this princely sums have been given. By the Home Mission Agencies and the Joyful News Evangelists, the Gospel is being carried to the most remote country districts. While the frequent removal of ministers militates against local influence, they are taking a lead in general philanthropic work. Methodist laymen in ever-increasing numbers are also serving the country in Town and County Councils, and in the Imperial Parliament. The "Yearly Conference" has given legal status to Conferences in Canada, Australasia, the West Indies, and South Africa, and large powers of self-government to Provincial Mission Synods in India and Ceylon. Rigid as to its principles and doctrines, Methodism is elastic in its polity, and year by year the machinery is adapted to the work to be done. Two Ecumenical Methodist Conferences have been held, one in London and the other in Washington. At the last of these an effort was made to obtain reliable statistics of "The Methodist Family" in all parts of the world. Care was taken to under-estimate rather than err by excess, and wherever practicable the Government census was taken. The following were the figures:—45,283 ordained ministers, 90,208 local preachers, 77,196 churches, 6939 other preaching-places, 6,508,950 church members, 861,302 Sunday School teachers, 6,634,162 scholars, and 24,800,421 adherents. That was seven years ago, and an addition of 10 per cent. is a moderate estimate of the increase during that time.

Looking back to 1739 and the first Chapel in the Horse Fair, Bristol, well may Methodists repeat their Founder's grateful exclamation, and say, "What hath God wrought!"

To trace the growth in the colony of New Zealand and among the Maori people is now our object.



A Cozy Parsonage, Cambridge, Waikato.

Maori Missions.



The Rev. Samuel Leigh, the Pioneer Missionary.

PREFATORY NOTE.

Maori Migrations, Customs, and Character.

SPECULATION has been rife as to the original home and descent of the Maori tribes. Many learned papers have been written upon the subject. They have been supposed to be of Israelitish race, descendants of those Ten Tribes carried into captivity, and which have been so often identified. An ingenious theory has been worked out that these went eastward after their settlement by the King of Assyria, gradually travelled through the Malay Peninsula, colonised the islands to the north east of Australia, and after many generations found their way to these Southern latitudes. Various customs prevalent among the Jews, and practiced by Maoris, are cited in proof of this. Others believe they are allied to the American Indians, and certain facial resemblances are relied on to support the supposition. Some believe they came from South America, and, by successive stages, crossed the Pacific from East to West. A few hold that they are Malays rather than Polynesians, and that their superiority as fighting men over most of the Pacific races is traceable to their descent. To settle the question is impossible. All that can be safely affirmed is that they came to New Zealand from some of the islands of the South Pacific. Whether those islands were their original home is doubtful. While the word "Maori" means native or indigenous, it is clear that they were not the first inhabitants of these islands. Their own history and the few Morioris still surviving on the Chathams, prove that they found a people already in possession, many of whom they slew, while the remainder were enslaved. Traditions linger among the

of a race still older, Maero and Mahoao, wild men of the woods, who were driven to the mountain fastnesses of the North Island. The unbroken Maori tradition is that the Maori people came from Hawaiki. Many hold that this is the same as Hawaii, in the Sandwich Islands, and the similarity between the two peoples and the wonderful similarity of the language make it exceedingly probable. An authority has recently expressed the opinion that the Maori came from Raratonga, in the Tahitian group. As the present century canoes have voyaged from

Tonga to New Zealand, the Friendly Islands, and as the journey from the group to New Zealand is not difficult, not impossible. That, according to their own account, they came in canoes and as outriggers, these are still to be seen in the South Seas, that they had long dwelt in the

Such canoes, the Maoris now make successful long voyages, and we may suppose that they brought with them seeds and kinds of food. The first settlement took place six or seven hundred years ago. They say ten times from their home, and from a few passengers on the several voyages claim to be descended. In many of the genealogical records wonderfully

the story of their descent, fact and fiction, history and mythology are strangely blended. The most daring and bold of all the navigators who at different times came from Hawaiki was one who bore the name of Kupe. A sailor is reported to have gone completely round the North Island, and given names to various headlands as he sailed along its shores. There is an old song which speaks of him as claiming it for his inheritance. It told him a man called Tuputupuwhenua, and a chief called Nukutawhiti came in the canoe in search of the latter. Meeting with Kupe near Cape Horn, he was told by him that his friend was on the East Coast. Kupe had just returned from thence, and so had named the river up which he travelled—a returning or going back. Nukutawhiti and his party settled in Hokianga, and became the progenitors of the Ngapuhi tribe. To the North of Hokianga

Heads, the footprints of Nukutawhiti and his dog are still pointed out, while a long stone at the entrance of the Waima, presenting the appearance of a canoe keel upwards, is the Mamari itself. This is proof positive. All those who came in this canoe were one family, consisting of father, mother, and children, including a son-in-law, and their dependents. They lived in peace for some years, and then the grandchildren, born in the new home, quarrelled with their uncles as to the rights of chieftainship. After the primitive fashion, the old patriarch settled the dispute

by digging a trench, and directing the grandsons to go to the North and the sons to the South. The very trench is still pointed out at Ohaeawai.

The people at Rotorua and Maketu dispute the above statement, and represent their ancestors as the pioneers. Here also the account is very circumstantial. An old priest's food in Hawaiki having been stolen by some young men, who invented stilts to hide their footprints, the owner watched and detected them. He then led a war party against their father's village. The attack was repulsed, but, the father dying shortly after, the young men feared the priest's wrath, and determined to emigrate. Their names were Taura and Whakaturia, and, after getting sailing directions from a former visitor, they left in the Arawa, and so founded the Arawa tribe. With the Arawa came also another canoe called Tainui. They kept company till they reached

the New Zealand coast, when the crews quarrelled over a whale cast up on the beach. After this, while the Arawa went down the East Coast, the Tainui was paddled up the Tamaki, dragged over the portage to Manukau, and the adventurous voyagers finally landed at Kawhia.

The old inhabitants of Taranaki say that Manaia, their ancestor, left his native land because he had murdered some people who were working for him. In the canoe Tokomaru he found his way to Waitara, and, finding there an unwelcome race of people residing, slew many of them and made slaves of the remainder. The people in the Middle Island came in the Takitama, commanded by Tata. They had apparently a long and disastrous voyage. Provisions failing, they cast lots, and the unfortunate on whom the lot fell became food for his companions. Eventually they settled in Blind Bay. The fact that there are said to be ten



MAORI CARVING.

WHEELER & SON, PHOTO

dialects of the Maori language lends colour to the story of ten separate migrations. So positive are they as to their coming, that one tribe asserts that its ancestor travelled on the back of an albatross, while another avers that theirs came under the water all the way from Hawaiki.

What New Zealand was like when the Maoris first settled in it, it is difficult to conceive. In the North, doubtless, the immense and sombre kauri forests were growing, covering many hundreds of square miles. We may conjecture the awe with which they looked upon these enormous trees, and the sense of desolation that crept over them as they travelled day after day in their shade. The

found to be edible. In the worst times fernroot saved them from starvation. Still, life was very dreary. The various tribes dwelt far apart. Even a Kainga, or village, was often remote from neighbours. The monotony was only broken in the South by the excitement of Moa-hunting, and in the North by warlike expeditions against hostile tribes.

Like all primitive peoples, a mass of legendary lore gradually grew up among them, or was brought from their far-off home. Traditions as to the origin of the earth and sky, of the first appearance of the country in which they had come to reside, and explanations of its physical features were common. Some of these were curious enough. That of the creation, or rather severance of Heaven and Earth may be taken as an example. Originally the world, consisting of Rangi (the heavens) and Papa (the earth) were joined in the form of a globe, which lay in darkness. Within this globe were six demi-gods. They conspired against the world, which they called their parent. Some of them proposed to destroy it altogether, but another suggested the separation of the two parts, so that they might have light, and man could be created. This was carried by five to one. Upon this, Tanemahuta, standing upon his head, by a sudden stretch of his legs, lifted Rangi far



BRIDGE AT KAEU,
FORMERLY WESLEYDALE



PRESENT EUROPEAN CHURCH, KAEU.



WESLEYDALE TO-DAY.

deep fiords of the South Island and the extensive forests of Southland and Westland were also to be seen. In the Southern portion of the North Island, areas of dense bush alternated with rolling plains and fertile valleys. In Marlborough the long sea arms offered splendid fishing grounds, and the rolling plains of Canterbury must have seemed almost interminable. The rank vegetation, the enormous swamps, and the thick undergrowth in the forests, rendered land travel difficult in the extreme. Journeying, therefore, was chiefly by water. Indigenous animals, except a small rat, there were probably none. Wood pigeons were abundant in the bush, and other birds were also found in considerable numbers. The sea swarmed with fish, and in the inland streams eels abounded. Flax lent itself to the making of coverings, and also served the place of ropes. The raupo reed, carefully dried and fitted into a framework of poles, made a comfortable hut, and the leaves of the nikau palm provided an easy covering for the same. Wood was abundant, and as they had learned to generate fire by friction, such cooking as they needed was not difficult. Seeds they had brought with them flourished in the virgin soil, and various fruits and berries in the country were

above the earth, and another, Taupotiki, propped it up with the clouds. The one dissentient to this action went to Heaven and formed an attacking party, but on his return found four of his former companions had transferred themselves into a tree, a fish, a kumara, and a fern root respectively, and of these they became the propagators. One still retained his divine power, and in the war that ensued winds, dew, and ice were first employed as agents, and insects were discovered. Presently Tiki made Man. This was accomplished by kneading clay with his blood, and forming it after his own image. Then he danced before it, breathed upon it, and so it became a living being, called Kauika.

New Zealand came into existence as the outcome of a fishing expedition. Some generations after man was made, one Maui-Potiki—i.e., a descendant of Tiki—was accused of being too idle to fish. Stung by the taunt, he secretly fashioned a fishhook from his grandfather's jawbone. Going



Rev. John Hobbs

with his brothers out of sight of land, he let down his line. The fish, when it came up, created a great bubbling, and was found to be part of the earth, which had not been reclaimed at the flood, of which they also have a tradition. On this fish the canoe was left high and dry. Maui went to propitiate Tangaroa, the god of fish, for having caught one of his children, charging his brothers not to cut the fish until he returned. Immediately he left they began to do so, on which Tangaroa was so enraged that he caused the island to be convulsed, and by its writhings the mountains and valleys were formed. Hence the native name of the North Island is Te-Ika a Maui, or the fish of Maui, while the South is Te Wahi Pounamu, the land of the greenstone. They had also legends of the first act of disobedience, and how men became mortal. Transformations and transmigrations were common. Tuputupuwhenua, who came from Hawaiki to the North, afterwards became an insect called "Kui," which burrows in the ground. He lost none of his energy, for, going underground on the West Coast, he burrowed until he came out in a cave near the waterfall on the Kerikeri River, Bay of Islands.

In the course of generations, the Maoris became exceedingly observant. They watched the starry heavens and became acquainted with the constellations visible in the Southern Hemisphere. On their journeys they noted every natural object, and no form of life or vegetation escaped their keen eyesight. Each headland, valley, hill, stream, and expanse had its own special name. The birds were all designated by expressive terms, and each plant was recognised and distinguished. On the shores of their great inland lakes they determined, by the appearance of leaves on shrubs growing near, what the weather would be, and if it were safe to cross, and their forecasts were remarkably accurate. So acute did they become that it is said they

were able to distinguish fifty different kinds of the Kumara, or sweet potato, and forty of the common variety. They were passionately attached to the land, and their laws and customs in dealing with it were of the most intricate and complicated character.

There does not seem to have been among them much development of the industrial arts. Flax was dressed and woven into baskets and mats, and the latter were sometimes handsomely adorned with pigeon feathers. Certain tribes on the East Coast attained celebrity as canoe-builders. Maori experts say that the present Maori canoe (Waka) is modelled from the seed pod of the rewa-rewa, or native honeysuckle. Some of these canoes were very commodious, the largest conveying as many as a hundred men. What enormous and patient labour was involved in cutting down trees for this purpose, dragging them out of the bush, hollowing them out by fire, and fashioning them with stone adzes can only be faintly imagined. Time, of course, was no object. Gradually some of the tribes came to bestow a great deal of attention on the carvings of the Runangas, or assembly houses. Rude representations of their ancestors, or the deified first comers to the land, were placed at intervals along the sides. This was the highest attainment of Maori art. Excellent specimens of these houses, the triumphs of Maori architecture, are to be seen in the Museums at Wellington and Christchurch. Their weapons and tribal insignia of office, formed of greenstone or other hard stones, or the most enduring woods, must have cost years of labour. They were guarded with great care, and were priceless. But their implements of husbandry and fishing were primitive, and though good judges of soil, and showing care in tillage, they had no idea of restoring the land's fertility.



Rev. Nathaniel Turner

It has been stated that the Maoris had no idols. This seems to be an error. In Whanganui, at any rate, was a temple called Wharekura, in which the people offered worship of a god called Maru. In this temple there was preserved for many years the staff of life. In it were also the images to

the gods. A kind of hierarchy was devoted to the service of this temple, the high priest being called Paraoa, the priest of the second grade Ariki, and the third Horomatua. Strangely enough, the Ariki was to be the firstborn of the family. In the vicinity of this temple miracles are said to have been wrought and the sick to have been cured. One of these miracle-workers, after lying in the grave three days, is said to have risen again and been translated to Heaven. Throughout the land there were priests who practised incantations, interpreted omens, and propitiated the gods. Naturally they had great power. At the great crises of life—birth, sickness, and death—their aid was invoked. They enjoined a kind of baptism, and, with considerable ceremony, dedicated the male child to Tu, the god of war, and the female to Hine-iwaiwa, the goddess of the necessities of life. When the young men were going forth to their first campaign, the priest was again called upon, and in a running stream at night, with formalities that no female might witness, the aid of Tu was again invoked. The priests were also the strenuous upholders of the curious law of tapu, by which a chief could make things or persons sacred, and any violation of which resulted in death. Only the priest could ward off such dreadful consequences. All were greatly under the power of superstition. Witchcraft was a very real power, and the evil eye much dreaded. The priests usually kept alive verbally a record of the genealogies, and their services were called into requisition for tattooing, which, in addition to giving beauty, prevented the advance of age being observed.

Their notions of the invisible state were vague, and they had little idea of rewards or punishments after death. Three Heavens were spoken of, the first where the gods reside, the second where man was created, and the third the sky, after spending a certain time in which he comes down to earth. Of returning thither they had no hope. They believed that after death, all spirits leaped off the North Cape, and so passed into the Reinga, or under-world. In this there were several grades, through which the spirit successively passed, until at the last it became a worm, and when that returned to earth, being was ended. They dreaded exceedingly the anger of the gods, and were also much in terror of Taniwha, a kind of sea-monster.

In ordinary life, the periods of vigorous toil and violent exertion alternated with still longer periods of idleness. Food planting, house building, and fishing were followed by days and weeks in which no work was attempted. They had various forms of pastime. Games beguiled both young and old, and athletic contests were encouraged. Stories were recited, while mimicry and practical jokes formed a never-failing source of amusement. Children were allowed considerable liberty and became very precocious. No new undertaking was resolved upon without long discussion previously. Almost every Maori was a practised speaker, and some were notable orators. When visitors came they were received with considerable ceremony. Not to know

etiquette on such occasions was a proof of bad breeding, and to disregard it was an unpardonable offence. When friends died there was a gathering of relatives from far and near. The tangi, or mourning, was protracted, and the hospitality demanded in entertaining visitors often exhausted food supplies, and reduced the survivors to a state of semi-starvation. Usually within the villages and tribe their manners were mild and their speech gentle. But any slight or transgression of custom produced in them uncontrollable rage. When their passions were roused they became incarnate demons.

Even in ordinary life, morality and ordinary propriety were often set at defiance. Polygamy and slavery were customary, and these brought in their train the usual results—jealousy and treachery in one case, and utter disregard of human life in the other. Lascivious thoughts found ex-



Rev. Samuel Marsden.

pression in obscene language, and were translated into acts without rebuke. Among the unmarried, and in the communal life of the pah, chastity was a thing unknown. Woman was often made the beast of burden, and in her case after marriage adultery was usually punished. Domestic affections were not strong, and the sick and the aged were left to perish in solitude, even by their nearest relatives. The tribal tie was, however, held sacred; and the practice of seeking *utu*, or revenge for wrong done to a tribesman, led to sanguinary feuds between village and village and tribe and tribe, which sometimes continued for generations. War was their pastime. Prior to going into battle, they excited their passions by a dance in which they

stimulated their natural ferocity. Possibly it was thus that cannibalism originated. Soon the horrid practice became common. Some terrible instances of it are given. Of one Taiwhanga it is said that, having slain a chief in battle, he took the widow and three children prisoners, killed and ate the children in the presence of their mother, and then made her his wife. Not infrequently the blood of their enemies was quaffed warm, their heads preserved, their bodies cooked and served up in disgusting feasts. Literally they were "hateful and hating one another."

Notwithstanding such atrocities and enormities, most of them were enterprising and active. Many were skilful

sailors, crossing Cook's Straits in their canoes. All were expert woodsmen, and found their way by forest tracks to the most remote parts of both islands. Their numbers increased and multiplied, and from the original pioneers who came from Hawaiki there descended tribes which came to number hundreds and even thousands of warriors. In 1834, the Rev. H. Williams, who had exceptional opportunities of judging, estimated the population at 134,000. Many thousands had been slain in the wars of the twenty years previous. It seems likely, therefore, that at the beginning of the century the total was not less than two hundred thousand.



Whangaroa Heads.

CHAPTER I.—INITIAL EFFORTS.

SYNOPSIS.—Developments of Savagery—First attempts at Christianisation—Rev. S. Marsden—Enthusiastic English Supporters—Founding of Wesleydale—Hardships and Dangers—Amusing Incidents—Attempts at Civilisation—Comedies and Tragedies—Foraging Expeditions—Night Alarms—Reinforcements—Maori Wars—General Unrest—The Missionaries driven away.



TE HAUHAU.

BURTON BROS., PHOTO.

In the days when the century was young Te Hauhau led his war parties out from Te Kuiti against other hapus in the mysterious King Country. His much bewrinkled and tattooed face, his ear pendants, forehead cloth, head feathers and feather-topped club all betoken a relic of the days of cannibalism. Te Hauhau is the survivor of many "tangis."

FOR five centuries after the Maoris arrived, New Zealand was a *terra incognita* to Europeans. A French navigator is supposed to have landed early in the sixteenth century, and Juan Fernandez to have seen its mountain-tops from afar; but this is vague. What is certain is that on a Dutch atlas of about 1630, an indistinct line of coast is marked Zealandia Nova, while old English maps label Cook's Straits as the "Gulf of the Portuguese," and intimate the country was discovered by sailors of that nation.

During all those years the Maoris were literally a people apart. Twelve hundred miles of sea between them and Australia was an effectual barrier to the aborigines of the island continent finding their way across. Occasionally some adventurous voyager of their own or kindred race came, as their fathers had done, and settled in the land. Possibly a European or Chinese vessel was occasionally driven on shore, and the crew perished. Meantime the Maoris fished in the streams and lakes, found their way through the forests, wove their mats, and, when the planting season was over, fought their neighbours.

The opening of the country to the world's knowledge, commerce and occupation was due to Tasman and Captain Cook. In 1642, Abel Jans Tasman was sent out by the Governor of Batavia to explore the great south land. On



MAORI CURIOS.

WHEELER AND SON, PHOTO.

In the centre is shown a fish trap, upon which are bone and greenstone "mezes." On the screen hang tattooing instruments, clubs, charms, flax mats and bags. On the pedestal, beside the skull, are an elaborately-carved calabash and carrying tools. Paddles, matts, spears and a carved head for the base of a canoe are conspicuous.

December 13th of that year, coming from the island that now bears his name, he sighted New Zealand, and sailed along the West Coast, going as far North as Cape Maria Van Diemen and the Three Kings Islands. As he passed along natives came off in their canoes, and his crews manned their boats. Unable to understand each other, a quarrel ensued, and three Dutch sailors were killed. The formal naming of the country was Tasman's act; but it is doubtful if he ever landed upon its shores.

A hundred and twenty years more passed before any practical knowledge of the country was gained. Captain James Cook first saw it near Poverty Bay on 6th October, 1769. He circumnavigated the North Island, and landed at various points. Subsequently he sailed round the South Island also, and during the seven years succeeding he paid four other visits. He gave names to bays, rivers, mountains, and headlands, and obtained a wonderfully accurate knowledge of the coast. Treating the natives with justice and kindness, he gained their confidence, and by introducing seeds and vegetables of different kinds, as well as domestic animals, he conferred upon them a permanent benefit. At the same time he noted the richness of the soil, the grandeur of the forest trees, and the mildness

of the climate. The result was that he became convinced, and predicted, that the islands would eventually become the home of English-speaking people.

From that time, intercourse with other lands steadily increased. At first visitors came almost exclusively from New South Wales, the first British colony in the Southern World, and then becoming the home of a large convict population and some free settlers. The latter, with the seagoing instinct of the race, made voyages of discovery, and sought openings for trade. It was soon found out that a lucrative business might be carried on with New Zealand. For nearly fifty years only three or four places were used for this purpose: the Bay of Islands, Hokianga, Queen Charlotte's Sound, and the Thames estuary. Cook had noted the suitability of the straight and towering kauri trees for ships' masts, and it became the practice to come for them. For a small payment, an axe or a tomahawk, a kauri tree was sold, the ship's crew cut it down, and then natives were hired to drag it to the river. This led to a few mechanics and ship's carpenters settling at the Bay and Hokianga. Whales were plentiful off the coast. Seals also were found in great numbers in the South. The whalers' crews landed to obtain fresh

water, and found soon that they could also obtain from the Maoris fish, vegetables, and fresh pork. Some of the whaling companies found it to their interest to establish permanent stations. The men formed connections with Maori women, and half-caste children were born. Soon the mercantile value of New Zealand flax was discovered, and a new impetus given to trade. Not a few sailors deserted, and, adopting Maori habits and customs, gave themselves up to a life of indulgence. Occasionally convicts from New South Wales seized a small vessel, and, making their way to the new land, escaped the officers of justice. The life of these early pioneers was rough, and often they were exposed to considerable suffering. It was the custom to put the men ashore to hunt for seals, and for the vessel to go to Sydney and return for the cargo. But the return was uncertain. In 1813 a vessel brought up to Stewart Island five men who had been left on the Solanders for nearly four years. Their clothes and bedding had been of seal skins, and seals' flesh, with a few fish and sea birds, their only food. Another party of ten had been left on a small island off the New Zealand coast. The vessel never returned. A boat had been left with them, but their only tools were an axe, adze, and cooper's drawing-knife. They made their way to the mainland, but their chief subsistence was fern root, and they averred that sometimes they were without food for a week together. Beating the hoop-iron of their provision casks into nails, and with their imperfect tools only able to cut one board out of a tree, they had when rescued prepared eighty half-inch boards to build a boat.



APORO AND NGARETA.

BURTON BROS., PHOTO

A handsome Maori couple of the Waikanae Pub. The wharepuni shows a fine bit of carving. Ngareta is gowned in her best and Aporo looks as if he could be only too pleased to meet a Ngatiira should he chance that way.

One cannot but pity the miserable wretches who were in such a plight as this, and there were not a few of them.

Others were more fortunate. If they fell into the hands of the Maoris, and their lives were spared at the outset, they commonly became members of the tribe.



A CHIEF OF HIGH RANK.

WHEELER & SON, PHOTO

Old Reiri, whose mana covered the hapu of the Ngatimaniopoto, was a chief of the highest rank and a rare old warrior in the early fighting days. His head has ever been noted as one of the best tattooed frontispieces among the Colony's masterpieces.

They lived as their protectors did, imbibed their spirits, and fought in their quarrels. Obviously such settlers and visitors did not tend to the moral improvement of the Maoris. Rather, they sank to the heathen level, and in some cases outdid their hosts in brutality and licentiousness.

The Maoris having few possessions it was almost inevitable that the system of barter and trade which was thus initiated should develop in them a spirit of greed. They were expert and daring thieves, and, though carefully watched by armed men, pilfered the vessels extensively.

Being treated not infrequently with great injustice, they considered they were justified in this. Revenge, too, was a prominent feature in their savagery. One form which this took was to preserve the heads of their slain foes. A certain process of curing had been elaborated, and the tattooed visages of deceased warriors looked down upon the visitor in the chiefs' huts. By a curious freak of fashion, there grew up a desire in England to possess these disgusting trophies. Large sums were offered for them, and they became a recognised article of trade. The cupidity of the people was excited, and friends as well as foes were killed to swell the traffic. Wrongs done by the crew of one vessel were, in accord with native custom, avenged by the slaughter of those who came next. No value or sacredness was attached to human life. Comparatively few as were the white men who came then, there is trustworthy information that in the twenty-five years, from 1774 to 1809, fully a hundred persons were killed and eaten.

If ever a race needed both the transforming and ameliorating influences of the Gospel, the Maoris did. The possession of firearms had developed in the more ambitious chiefs a rage for conquest. War expeditions were being constantly undertaken, and every victory was celebrated by further cannibal orgies. These in their turn made them still more ferocious. The land was a veritable pandemonium and thoughtful observers saw that unless some change took place the race was doomed to speedy extinction.

To the Reverend Samuel Marsden, Senior Chaplain of the Church of England in New South Wales, belongs the honour of making the first effort. Maoris are good sailors, and somewhat curious. So when they got over their wonderment at European vessels, they became anxious to see the pakehas' country. Some visited Sydney, and Mr Marsden became acquainted with them. He invited them to his house, learned something of their language, noted their quick intelligence and ready adaptiveness, and formed a high opinion of their capabilities. Eventually he persuaded the Church Missionary Society to attempt their Christianisation. At the Bay of Islands on Christmas Day, 1814, he himself began the work by preaching to a number of natives on the beach, from the angel's message—Luke ii,

10—14. It does not fall within the scope of this work to follow the history of that mission: suffice it to say, that many devoted agents were sent out. They endured no little suffering in the earlier years. They diligently wrought, and, after a weary sowing time, were blessed with large success. Considerable sums of money were

spent. Cultured men gave their lives to the work, and, though with diminished means, it is still being prosecuted. To the day of his death the devout Marsden was the firm friend and liberal supporter of the Mission, and did his utmost to forward its interests.

The Reverend Samuel Leigh, the first Wesleyan minister in Australia, and the pioneer of its Maori Mission, was a friend of the Chaplain's. Born in the little village of Milton, in Staffordshire, he was brought up in a rural district. Trained in a God-fearing home, he became conscious of his need of a Saviour while a lad in his teens, and soon rejoiced in the blessing of pardon. His parents were connected with the Congregationalists, and he became a member of the church at Hanley. The congregation was small, and, anxious to do good, the zealous youth rented a whole pew in the place of worship, and filled it by inviting non-frequenters of public worship to attend. It was an act characteristic of the devotion of his life. Soon the church became convinced that he ought to enter the ministry, and he went for training to the academy of Dr Bogue at Gosport. But the tutor was a strong Calvinist, and the Staffordshire youth had satisfied himself that Arminianism was more in harmony with the teaching of the Bible. With mutual regret, therefore, they parted. A Wesleyan service had also been held in Mr Leigh's native village, and he had sometimes attended that. He now felt that he would be more at home in the Wesleyan fellowship. At the suggestion of his brother-in-law, he joined its membership, and was soon engaged to assist the Superintendent minister. At the Conference he was received on probation, and sent to Shaftesbury, where for two years he made full proof of his ministry. On Sundays he preached four, and sometimes five times, organised day schools, had

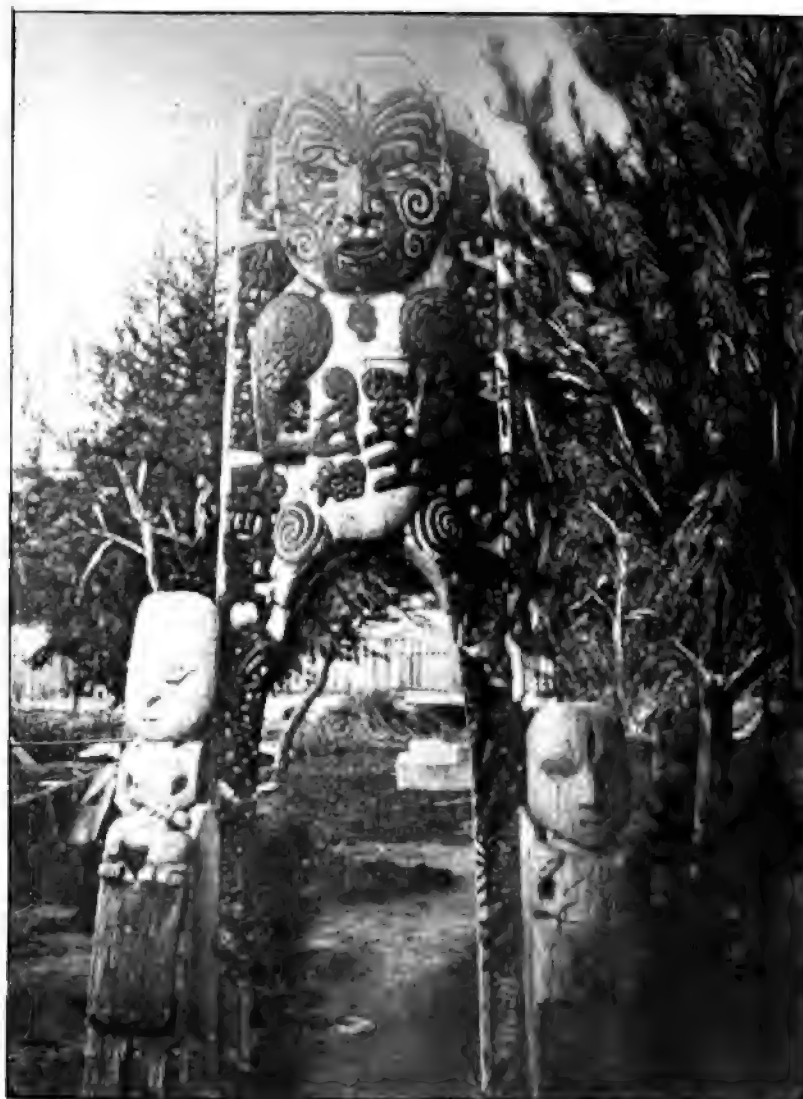
many conversions, and had the satisfaction of seeing two or three whom he had led to Christ begin to proclaim the Gospel themselves. Some thought his ardour should be restrained, but the Chairman of the District wisely said, "Experience would teach him moderation, and that if he had not a little fervour now, he was not likely to acquire it in after life."

Meantime, Mr Leigh's own heart was in the Mission-field. The difficulty was that his widowed mother would not give her consent. But she was touched by his sub-

missive spirit, and shortly after he left Shaftesbury she wrote: "If the Lord has called thee to be a missionary, He will no doubt enable me to give thee up. May the Lord Himself go with thee." He received the intimation gladly, and says in his Diary: "I felt as merry and light-some as Christian when his burden was loosed from his shoulders and fell off his back. I sat down and by the next post wrote to the Rev. Joseph Benson, offering to go to any part of the world." His offer was at once accepted, and he was appointed to Quebec. Disturbing rumours of disaffection and possible war in Canada caused delay, and, the Mission authorities having meanwhile received an earnest petition from Sydney to send a preacher there, he was selected for the post.

At thirty years of age, therefore, in the very prime of manhood, in the year 1815, he left for what then seemed a very distant sphere of labour. His portrait shows him to have been a man of resolute character, wiry frame, capable of

hard work, and willing to do it. The field to which he was called was one which taxed all his powers, and tested his endurance and prudence to the utmost. Wickedness abounded. Intemperance and profanity were rampant. Few thought about spiritual religion, and the lives of



TIKI, OR MAORI GOD.

WHEELER AND SON. PHOTO

Surmounting the gateway of a pah. The elaborate carving presents the appearance of an ancient bit of work, and, like some other Tikis, stands some ten or twelve feet high. The gateway is supported by two weather-worn figures. These carvings, wrought upon carefully-selected slabs of totara, were the work of generations of carvers.

many were notoriously immoral. But he thought little of obstacles. A small congregation was gathered in Sydney itself, a school started, and then he began to itinerate through the country. Some flatly refused to listen, and others with oaths and curses bade him begone. His fare, too, was of the roughest. On one occasion his hostess brought in a sheaf of barley, rubbed out the grains, and ground them in a handmill before she could prepare a cake for the preacher's supper. At another time he was glad to stay the pangs of hunger by masticating as best he could some grains of maize which had been thrown out to the

In all his work there Mr Leigh had no truer friend than Mr Marsden. Himself of Methodist parentage, he admired the zeal and earnestness of the young preacher who had come to evangelise that out-district of Wesley's Parish. While some bitterly opposed his work, and others looked coldly on, the official representative of the Anglican Church bade him God-speed, and lost no opportunity of showing kindness.

At Mr Marsden's home in Parramatta, Mr Leigh had met with Maoris and became interested in their welfare. His health was broken down by arduous toil, and the Chaplain



MAORI WOMEN IN NATIVE COSTUME.

BURTON BROS. PHOTO

Group taken at Tokaunu, Lake Taupo, the King Country, where there has been an attempt to keep up Maori customs. The natural pose of the women and the richness of their mats will be noted.

fowls. His lodging was often in the open air. But he never repined. With unflagging energy and singleness of aim, he prosecuted his work, preached in all the important towns of the colony, and presently had a circuit 150 miles long, and fourteen regular preaching places. A spirit of hearing was awakened, churches were built, meetings for Christian fellowship organised, and Sunday Schools started. Nor was practical religion forgotten, for he founded an Asylum for the Poor, and brought into working an auxiliary to the British and Foreign Bible Society. Thus in three years he laid broad and deep the foundation of the Wesleyan Methodist Church in New South Wales, and gained the respect of all right-thinking persons in the community, from the Governor downwards.

suggested that a trip to New Zealand would be of benefit physically, and he could also serve the common cause of Christ by inquiring into the progress of the Church Mission. A colleague having arrived in New South Wales, he accepted the proposal, and landed at the Bay of Islands in 1818.

He found the outlook of the Mission not at all encouraging. This was chiefly owing to its having been started on wrong lines. Strangely as it sounds to us, it was then generally held that savage nations must first be civilised, and then christianised. This was not the view simply of worldly men, but of earnest ministers and learned bishops. Carrying out this idea, Mr Marsden had sent mechanics instead of ministers to start the New Zealand Mission.

They were to exercise their handicrafts, learn the language, induce the children to attend school, and instruct the adults in the arts of life. But it was not understood that their special call was to preach the gospel. The Maoris were not slow to see the advantage of having resident carpenters, blacksmiths, and farmers. They admired their tools, and quickly grasped the fact that work could thus be done more easily and expeditiously. As these lay settlers were also well supplied with articles for barter, their presence was coveted and their persons protected. But they did not see the need of accepting the Gospel these men professed, and simply tolerated the services they held for them. Differences had also arisen among the brethren themselves,

him—"I supposed that you would want to buy them." With great indignation, Mr Leigh replied that, while at a proper time he might buy spars, flax, or pigs, he did not trade in the heads of men, and spoke of the sacredness of human life. The chief was complaisant, the heads were removed, and he calmly remarked, "I can sell them to the next ship captain who comes." Cases of cannibalism were frequent, and he was obliged to see such horrid feasts. He found children neglected and quick to execute evil. He gained their confidence, and by gentle words won also the attention of the parents. No less than six villages agreed to hear the Gospel Message if the white teachers would visit them regularly. Methodist preacher like, he drew up



MAORIDOM IN LATER DAYS.

CURTON BROS., PHOTO

Group of natives at Taumaranui, King Country, shewing their fondness for smoking.

and they had become disheartened. Mr Leigh acted the part of a mediator, encouraged them to hold meetings for prayer, and urged the importance of giving their strength to teaching the natives the law of God, and placing before them the Story of Redemption. Availing himself of their services as interpreters, he also visited the villages round, seeking to instruct the natives concerning the one God and the sanctity of the Lord's Day. Painful evidence of their degradation and wickedness was soon brought before him. Entering a village one Sunday afternoon, he was shocked to see twelve human heads, elaborately tattooed, piled alongside the path. Questioning the chief as to why they were placed there, the answer stunned

a plan for this purpose, and, the brethren agreeing to carry it out, he returned to New South Wales.

Instead of resting, Mr Leigh had worked hard during the whole time he was in New Zealand. The consequence was he was worse on his return than when he went, and it was found necessary that he should proceed to England for medical advice. The voyage benefited him. The old appetite for work returned, and soon after his arrival in London, he was found pleading with the Mission Secretaries for the spiritual needs of the Southern Hemisphere. Three ministers he must have for Australia. Then there was New Zealand and the Friendly Islands group, both sorely needing missionary effort. Fresh from the horrid sights

and sounds of the former, he pictured them in such a way as to make a decided impression. He clinched the proposal, too, by telling them that he himself was prepared to go to New Zealand, and his Sydney colleague (Walter Lawry) desired to take charge of the Friendly Islands Mission.

The Secretaries felt the force of the appeal, but, with a debt of £10,000 on the Society, held they were not justified in extending their operations. The Committee sustained this view. On receiving the decision, Leigh was almost heartbroken. He spent the night in prayer and deliberation. Then a happy thought occurred. As the Maoris did

grates, pots, kettles, together with spades, saws, axes, and fishhooks poured in. In Manchester, he received prints, calicoes, and curiosities valued at £500 as the outcome of his first meeting. Liverpool was not behind. A large tent was sent from Bristol, and throughout his tour the Missionary had the kindest reception, and achieved an unqualified success. The collection of goods was most heterogeneous. Among them were a hundred wedding rings. The Secretaries were almost at their wits' end to store the daily multiplying casks and crates in which the contributions were packed. Very valuable they proved, and, being shipped to Sydney, they



THE MAORI AT EASE.

WHEELER & SON, PHOTO

Reclining in front of temporary hut, while his son and heir sits in the doorway.

not understand the use of coin, but desired goods for barter, he suggested that he should be allowed to visit the provincial districts and solicit donations, and that probably many would give these without lessening their ordinary contributions. The idea was bright and novel. The Secretaries approved, the Committee recommended, while Conference formally sanctioned it, and also appointed Mr Leigh to the Mission. For many weeks he was engaged thus, travelling by day and addressing crowded congregations at night. His plain statement of the atrocities practised by the Maoris, and his earnest appeal, told upon the audiences. Louth nobly led the way. Sheffield followed suit, and

not only defrayed the expense of purchasing the first Mission Station and erecting a house, but paid the entire cost of the Mission for five years. Mr Leigh was devoutly thankful for such a response.

Notwithstanding these liberal donations, the Mission Secretaries were not betrayed into extravagance. In a letter of instructions, it is detailed with praiseworthy particularity that in the New Zealand and Friendly Islands Missions, £50 per annum shall be allowed to each married mission, and £12 yearly for each child; that the Society shall send out as many suits of clothes as each missionary may order, these to be charged to his account; and any

surplus from the allowance to be paid in goods or cash, as he may direct. A further sum of £40 per year was allowed to the whole Mission party to obtain salt, butter, tea, coffee, sugar, and soap from New South Wales. All articles for barter were to be kept in a store, and a secretary was to be appointed to keep an inventory and note in the books what was received in exchange. It may



MUSHROOM ROCK, WHANGAROA

well be supposed that the surplus at the end of the year was microscopic, and we can only conjecture the absurd misfits and incongruous colours of the clothes and wearing apparel sent from time to time.

While Mr Leigh was in England, two Ngapuhi chiefs, Honga-ika and his kinsman Waikato, arrived on a visit. Mr Leigh had met them in New Zealand, and they were greatly pleased to see him in the strange land. Hongi was not comfortable in his lodgings, and at once proposed that he should live with Mr Leigh. The latter knew he was a savage. He had heard of deeds of cruelty done by him. But as his own life and the safety of the Mission party might shortly depend on his goodwill, and he was really anxious to do him good, he welcomed the self-invited guest. To make him thoroughly comfortable, for some weeks he slept on the floor by his side. He also learned what he could of the Maori language, and accompanied Hongi to Cambridge to aid Professor Lee in reducing it to writing.

Refreshed in spirit by his intercourse with British Methodists, and having married a lady who proved herself a true helpmeet, Mr Leigh returned to the Southern world. Other Missionaries for Australia were also of the party. Calling at Hobart *en route*, it was agreed that one of these should remain there. On coming to Sydney, it was found that war had broken out in New Zealand, and so there was a detention of two months. Even then there seemed no prospect of hostilities ceasing, and they were urged to remain longer. But Mr Leigh was anxious to be at work, and his brave wife said, "Samuel, nothing that I have

heard shakes my trust in God. Our Sydney friends are kind, but let us remember our word pledged to our English friends. I cannot be happy another day in the colony. Let us go, and whether we go to life or death, let us live or die doing our duty." That settled the question. Passages were taken, and, after an uneventful voyage, they landed to commence their mission to a cannibal people on February 22nd, 1822.

A hearty welcome was accorded the new arrivals by the Church Mission party. The natives whom Mr Leigh had formerly met expressed pleasure at his coming, and saluted him so affectionately that his nose was almost denuded of skin. It was first intended that the Mission should be begun at Mercury Bay, where there were large settlements, and where the Missionary would be under the protection of a chief called Hinaki, whom he had met in Sydney. This purpose was frustrated by the bloodthirstiness of the natives, and Hongi, whose gentlemanly behaviour had been so much admired in England, was the leader in the outbreak. While in Sydney Mr Leigh was talking over the plans for the Mission with Hinaki. Hongi interposed, and said before that was done he had a quarrel to settle. During his absence in England one of the Ngapuhis had been killed by Thames natives, and he must have satisfaction. He invited Hinaki, therefore, to muster his forces, and prepare for the combat. As Hongi had brought with him from England a large supply of muskets, the contest was unequal. Both chiefs travelled from Sydney in the same vessel, and the Missionary sought to turn Hongi aside from his purpose. But he was implacable. Hinaki therefore hastened home and put his pahi in a state of defence. Hongi raised a war party of three thousand men, and, invading his rival's territory, met a force almost as large. Both sides fought with equal bravery, but the firearms of Hongi gave him the victory. He shot Hinaki himself, and, springing on the dying man, gouged out his eyes; then, plunging his knife into his throat, drank the warm blood as it spouted forth. His tribesmen followed the horrid example, and of a thousand



WESLEYDALE. — THE MISSION STATION AT WHANGAROA.

that fell, three hundred were eaten on the field of battle. To the newly-arrived Missionary and his wife, this was only too plain a demonstration of the truth that "the dark places of the earth were full of the habitations of cruelty."

It intensified their pity for the people, and showed that they must literally take their lives in their hands. As Hongi expressed his determination to exterminate the natives of the locality, the idea of establishing a Mission there was given up.

Perils by land and sea had to be faced before the location of the Mission was decided. On a reconnoitring expedition, Mr Leigh and five natives were driven by a storm to take shelter in Whangaroa. Worn out with fatigue, the Missionary was awakened from sleep to be told that their hosts were discussing the time at which they should be roasted and eaten on the morrow. Only faith in God's providence sustained them. Whangarei was next thought

natives of that district had indeed a bad pre-eminence for bloodthirstiness and treachery, even in cannibal New Zealand. Not many years previously, the crew and passengers of the ship *Boyd* had been barbarously massacred by them, only five escaping out of fourscore. It is fair to say that the chief had been ill-treated and provoked by other Europeans. But, even so, the retaliation was terrible, and the taste for blood thus gained made them little better than incarnate demons. On the other hand, the population was numerous, and the place was comparatively near the Bay of Islands. Moreover, their very wickedness showed how much they needed the Gospel. With the thorough sympathy and concurrence of their friends of the Bay, it



WHAREPUNI AT PARAKINO.

An elaborate wharepuni at Parakino, Wanganui River, with carved image and group of women.

BURTON BROS., PHOTO

of, and it was reported that there was there a large population. Mr Lawry calling on his way from Tonga, the two missionaries visited the place. On landing they heard a sad story. They were told that only a few years before there had been thousands of Maoris resident. But the terrible war party had come. Their warriors had been killed and eaten, their women and children carried away into slavery, and their property stolen. The few who remained complained bitterly that they were a broken people. Their disposition was friendly, but there were not a sufficient number left to warrant the establishment of a Mission among them.

Once more their thoughts turned to Whangaroa. The

was therefore resolved to start there the Wesleyan Mission.

Whangaroa Harbour is exceedingly beautiful to-day, and seventy-five years ago, when the forest stood in all its native wildness and luxuriance, it must have been more beautiful still. The entrance is about half a mile wide, and within the bay a large fleet might ride in safety. As the Mission party entered in the ship *St. Michael*, on the morning of the 6th of June, the sight was most attractive. "Forest on forest hung on the steep slopes of the encircling hills like 'cloud on cloud' of rich foliage; on the western shore rose tumbled masses of the most fantastic rocks, over which many streams flung themselves in sparkling waterfalls to the beach, and, through crowding trees and shrubs, raced

joyously down to the dark, clear waters of the Bay." Above them, on an isolated and precipitous rock, three hundred feet high, there frowned the native pah, almost impregnable, and reminding them that here hatred, envy, and revenge were the tutelary duties.

When there previously, Mr Leigh had escaped from their murderous intentions by scattering a handful of fishhooks, and while they picked these up he gladly made his way to the boat. The natives now recognised him, and saluted him with shouts of welcome. He, on his part, stepped boldly ashore, and made his way to the house of the chief, who professed himself friendly. How little these people knew of his real object may be imagined from the fact that

A deed was drawn up and their tribal marks attached. To the credit of the Maoris be it said, that in all the subsequent troubles the title to this was not disputed. When, many years after, all land titles in the North were reviewed by the British Government, this was declared to be unassailable and fairly bought. The newcomers, however, soon had experience of the capriciousness of the climate, and of the equally uncertain temper of their neighbours. A temporary booth was put up on the slope of the hill, but the first night it was occupied rain came, the floods rose, and swept the whare, tools, and other articles into the stream. On the following Sunday a war canoe arrived with slaves, and, in their presence, one of these was killed,



A COMMITTEE IN THE KING COUNTRY.

BURTON BROS., PHOTO

Maori Chiefs of to-day, showing the mats discarded for European blankets and shawls.

hundreds crowded round the vessel to buy firearms, offering as much as a hundred baskets of kumara for a musket. The following day being Sunday, Mr Leigh preached in the open air. It is indicative of his strong faith and thankfulness that the text chosen was "Ebenezer: Hitherto hath the Lord helped us." About a thousand natives were found to reside in the immediate neighbourhood, part of whom were under the control of a chief called Te Ara, or George, and part under Te Pahi. After due inspection, a site some seven miles up the river was chosen as the most suitable for the Mission Station, and named Wesleydale. It was duly purchased, and, after the owners had named their own price, Mr Leigh voluntarily doubled it.

cooked, and eaten in the most matter-of-fact way. The captain of the vessel that brought them became thoroughly alarmed, and, as soon as his cargo was landed, left as quietly as possible.

Now the real mission life began. The tent had again been pitched, and, while a more substantial dwelling was being built, the thievish propensities of the Maoris could not be restrained. Food had to be cooked in the open air. Even this was purloined, and sometimes they were left literally without a meal. Exhibitions of indecency were frequent. Some attention was paid to public worship, but brutality and ill-temper were often displayed. Quarrels and rumours of wars were of daily occurrence.

Occasionally they fought in real earnest. About five weeks after their arrival, a war party landed from the Bay of Islands. At once all the population flew to arms. On Mr Leigh's remonstrance the invaders refrained from attack, though challenged by Te Puhī. To mortify his brother, George then seized the missionary and threw him violently to the ground. This was the signal for a general *mélée*. The Whangaroa natives themselves began destroying everything around the Mission-house, and for some time the lives of the inmates were endangered.

During the months that followed, similar occurrences transpired. On the slightest provocation the natives gave way to violent fits of passion, and often the Missionary and his wife felt there was but a step between them and death. One further incident of this kind may be related. A short time after their settlement, it was reported that a party of

pane from her own bed, his anger was appeased and bloodshed prevented.

Various efforts were made to win the affection of the people and to better their position. Mrs Leigh introduced the women and girls to the mystery of the needle, and started a sewing class. Their first attempts were amusing. Some complained that the sharpened steel bit them, others tied their thread round the eye with a knot, and then wondered why they could not pull it through. Patience and perseverance were taxed, but the good lady presently had her reward in finding that some of the younger ones began to take pride in their efforts. In a few months they were able to make for themselves articles of clothing. Sometimes they caught them with guile. A condition of admission to Mrs. Leigh's sewing class was that before work began the girls should be introduced to the magic virtues of soap and water,



WHAREPUNI OF TAWHIAO.

BURTON BROS., PHOTO

Wharepuni of Tawhino, the late Maori King at Te Kuiti, Waikato.

natives from a distance intended to attack those of Whangaroa. At length they came, formidable in numbers and well armed. The residents were drawn up in order of battle to defend their homes. By this time Mr Leigh had obtained some command of the language. Going to a rising ground between the two parties, he invited the chiefs to confer, and spoke to them of the folly of war and the benefits of peace. Only a few sentences had been uttered, when one of them furiously interrupted him, shouting, "You say too much; pay the price," and, seizing him by the collar, threw him down the hill. His wife witnessed the attack, and apprehended the worst. Running up to the aggressor, she asked what price he required. His answer was, "A good garment," and, fetching the counter-

so far as hands and face were concerned. At first they were greatly averse to this. But when the teacher gravely assured them that this would make their complexions more like those of Europeans, there was no more difficulty. Infanticide was shockingly prevalent, and the hearts of the worthy couple were pained by one instance after another. To speak of it as murder brought to the parents no sense of either sin or shame. To remonstrate or argue the case was useless. Why should they burden themselves with the care of infants, and why especially should female children live to be burden bearers? Vanity succeeded where reasoning failed. Mrs Leigh made some sets of infant clothing, and gave them to the baby children of her friends. Mothers and fathers were alike

proud of the distinction. She then announced that every infant brought to her, not less than a fortnight old, should have a dress. She rightly judged that if spared for that time maternal love would do the rest. The bait took, and at a trifling expense scores of lives were saved.

Domestic economies of various kinds had to be practised. The wooden chimney of the Mission-house exposed them to constant danger of fire, and one of brick was a desideratum. A bed of clay was found. Mr Leigh prepared a mould, trod the clay, and soon had a store of sun-dried bricks. Next lime was needed. Pipi shells were burned, a rude sieve of dax fibre was constructed, mortar made, and then with a wooden trowel, and patient labour, a chimney was built, which stood for years as a monument of his industry.

were delivered as opportunity served. Not only on Sundays, but on weekdays meetings were held. Kaingas at a distance as well as those near home were regularly visited. Family worship was stately maintained morning and evening. Soon the Maoris learned to sit in comparative quietness while that proceeded. When in a milder mood, they listened attentively to the teaching, and some at times seemed to be impressed.

An attempt was made to cultivate the soil. With spades and hoes a portion of the Mission Station was broken up and sown with wheat. The Maoris, keen to imitate, broke up a portion of their ground also, and, being supplied with seed, scattered it abroad. Soon the blade appeared. Naturally not a few pulled it up to find the grain. Others



HOKIANGA CEMETERY.

Cemetery on Mission Station, Mangungu, where most of those who died on the river in the early days were interred.

MARTIN, PHOTO

His boots wearing out, he had to turn shoemaker also. Two pieces of wood, shaped like a sole, and sawn across to form a hinge, made a foundation. Then his wife cut out the upper part from a dogskin dressed with the hair on. The brogues were somewhat inelastic, no doubt, but they served their purpose. The stock of soap, salt, and candles running out, the busy housewife manufactured such substitutes as she was able from tallow, wood ashes, and salt water evaporated.

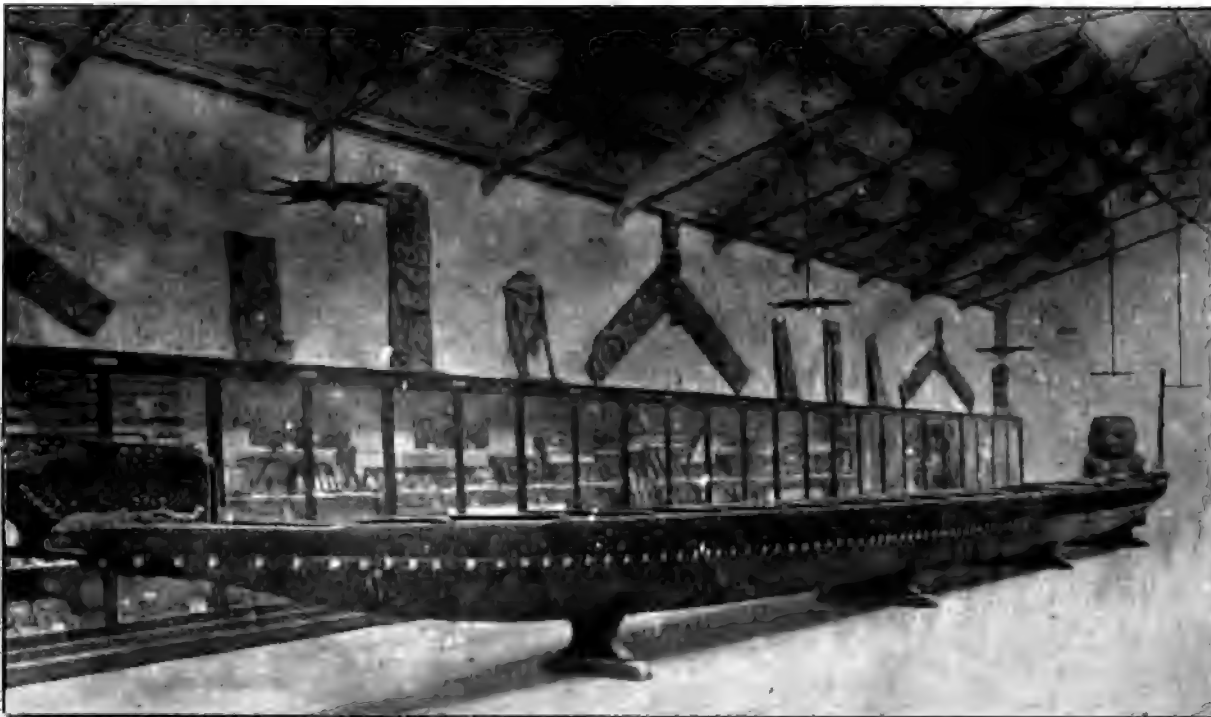
Meantime, directly spiritual work was not neglected. They were diligent in acquiring a better knowledge of the language. Brief discourses were prepared on the creation and fall of man, the redemptive work of Christ, and the future state. Put into short and simple sentences, these

had greater patience, and to these there came in due time "the ear and the full corn in the ear." When they saw this, and that their grain was as good as the Missionary's, they were as excited and eager as children. The reaping was carried out with great rejoicing. "Oh, it was grand," writes Mr Leigh; "it was truly grand to see the chiefs approaching our residence, carrying, some eight sheaves, some ten, being the first crop reaped by the aborigines from the virgin soil of Wesleydale." Doubtless, visions of the time when the valleys should be covered with corn and the pastures clothed with flocks, cheered the brave pioneer. How the grain was to be prepared for food was the next question. With wondering eyes the natives looked on, and saw the grain thrashed with the

flail, winnowed by the wind, ground in a handmill, made into dough, and baked. When the loaves were taken out of the oven, loud and long were the exclamations of pleasure and surprise. All were anxious to repeat the experiment. Indian corn, also introduced, grew freely, and, roasted or pounded by the natives, proved a welcome addition to their dietary. Various vegetables and fruit trees flourished in the Mission garden, and soon the primitive establishment began to present an appearance of comfort.

But the constant toil which this involved—toil both with the hands and brain—together with the strain upon the nerves, inseparable from their surroundings, utterly broke down Mr Leigh's health. The house was neither wind nor weather proof. After a long spell of rain, his strength gave way. A fierce fever held him in its grasp, and he pitifully said, "If I cannot be protected from the rain, I shall surely die." Necessity was once more the mother of invention. Some of the goods brought from

fatherland, and how curious they were about all they saw, may be better imagined than described. There were presented that night special thanksgivings and earnest prayers. The two ministers who arrived so opportunely were both capable men, who for many years proved themselves faithful Missionaries and true friends of the Maori people. They at once set to work. Nor were they long in gaining experience of the possibilities and hardships of the life they had chosen. On the Monday subsequent to their arrival part of a building in course of erection fell suddenly and bruised them both severely. An example of the uncertain temper of the natives also was not wanting. The chief George came to inquire when Mr Marsden might be expected. He was told that the captain of the vessel was afraid to bring it into their harbour. In a towering rage, he said, "Tell Mr Leigh to write immediately, and let them know that if they don't come, you must all go." A few days after he came, bringing Mrs Turner with him.



CARVED MAORI CANOE.

MARTIN, PHOTO

England had been packed in a wine pipe. These were now removed, and, one end being left open, he crept into this improvised hospital on his hands and knees. For days there was a struggle between the force of the fever and the strength of his constitution. Surrounded as they were by "man-eaters," and not knowing when their ferocity might be roused, the position of the lone missionary and his wife was sufficiently trying. But they had counted the cost. No murmur escaped their lips. They used such simple remedies as they had, and cast their care upon God.

Refreshment and help were at hand. On August 6th, while working at the buildings, two gentlemen in English costume were seen approaching. These proved to be the Revs Nathaniel Turner and John Hobbs, who had been sent to reinforce the Mission, and who landed at the Bay three days previously. How warm a welcome they received, how eagerly they were questioned about the

The natives regarded him as a great chief. They came in numbers to welcome him, and for some time kept the place in an uproar. When the excitement abated, Mr Marsden inspected the station, and on seeing the building and fences erected, the furniture made with rude tools, and the cultivation carried on, expressed his surprise that so much could have been accomplished in so short a time. He also inquired as to the attendance at service, the progress of schools, and, with fatherly interest, "strengthened their hands in God."

Both Mr Marsden and the newly-arrived Missionaries were shocked by Mr Leigh's appearance. Though the fever had run its course, he was exceedingly weak, and suffered acute pain. After consultation, they decided that a change to New South Wales, where medical aid could be obtained, was imperative. As means of communication were infrequent, it was also agreed that he should return

by the vessel in which they came. It is obvious that such a decision was only arrived at under the strongest pressure of necessity. It meant that Messrs Turner and Hobbs, without a knowledge of the language, were to be left alone. It involved Mrs Turner occupying the position Mrs Leigh had done, of being left without female companionship of her own race. What was still more serious was that the influence which Mr Leigh had gained by months of self-denying toil had to be sacrificed. To him also it was a severe trial. The attendance at services was steadily growing. More decorum was observed. Occasionally close attention was given to the word preached, and signs of emotion were seen. A few had learned to pray, and children were becoming anxious for instruction. All this made him very reluctant to leave. But there was no

disaster. Certainly disaster came. A strong easterly wind sprung up, and, in tacking to get clear of the Bay, the vessel struck upon a sunken rock. At once she began to fill with water. The boat was launched and the clerical party and the Maoris put within, but without provisions. After hard pulling they discovered land, and were put on shore on an uninhabited island. The boat went back, took the officers and crew on board, and shortly after the ill-fated vessel went to pieces. As the storm continued, the little party on the island suffered much from want of food and water. Fortunately a canoe, driven out of its course, called, and the occupants gave them potatoes and built a temporary shelter. They also agreed to tell the friends of the Mission. But for three days and nights their sufferings were great. By this mishap Mr Leigh lost all his luggage



THE HOKIANGA OF TO-DAY.

Annual Regatta at Hokianga, showing Maori Competitors in their Canoes.

H. WRIGHT, PHOTO

alternative, and he acquiesced in the proposal. The natives showed great regret. One asked if they had been praying to Jehovah for his recovery, and whether the others would leave Wesleydale should he die. Being satisfied on these points, he said, "Go to New South Wales; get better and come back to me soon. If you do I will not go to war again, but stay at home and plant kumara." Such expressions, voluntarily made, were a strong testimony to the influence gained.

All the dangers were not yet over. The vessel in which Messrs Marsden, Leigh, and some natives had taken passage for Sydney, set sail on a Sunday. The natives urged Mr Marsden to prevent it, and when he replied that, being only a passenger, he could not do so, they predicted

and £40 in cash. The effect on his health was disastrous, and for a time it seemed doubtful whether he would survive. A rest at the Bay refreshed him, another vessel called, and by her the intrepid and uncomplaining Missionary was safely landed in Sydney. His actual labour in New Zealand thus covered a period of less than two years. But in that time he had done much. He had located the Mission, gained the respect of some of the worst natives, and made considerable progress in the language. He had taught the Maoris the elementary truths of religion, seen some of them impressed, and a large number desirous of the blessings of civilisation. To him and to his determined advocacy the inception of the Mission was due. Though henceforth unable to return, his zeal knew no abatement. Through a long series of

, he delighted in the reports that came of the progress of the work. His personal experiences and his animated discourses were an increasing stimulus to the Methodists of the district, and to send forth other agents until Maoridom was won for Christ.

Mr. Turner and Hobbs built wisely and well on the foundation laid. They toiled patiently at the language, and gradually became familiar therewith. Both spoke it fluently, and the latter so happily adapted himself to the most admired specimens of native oratory that he became exceedingly popular. In their home they illustrated the customs and decencies of civilization, and they sought to inculcate respect for the courtesies of life.

They visited the homes of the natives in their homes as assiduously. Possessed of some medical knowledge, they also sought to relieve the physical sufferings of the people, and by their cures which they effected greatly increased their influence. Schools were kept up, and a few learned to read and write. Unguardedly they sought to turn their heathen neighbours "from darkness to light, and from the power of Satan unto God." They came presently to a better understanding of the Maori character. They saw there was a childishness and curiosity, the childish facility being pleased with trifles. Thus at ordinary times they were humorous, merry, and attractive. But they also realised that they were liable to fierce outbreaks of passion, and that restraint was almost unknown. Their language then was filthy and extreme, their

abominable, and human life of no value at all. Calamities and tragedies came near together in their life. One native being very ill, the Missionaries, following the ancient healing methods of those days, applied a blister. When the chief saw its effects on the skin, he became very angry, and threatened to take their lives if it turned out badly. On the sick man recovering he was equally loud in praise. This proved most opportune. A fighting party came from Hokianga to ravage the settlement, but the old chief dwelt so on this blister and its wonderful effects, that they departed without doing harm. Yet this

very chief twice tried to shoot Mr. Turner, and was afterwards discovered to have been the instigator of all the devilry and mischief which went on. One morning, while working, a native remarked quite casually, "They are roasting a slave in the village." Hastening thither, the Missionaries found the statement only too true. A large number of people were assembled, and between two burning hauri logs they saw a human body being cooked. Being sick and likely to die, his master had murdered him, and

they were preparing to feast on the remains. Permission was sought to enter the corpse, and granted with reluctance. On another occasion, they were told Ruatara had killed his little slave. The murderer was met carrying a billhook wet with blood. With the utmost coolness, he took them to the place where he killed the lad. His offence was that of stealing a small portion of food, and all their reasoning failed to convince either chief or people that there was anything improper or excessive in the punishment.

Some incidents of an opposite kind gave them encouragement. The same Ruatara afterwards expressed the hope that they had not told Jehovah of his evil doings, which they took as a sign that conscience was beginning to work. A youth whom they employed was called away to help his mother. They scarcely expected to see him again; but presently he returned, saying, "I found that the longer I stayed away, the more quickly did the things you taught me go out of my head. I am come that you may bring

them back to me." A schoolroom was built at one of the villages. The Catechism had been translated, and the children learnt it by heart, showing they had excellent memories. But the Missionaries sagaciously observed that the restless eye, and the mechanical manner of its repetition, showed that the truths made a very faint impression.

A wooden house was built in place of the former raupo hut. To prevent theft, the removal of their goods was done by moonlight. Even then a box of tools was carried off. The robbers were followed into the bush, and found



A MAORI CHIEFTAIN IN FULL DRESS.

With the Tribal Greenstone Pounamu, so highly prized.

actually dividing the spoil. Some fled, but three chiefs stood their ground, and one pathetically said, "I am tapu; I cannot touch it." The others had secreted various tools under their mats, but by firmness and a little banter they were recovered. The following morning the mission-yard was filled with armed men, who uttered the most frightful yells. The chief Te Pahi, who was so sacred the previous night, now threw the clothes from the washing-tub to his followers. An attack on the house followed. Mrs Turner, her infant child, and a young European girl were the only ones within. They barricaded the door, and when the Maoris found it could not be forced, they looted everything portable outside, and then quietly retired. To turn tragedy into farce, one of the chief offenders came back almost immediately, and, after a friendly greeting by rubbing noses, impudently sat down at the breakfast table and not only helped himself, but supplied a friend who an hour before had stolen a large iron pot. It required grace to enter in the Mission Journal, as they did, "Love endureth all things."



REV. J. WHITTIER.

Always their supreme anxiety was to implant religious truth, to promote purity of life and gentleness of manners. Thus they not only preached sermons, but discussed with the Maoris the question of the immortality of the soul, the resurrection of the dead, and the general judgment. They protested with all their might against horrid and barbarous customs, and sought to inspire reverence for the Lord's Day. Sometimes they were cheered by proofs that their labour was not altogether in vain. Bad weather having prevented attendance at one of the distant schools for some days, an old man remarked when they next came, "Great is the desire of my heart that you would teach me the words of your book. I want to read about Jehovah." A war party from a distance was completely disarmed by being taken to the schoolroom and hearing the children repeat the Catechism and join in song. But progress was slow at the best, and of one of their schools the record is: "There are children here who have been present one hundred and twelve days, and cannot even now write the alphabet." Not infrequently they had to act as mediators. The ship *Endeavour* came into the harbour with two deputies from the London Missionary Society on board. Natives swarmed on board, and, as usual, helped themselves. Trying to clear them from the deck, a chief was jostled. Immediately they became furious. The vessel was seized, the captain and visitors bound, axes were brandished, and the limbs of the victims suggestively felt. They were in mortal terror, when the Mission boat appeared. Explanations were made, peace restored, and the captives liberated. The Missionaries judged that in this case they had no

intention to commit bloodshed, but simply sought to frighten the strangers. Certainly that was done effectively. Subsequently another trouble arose with the same vessel. The captain averred they stole his boat and then tried to sell it to him. The Maoris affirmed the boat was adrift, and so belonged to the finders. Eventually the difference was amicably settled. Work like this did not make much show, and was trying to the nerves. But they gained thereby the blessing of the peacemakers.

Food supplies ran short. Potatoes were the staple article of diet. Of these the Mission party had only sufficient for food. A foraging expedition became necessary. The boat was manned, and they visited villages lying further north in order to purchase. They had an adventurous voyage. The natives indeed received them kindly. They secured a small supply of fish, but other food was scarce: and after two such tours, during which they travelled some hundreds of miles, they returned empty-handed. The weather had been most boisterous, and their own natives on their return remarked: "You are a mad-brained tribe, and have narrowly escaped drowning." The harvest that followed was abundant, and present needs were amply supplied. Rejoicing at this, the Missionaries concerted plans for enlarging school buildings, and resolved to make special appeals to the young to decide for Christ. At the end of the year, on reviewing the situation, they found that cultivation was extending, their knowledge of the language was greater, considerably more respect was paid to them, and the natives were more peaceably inclined.

Within a month they were in the midst of war's alarms. To settle an old quarrel, a fighting party, well equipped, came from Hokianga. They filled twenty canoes, and in a bay to the north seized one of the Wesleyan Missionaries and Mr Williams, of the Church Mission, lest they should carry news of their coming. These good men preached to



REV. J. WALLIS.

their captives, and used their influence for peace. It seemed useless, for at 10 o'clock a night attack was decided upon. The moon shone brightly, the water was placid, and in absolute stillness, the hostile fleet glided into the harbour, when the invaders suddenly awakened the sleepers by shouts of defiance. A few skirmishes took place, but, owing largely to the Mission influence, the loss of life was small. A few weeks

alter a tumult arose without apparent cause, and a native tried to spear Mr Turner. A brig called the *Mercury* called for supplies. Learning that an attack was to be made, they found the Maoris indignant because the sailors were trading on Sunday. Finding it impossible to restrain them, they advised the captain to put to sea. In doing so, some of the natives were knocked overboard. This provoked retaliation, and in a few minutes the vessel was in their

Possession and close to the shore. Once more the Missionaries went on board, remonstrated, and after a while the vessel was given up. They accompanied them outside the Heads. It was well they did, for a storm came on: the dismantled vessel became unmanageable, and only through having the Mission boat did the crew escape with their lives. The natives daily became more turbulent. It was clear there was mischief afoot, and on the advice of the experienced Missionaries at the Bay, the women and children were sent there for safety. At this juncture the chief George was seized with mortal illness. His disposition, however, was unchanged. He talked of nothing but muskets, and his lament was that he had not more fully avenged on the Europeans the death of his father, who

European vessels calling again, and so a fruitful source of wealth would be stopped. He therefore brought his warriors over to chastise the Whangaroa natives. Fortunately, Hongi and his second in command invited themselves to dinner at the Mission-house before hostilities began. A present was given them, they attended Divine service, and the next morning consented to meet the chiefs in a friendly way, and the storm blew over. As the months, however, went by, the horizon gradually became darker. Outbreaks of ferocity were frequent. Slaves were killed. Even relatives were attacked. Some, in fear of the dreaded Hongi, fled to Hokianga. An old chief called Te Una lay upon his deathbed. In his last hours, he sent for a slave and ordered him to be shot, that he



GROUP AT TOKAANG.

MARTIN. PHOTO

perished in the *Boyd* explosion. When he passed away the Mission party expected their home would be plundered, and that probably they might be killed. Fortunately, though the marauders thirsted for blood, they contented themselves with killing a duck. A season of tranquility followed, Mrs Turner and the domestics returned, and the usual work of the Mission was resumed.

The lull was of short duration. Hongi, having carried slaughter and death to the Thames tribes, next fought with those of Kaipara. Both sides showed the utmost bravery, but the great chieftain's son was left dead on the field. Shortly after he heard of the plunder of the *Mercury*. He was astute enough to see that such pranks would prevent

might accompany him as his servant to the invisible world. Waikato, another chief who was present, prevented this cruel order being carried out, whereupon the dying man, pulling his muskets to him, discharged them into his own breast, that he might, as he said, take these fiery messengers with him. This was a man who had been there during the whole period of the Mission's working, and his tragic end saddened them not a little. So amid gloom and sorrow, the year ended.

In January, 1827, Hongi determined to carry out the intention expressed some months before, and sweep the Whangaroa natives from off the face of the earth. He was suffering not only from dissatisfied ambitions, but from

domestic troubles. His evil deeds were returning on his own head. Moral misconduct discovered had led to the suicide of a son-in-law and of one of his own wives, and another wife was put to death by him as an act of vengeance. But his thirst for blood was not appeased, and on Sunday, the 4th, he arrived at Whangaroa with a fleet of canoes and some scores of his redoubtable warriors. All the residents were greatly alarmed. Many of them hurried away to Hokianga for safety, taking their wives and slaves with them. Among these was the old chief Te Puhi. To the rest Hongi sent a message that he wished them to assist in dislodging the Nga-tepo from the pah of which mention was made as situate on the top of an almost perpendicular rock. With the loss of several lives this was accomplished, and then the natives removed their wives and children to the conqueror's camp. The Mission party were thus left alone, and, according to Maori custom, were at the mercy of any marauding party. Mr James Stack, a young layman who had joined the Mission, had been sent with a letter to the Bay seeking counsel and help. Before his return the crisis came. Hongi had promised that their lives would be spared, but this promise did not extend to their property. A detachment of his men came, and, questioned as to their intentions, replied, "We are come to take away your things and burn your premises; your place is deserted and you are a broken people." Resistance was useless. When, therefore, the next morning, they began to sack the premises, the Mission party left to flee for their lives. There were Mr and Mrs Turner and two children, the youngest of whom was only five weeks old, Luke Ward, a European servant and his wife, Mr Hobbs, Miss Davis (a young lady friend from the Bay), and three or four native lads. Heavy rain was falling, and they

had a journey of twenty miles before them over mountainous country. Coming through a field of wheat, the women were soon drenched. They had only the clothes they stood in, and a little food for the children. Pushing their way through the bush, the native boys begged them to hide, as a war party was on its way from Hokianga, and they would certainly be killed. Mr Turner was very much

averse to this, and, after resting a short time, they pushed on. Presently they met one of their own chiefs and Ware-nui, from the Bay, to whom they appealed for help. Presently, on turning a sharp bend in the river, they came suddenly upon the Hokianga party, some 200 men, fully armed with muskets and bayonets. These were under the command of Patuone, a great chief, and all were in a state of great excitement. Patuone at once halted his men, and called upon the fugitives to kneel down. They did so, expecting to be shot. But, to their joyful surprise, Patuone and other chiefs came and stood by them as a defence, until the last of the fighting men had passed by. He and his fellow-chiefs then cordially saluted them, expressed sympathy with their misfortunes, and assured them of their goodwill. Mr Turner in his journal, published in the Wesleyan Missionary



TEOHI, A MAORI BELLE OF PARIHAKA.

BURTON BROS., PHOTO

Notices, graphically describes their anxiety, their relief when the dreaded warriors proved to be friends, and their safe arrival at Kerikeri, one of the Church of England stations. Mr Turner's infant child, brought through such perils, and baptised by his father at Kerikeri, is now the Hon. J. S. Turner, M.L.C., of Brisbane, who for many years has occupied a high position in Queensland.

Meantime at Whangaroa the destruction of the Mission Station was complete. The dwelling and outhouses, the barn, which had a supply of grain and flour for twelve

months, were all burned, everything of value having been previously carried away. The cattle, goats, and poultry

were killed and the fruit trees cut down. Even the growing crops were uprooted. Nothing remained to mark the site except the brick chimney which Mr Leigh had built. The resident natives were literally exterminated. For some time the ovens of Hongi's camp were filled with human victims. Not more than twenty escaped. Hongi pursued his foes as far as Mangamuka, a tributary of the Hokianga. In a fight which took place there he was wounded, and, after suffering for a year, he passed away.

For the present, however, the Mission was at an end. Indeed, the prospects were so gloomy and the alarms so continuous that even the agents of the Church Mission thought of abandoning it. They did ship their goods to Sydney, preparatory to an early departure. It was, we may feel sure, with sad hearts that Messrs Turner and Hobbs saw the shores of New Zealand sink beneath the horizon. They remembered the high hopes with which the Mission had been commenced, the continuous and arduous labour, the expenditure that had been incurred; and for the present it was fruitless. Wesleydale was a desolation, and it was problematic whether it could ever again be reoccupied. To Mr Leigh also it was a severe trial. Only a year before the reports had been most cheering. Now, when he welcomed the fugitives to Sydney in February, 1827, with true sympathy for their misfortunes and losses, there was on their part as well as his deep sorrow that the effort had been so unsuccessful, and that the first offer of the Gospel had been rejected.



HAU HAU, MAORI PROPHET.

MARTIN PHOTO.



CHAPTER II.—A SECOND COMMENCEMENT.

SYNOPSIS—Leaving Wesleydale—Criticism and Justification—Second Attempt—Advantages of Mangaung—Indifference and Incredulity of Natives—Death and Burial of Muriwai—Funeral Ceremonies—First Convert—Establishment of School—Race for Learning—Pen Picture of Hokiang Station in the Thirties—Erection of Church—Congregation and Services—A Success Achieved.

CRITICISM of missionaries and their methods is easy, and often popular. There were at the time those who thought and said that the action of Messrs Turner and Hobbs, in giving up the work at Wesleydale, was precipitate and unnecessary. Even now they are liable to be misjudged. In Brett's "Early History of New Zealand" a series of resolutions which contemplate such a retirement is quoted, and the comment is added: "It is very difficult to know how to characterise such flimsy reasons for a contemplated

with all the circumstances, and, after taking time to consider them, they were deliberately confirmed by the Wesleyan agents in residence. They came to the conclusion with great sorrow, but there seemed no alternative. It is further necessary to add, that whereas the first resolution quoted in Brett's "History" gives as the reason—"The conduct of the natives towards ourselves in the affair (about the dog)"—the resolution as sent by Mr Turner to England, and printed in his biography in full, reads: "The



MAORI COOKERY AT WHAKAEWEIWA.

MARTIN PHOTO

abandonment of alleged duty." "True," it is added, "but it is difficult at this distance to judge of the whole of the circumstances." Still the impression is left that there was a lack both of courage and judgment. It is proper, therefore, to state that the resolutions referred to were arrived at in March and April, 1825: that is nearly two years before they were actually driven away. The resolutions expressed the unanimous judgment of the Episcopal Missionaries at the Bay of Islands, who were acquainted

conduct of the natives towards ourselves in the affair above mentioned, *i.e.*, spearing me and assaulting Mr White." This gives a different aspect to the whole question, and there were other urgent reasons adduced.

This calumnious report, that they had deserted their station without sufficient cause, gave the missionaries much pain. No one who had a personal acquaintance with the men, and who knew what perils they had braved, and what unflinching courage they had shown, believed for a moment

that they were influenced by fear. They were neither cravens nor cowards. Moreover, they had too much love for the Maoris to think of giving up altogether. Many years afterwards Mr Turner wrote in a M.S. auto-biography: "This unfounded report, and the proceeding based upon it,



MRS. WM. WHITE.

wounded me to the very soul; for I had never for an hour, amidst all our trials and dangers at Whangaroa, entertained the thought of leaving the place unless absolutely compelled, and had I ever contemplated an act so dishonourable to my missionary character, she who shared in all my trials would have done her utmost to hold me back from such a deed; for, even when literally stripped of everything, she wished to remain and commence again in the best way we could. While contemplating taking her and the children to Sydney, she often imploringly asked, "Cannot we remain and prosecute our Mission somewhere in the land." In the writer's hearing, Mr Hobbs indignantly repudiated the suggestion; and we have no doubt that Messrs White and Stack, the other members of the Mission band at the time, would have been equally emphatic. What was contemplated by these resolutions was not the abandonment of the Mission, but leaving Whangaroa with a view to taking up the work in some more promising locality. This, after all, was but carrying out the Saviour's injunction to his first disciples, "When they persecute you in one city, flee ye to another." The fact that they came to such a conclusion is not to be wondered at, when it is remembered that the members of the older Mission at the Bay of Islands were of opinion that they also would be compelled to leave. That they still for nearly two years more prosecuted their work in Whangaroa shows that they were not easily daunted or discouraged, and is the best refutation of the slander. But justice to their memory demands that they be cleared of the very imputation.

Justice also should be done in another direction. Hongi steadfastly disclaimed any intention of injuring the missionaries, or robbing them of their property. He declared that he was altogether ignorant of the attack

upon the Mission premises, till being brought back to the harbour wounded, he saw some of the goods in the canoes. He then gave orders that those who had taken them should be plundered, and they fled for their lives. He further added that the ringleader in the raid was the wife of Te Puhi, who acted under the orders of her husband. This probably was the fact, for while Te Puhi posed as the missionaries' friend, it is clear that he was undependable. But it shows the peril to which they had daily been exposed, and as a grim illustration of the savagery of the attack, it may be mentioned that the dead body of one of Mrs Turner's children was disinterred, for the sake of securing the blanket in which it had been wrapped.

On hearing of the destruction of the Wesleydale Station, the Missionary Committee, in London, held a special meeting. A motion was proposed and adopted, expressing deep sympathy with the agents in the losses sustained, but declaring that the work in New Zealand was not to be given up while there remained any hope of winning the natives to Christ. The missionaries were instructed therefore to return at the earliest possible period. This was in complete accord with their own convictions and desires. Very shortly after the receipt of these instructions the way seemed to be providentially opened. Word was received that peace had been restored, and the brethren of the Episcopal Church reported that the Mission might be recommenced. Within six months from the time of their arrival in Sydney a meeting was held to consider the matter, and it was then unanimously resolved that a further effort should be made.

The place chosen for the new attempt was Hokianga. Two causes, possibly three, determined this. Patuone, the

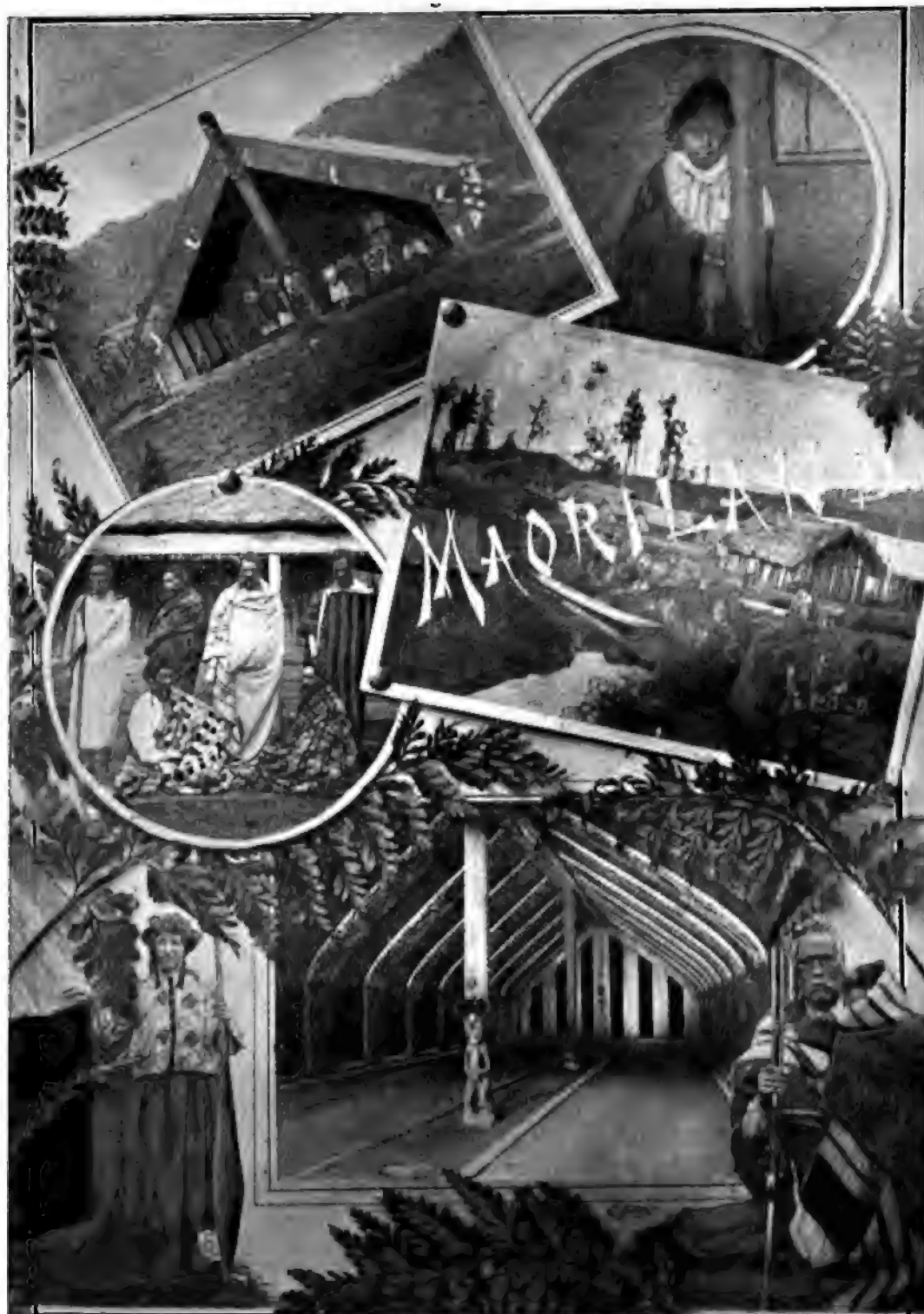


MRS. TURNER.

chief who protected the mission party in their flight, had sent a letter inviting them to come to his district, and offering to protect them. Messrs Raine and Browne, who had established a timber yard at Horeke, also promised to lend all the aid possible. As an earnest of this, they gave instructions to their manager to restrict the issue of ardent

spirits to the men employed, and insist on an observance of the Sabbath. A trading corporation formed in England, and which obtained a charter from the Crown as the New Zealand Company, purchased land at Manukau, Waiheke,

and Hokianga, but with the intention of making the headquarters at the latter place. Emigrants had already been sent out there under Captain Herd, and settled on the banks of the river at what has since been known as



COMBINATION OF MAORI VIEWS.

BURTON BROS., PHOTO

Herd's Point. All these circumstances seemed favourable to the second commencement.

Prior to the disasters at Wesleydale the British Conference had erected New Zealand into a separate Ecclesiastical district, or Diocese. It included the Friendly Islands also within the boundaries. The Rev. William White, who had been sent from England to assist Mr Leigh, and who arrived at Whangaroa about two months before Messrs Turner and Hobbs, was appointed chairman and superintendent. His stay at first was short, only about



PATUONE.

two years and a-half, for early in 1826 he returned to London. On his arrival there, Mr Turner was appointed to superintend the New Zealand Mission; news of this came to him in Sydney. When it was resolved to make a fresh effort, all the brethren in New South Wales—Messrs Turner, Hobbs, and Stack—intended to return, but Mrs Turner was seriously ill. On her recovery there were grave difficulties in the Friendly Islands Mission. At a meeting of the Australian Wesleyan ministers, Mr Turner was urged by his fellow-workers to go there, and reluctantly consented. It thus happened, through no fault of his own, that about nine years passed before he could return to the Maori Mission.

The actual work of initiating the enterprise devolved therefore on Messrs Hobbs and Stack. Mr Stack called at the Bay of Islands *en route*, landing there on October 8th, while Mr and Mrs Hobbs sailed direct to Hokianga, arriving there two or three weeks later. The site first chosen for the Mission station was not far from Patuone's residence. It was called Tarawa-a-ua, and situated near the mouth of the Waihou, where that stream empties itself into the Hokianga river. The selection was not a wise one, and Mr Leigh's experience at Whangaroa was repeated. The land not being sufficiently elevated, the encampment was flooded, and the Mission party had to beat a hasty retreat.

This apparent delay was in fact a benefit, for it led to the purchase and occupation of Mangungu, which was in

every way more suitable. They had already commenced felling timber for a house at the Waihou, but on the 14th of January, 1828, Mr Stack reports, that having found the situation disadvantageous, they determined to consult the Episcopal Missionaries as to the propriety of removing about five miles lower down the river. This was advised, and the change determined upon. Mangungu, the new location on the south bank of the river, was ideally situated for mission purposes. It was easy of access from all parts of the river and its tributaries, there was excellent timber on the section, but sufficient land cleared to enable them to commence building at once. It was also close to deep water, and a ship of five hundred tons burden could be moored within a hundred yards of the place chosen for the dwelling-house. The property was purchased from Ngatume and Wharekaua, relatives of Patuone, the amount paid for 850 acres being articles of trade, valued at £190. As at that time in Hokianga five hundred acres could be purchased for a barrel of powder, or a couple of muskets, it is evident that the price was ample. It was estimated that on the river and its tributaries there were then four thousand natives who could be reached from this centre. As an early settler reports having seen about that time a muster of two thousand men, the probability is that there were even more, so that their field of labour looked exceedingly promising.

While Patuone, the chief, had invited them to settle there, they found the natives generally little disposed to lend a helping hand. They would only work on condition that they were paid in muskets and gunpowder. It was contrary to the principles and convictions of the missionaries to deal in these articles, so they were compelled to do most of the work themselves. Five lads, however, who were fugitives from Whangaroa, and had known them there, expressed their willingness to live with them. Aided by these boys they began, on January the 19th, the erection of a house of wood. This was the first of a number of buildings erected. Gradually others were added, until in a few years there was an extensive station, with church, school, printing house, store, and residences for the workers. This was for many years the head-quarters of the Mission. All the work of Wesleydale—building, brick-making, fencing, planting, etc.—had to be done over again. They regretted that so much time had to be given to manual toil, but it was a necessity; nor was it in vain. It proved a very effective object lesson to the Maoris on the dignity of labour. Meantime, as they now knew the language, both Missionaries preached and taught adults and children at every opportunity.

Difficulties, arising from the savage instincts and unbridled passions of the people, were neither few nor small. A vessel called *The Macquarie* came into the river to trade. A native called Waenga, who was king, priest, and physician in one, and an incorrigible cannibal to boot, formed a plot to murder the captain and officers, and take the cargo for spoil. It would have been successful, but Waenga's daughter had fallen in love with Martin, the mate of the vessel, and disclosed the foul intention. It adds a touch of romance to the story to know that this young woman afterwards became a Christian, was married to Mr Martin, and both she and her husband were greatly respected in the district. Hongi, the great warrior, died at the Bay of Islands in March. On account of the Maori habit of killing others when a death occurred, his decease had been looked forward to with melancholy forebodings of further fighting. Patuone, however, visited him in his last hours,

and owing to his prudence and restraint, and the respect paid to his chieftainship, a general outbreak was prevented. But a company of lawless natives from Waima went over, plundered some villages, and killed a man of rank. This led to a pitched battle. At the crisis of the engagement the Waima natives, whose turbulence had brought it



TAMATI WAKA NENE.

about, deserted Patuone, and left him with seventy-two men to fight three hundred and eighty. Both sides suffered: Ware Una, a chief from the Bay, was killed, and Muriwai, of Hokianga, mortally wounded. Eventually through the mediation of the Episcopal Missionaries (Williams and Davis), a mutual declaration of peace was made. A little later a vessel called *The Endeavour* was

wrecked near Hokianga Heads. Mr Fairburn, a missionary, who swam on shore, was seized by a Maori as he landed and threatened with instant death if he did not give up his shirt. Other miscreants swarmed on the vessel, cut away her masts and rigging, and tried to set the wreck on fire. These, and like events, convinced the Missionaries that at heart there was as much ferocity in Hokianga as at Whangaroa.

Attempts made to give religious instruction were often far from being favourably received. Muriwai, the chief referred to above, was a brave warrior, but as ignorant of God as the beasts that perish. He always treated the arrangements for religious services with great levity, and seemed only amused when the subjects of death and eternity were discussed. His burial was a striking specimen of the funeral ceremonies of the time. The body, placed in a sitting position, was wrapped in a blanket, and the head, well soaked in oil, was decorated with feathers: a powder horn rested upon his knees. On one side were placed his guns and a whalebone *mere-parana*. On the other was the body of his youngest wife, who had strangled herself in a paroxysm of grief: his relatives sat near weeping. Four days after death, nine hundred warriors assembled to do honour to his remains. They were received by the residents of the village with a salute, which they acknowledged by discharging their own muskets. On disembarking, they danced on the beach, and then lacerated themselves, crying all the time in a most frantic and distressing manner. A scene like this, with its abandonment of woe, strongly moved the Missionaries to instruct and press upon them the hopes and consolations of Christianity. A European, present at the time, but not belonging to the Mission Party, said: "If British Christians could witness this affecting scene, it would remove all doubt as to whether these savages need the Gospel." But, absorbed as they were with material things, it was difficult to make any impression. One Sunday the preacher was explaining the parable of the rich man and Lazarus, when a chief interrupted him by saying: "We want evidence. When a spirit comes from the invisible world to Horeke or Mangungu, and tells us that he has seen the things of which you speak, we will believe him; but all the accounts we have as yet received are directly opposite to yours. Tell us plainly, are there no places to besiege in the other world, no people to fight with, and no guns? Have you yourselves seen any persons who have been raised from the dead?" Being answered in the negative, he laughed heartily, and said: "Oh, Indeed! Then you only heard it from someone else. You pakehas are no better than old women." This of course was regarded by all his people as masterly and conclusive.

Still the Missionaries toiled on. They aimed not simply to secure a nominal profession of Christianity, but to obtain evidence of a change of heart. The first conversion over which they rejoiced was that of a young man called Hika, from Whangaroa. He was a native of rank, related to the two chiefs there, and had been received by Mr Leigh into his household for instruction. He was always honest, and of a gentle and thoughtful disposition. When the Mission was recommenced, he came over to Mangungu for further teaching: but his constitution was delicate, and consumption marked him for its prey. As the result of what he had learned, a consciousness of sin was awakened, and the burden of his transgressions pressed upon him. He felt his need of a Saviour, and

gave great attention to prayer, and the reading of the Scriptures. After some weeks of earnest seeking, light dawned upon his mind, and peace came to his heart. He had found "the pearl of great price." At his own request he was baptised on Sunday, February 16, 1831, and the same evening received the Lord's Supper. Shortly afterwards he died. His dying testimony was noteworthy. To the native youths who watched him during the night he said: "Stay in the Mission House. Turn from your sins. Believe in God and Christ. His dwelling is above. It is a far happier place than any earthly home. I shall be



MAORI BURIAL CEREMONY.

led to it in safety." Another Whangaroa youth, who had gone to England, also became a Christian, and made a hopeful end. From Tonga Mr Turner reported that a third, whom he had taken with him, and whose name was Tungahē, had been baptised, and was doing well. It greatly encouraged the earnest workers to know of three persons from the "man-eating" tribes of Whangaroa, to whom the Gospel had thus become "the power of God unto Salvation." And it stimulated them to redouble their efforts, that in Hokianga also they might have fruit of their labours.

They had long since come to the conclusion that if their work was to be effective they must train the young. They soon had forced upon them the necessity of removing their pupils, for a time at least, from the demoralising influence of the native kaingas. Even in Whangaroa they had taken six children—three girls and as many boys—the latter of whom were redeemed slaves, into their home. They were trained to help in domestic duties, and at the same time taught to read and write, and instructed in the truths of religion. In Hokianga the same course was pursued, and in a short time twenty-eight young men and six young women were received into a sort of boarding school. Secular education was diligently carried out for some hours daily. They also joined the Mission families at worship morning and evening and heard the Scriptures

explained, and prayer offered. On three evenings in the week their progress was tested by oral examination. These influences, together with the manifest devotion of the Missionaries and the influence of their consistent lives, were effective, and Hika was the first fruit of the seed so patiently sown. Presently friends from a distance noted their progress in education, and their quietness of manner and became more friendly, and more susceptible to Christian influence. In December of the year in which Hika decided for Christ, the first native class meeting was organised. There were five members. Of these the Missionaries reported that one had a distinct experience of the forgiveness of sins, and the four others were "striving to enter in at the straight gate." The first of these so commended himself by his intelligence and piety that, when the Missionaries were absent at distant settlements, he taught the school and conducted religious worship. The same year therefore that gave them the first convert, saw also the commencement of a native agency.

A desire for instruction, and an anxiety for education, now rapidly spread through all the country watered by the Hokianga and its tributaries. One Sabbath morning some chiefs came from a distance, and insisted on taking the Missionaries away to teach their people. The tree being good, its fruit was acknowledged to be good also. "We can see very well," said an old warrior once noted for his ferocity, "that the tribes around your Mission are better off than our people, they are at peace; they work and thrive, we fight and waste away. But they have teachers! Can we believe through trees! Come and live amongst us." Response to this pathetic request was made as far as possible, and an appeal sent to England for more labourers. The schools became popular, and soon there were over a hundred in regular attendance. Certain portions of Scripture, catechisms, and a few hymns, had been translated and printed. A small supply of school materials had also been received. The desire to possess these became intense; three bushels of potatoes were offered for a slate and a few pieces of pencil. Five bushels were freely given for twenty-one chapters of Holy Scripture, two catechisms, the liturgy, and a collection of twenty hymns. If a desire for increased power had something to do with this, still such eagerness was intensely refreshing.

Testimony to the widening influence of the Mission was willingly borne by those not directly interested. Writing to the Committee in London, from New South Wales, in 1830, Mr Leigh says: "Several captains who have lately visited distant parts of New Zealand declare that the labours of the Missionaries have spread far and wide in that country; that the prayers they have taught the people have been transmitted from tribe to tribe, until they have become well-known by natives residing hundreds of miles from the Mission Station. They tell me that the one desire of the chiefs at the ports they have visited is to have missionaries. These chiefs have evinced their sincerity by offering to give these captains any quantity of pigs, potatoes, or flax, for a Missionary who can pray, and teach them the way to the God and Heaven of the white man." Encouraged by this report, Mr Leigh adds, "I am firmly believe that the New Zealanders are about to be converted to the Christian faith, as I believe that I am now alive upon the earth." Instances substantiating these statements, and his belief, are reported. A chief called Hae Hae, being taken ill, began seriously to consider what would come after death. He was regularly visited by the Missionaries. One night, to their gratification, he

particularly enquired respecting the nature of that faith in Christ, of which they spoke so much. Its nature and its relation to personal spiritual blessings were explained. Evidently his heart was touched, for the next day he began earnestly to pray, and did not cease until he obtained the

forgiveness of sins. He was baptised, and received the Lord's Supper. Finding his strength failing, he sent for the Missionaries and his relatives. Speaking to the latter, he said: "Listen to me, for I am now dying. Perhaps you will remember what I say when I am gone; you are

all in darkness, and in the way to hell. This country is full of misery: who would live in it always? You see I have no fear, I am going to Jesus. Will you meet me in heaven? I am going, farewell." Such a deathbed could not fail to have its influence.

Meantime, the work of civilisation begun at Whangaroa was resumed and carried on. Wheat was sown, and in due time harvested and garnered. Vegetables were produced, and the Maoris encouraged to grow them also. An orchard was planted, and by means of slips or seeds brought from Sydney in the timber vessels, filled with excellent fruit-bearing trees. Literally "the wilderness and the solitary place" were made glad, and "the desert rejoiced and blossomed as the rose." The Station became a place of wonderful activity. Sick natives came for medicine, and injured sailors and stranded Europeans were cared for. Living modestly and quietly themselves, the Mission families exerted a widespread and most beneficial influence. Mangungu was not simply the centre of the Evangelic teaching as far as the Wesleyan Mission was concerned. It was one of the outposts



MAORIS GRADUALLY EUROPEANISED.

Wetere Te Rerenga, Wife, and Son in front of their Weatherboard Cottage.

BURTON BROS., PHOTO

of civilization in a then far-off land, and its light shone far and wide. What the Station eventually came to be, we are enabled to see from a description given by Mrs Kirk, the eldest daughter of the Rev J. Hobbs. Describing it as she knew it in her child-

for worship, teaching of reading, writing, and singing. It was also a dispensary and surgery. In the other room Mr Parker and Mr Stack lived. There was a flagstaff in front, on which the Union Jack was hoisted on Sundays to let the natives know it was *Ra-tapu*, the Sacred Day. My



TE WHEROWHERO OR POTATAU.

The Principal Chief of all Waikato, afterwards Maori King.

hood's days, she says: "It consisted of two wooden houses, and two of raupo. On the hill where the work was first begun stood a wooden building called *Te Wharekura* (the schoolhouse). It had two rooms; one of these was used

parents lived in a small two-storey house. There was a living-room and a bedroom on one floor. Steps led down to a lean-to kitchen on one side, and, as the ground sloped, the space beneath the house was made a storeroom. From the

front of the house there was an extensive view of the river in every direction, which was most important in those days of sudden alarms. In the living room Mesdames White and Hobbs taught the native girls sewing, and in the morning trained them to household duties. Facing the river on the right was a three-roomed raupo house, the home of Mr and Mrs White. Near by was a wooden barn, in which potatoes and kumaras were stored. On the left of our house was another raupo wharf, where visitors were lodged, for sailors and strangers all came to the Mission House for aid. All who died on the river were buried in the cemetery at Mangungu. A fence of manuka scrub, about seven feet high, surrounded the houses, but the *Wharekura* was accessible to all. Stumps of trees were to be seen in all directions, and at the back the forest came close up to the station. There were native villages at Otararau Point and Mata Point. The inhabitants of these villages came for medicine and instruction when they pleased, and when they joined the Church lived on the Station. Other natives were restrained by friendly chiefs from coming into the Mission enclosure unless invited. Modesty of demeanour and propriety were inculcated by requiring that a garment be worn in warm as well as in cold weather."

Concerning the general aspect at that time, Mrs Kirk adds: "Soon the country was full of fruit from trees which Mr Hobbs had distributed among the natives. Quinces and peaches did remarkably well, while one of my earliest recollections is that of eating a bunch of delicious white grapes from a vine trained in front of our house." Thus, literally, the missionaries dwelt "under their own vine and fig tree." That was the poetic side. There was another, far from attractive. Old customs of Maoridom were not easily

laid aside. "Not for many years did the Maoris cease to take a woman by force, if a man took a fancy to her. That was a custom which they considered the missionaries had no right to interfere with. I saw one of the most promising of the girls dragged out by the hair from my mother's bedroom, where she had taken refuge. She was in the grasp of an old savage. That was thought quite legitimate. Infanticide, or, at any rate, criminal neglect of children, was common. When walking through the bush one day my father heard a child's cry. On looking round he found an infant, left to perish by its mother. He wrapped it in his handkerchief, and bringing the bundle home, said to my mother, 'I have brought you a present, Jane.' The child moved, and, when bathed and fed, proved to be very much alive indeed. One of the Maori girls was appointed nurse, and under her care the infant thrived well. But one morning nurse and child were both missing. It was found to be the child of a native named Te Puhī, by a slave wife, and was removed by relatives to become a slave herself. The child grew up, and became the mother of a

family. Theft was considered a proof of cleverness, but if the masters were found out the slaves had to bear the blame." "Slaves, mostly prisoners of war from Taranaki, were numerous, and most degraded. These in a few years were liberated by their whilom owners, because they understood that to be the law of Christ. The chiefs who thus freed them had thenceforth to do laborious work, to which they had not been accustomed. This noble, unselfish act of theirs has not been sufficiently appreciated." The appearance of some of the old warriors was sufficiently forbidding. Mrs Kirk tells of the tremor she felt when, in running from her mother's house to Mrs White's, she had to pass the chief Matangi, who sat upon a stump watching her. He was much tattooed, and brilliant with ochre, while his long hair was tied in a bunch at the top of his head. Sitting in full dress, with only the head visible above the top of his dog-skin mat, and the eyes alone moving, no wonder the child was terrified. Cannibalism was no longer paraded or gloated over, but it was still practised. An old lady, who resided in the vicinity

when she was young, informed the writer that she had herself seen the limbs of a human being prepared for food, and hung in the bush not far from the Mission Station.

The first two Wesleyan Churches had been opened in connection with the Whangaroa Mission on June 13th, 1824. They were intended for school purposes as well, and were constructed of raupo-rush, Mr Stack calls it. In Hokianga the work was now assuming the aspect of permanence, and the number of those seeking religious instruction was numerous. It was determined, therefore, to build a substantial and commodious church of wood. Under the tuition of Mr White the Maoris had learned to saw boards, and largely by their labour, superintended



MAORI CHURCH, RAUPAKI, CANTERBURY.

and assisted by the Missionaries themselves, the structure was reared. In its erection, utility and the largest amount of accommodation for the least cost, were thought more of than architectural design or æsthetic effect. It was a plain weatherboard building of about forty feet by thirty-two. The studs were eighteen feet high; the building was unlined, and there were three square-headed doors—two at the eastern end and one at the western. It had a hip roof, and the windows on either side were placed well up from the ground, presumably that the worshippers might have nothing to distract their thoughts. At the pulpit end there was a raised platform about twelve feet deep, where the Mission families and other Europeans sat. This arrangement was not made in any spirit of exclusiveness, but adopted for prudential reasons. Mr Richard Monk, M.H.R., who worshipped there as a boy, says that "as the result of colds and lung weakness the expectoration of the natives, who squatted upon the floor, was usually frequent and vigorous. This was done too with an indifference of aim that penalised the unpretentious but

cherished wardrobes of those days." Moreover, "many of the natives were the hosts of entomological life, which, if transferred to the juvenile pakehas, led to a course of domestic discipline not to be forgotten." Hence the line of demarkation was kept up. Sitting on their haunches on the floor, eight hundred to a thousand Maoris were packed in the church, and for some years this was the ordinary congregation. From settlements near and distant they came to Mangungu in their canoes on Saturday. That evening they prepared their food. On the Lord's Day they rested and worshipped, and on Monday, having obtained advice and medicine for the sick, they returned to their homes refreshed in body and soul. Service for the Maoris was held in the morning. This was preceded and followed by Sunday school. In the afternoon a service in English for the European residents was conducted. In the evening the Missionary visited the villages or encampments near, and held prayer meetings, or class meetings. The service in the church was largely liturgical, an abridgment of the form prescribed in the Church of England Prayer Book. The responses were given with great gusto, and eventually with reverence. To a thoughtful observer, who remembered that only a few years before the whole of those assembled were destitute of the knowledge of the true God, and of the story of Redemption, and who now saw them bowing humbly in worship, and singing hymns of praise to Christ, the scene was exceedingly impressive.

Mr White was the senior Missionary, but as he did not return to New Zealand till 1830, the work of inaugurating the Hokianga Mission, laying down and carrying out plans for its management, and training the natives to understand decorum and reverence, was undertaken by Messrs Hobbs and Stack. Mr Hobbs was in charge. On him the responsibility chiefly rested, and

worthily was it discharged. He was eminently fitted for the undertaking. In the prime of his manhood, with a splendid physique, possessed of considerable determination, and an animated speaker, he at once made a favourable impression upon the Maoris. He early acquired an idiomatic acquaintance with the language, and was able to speak therein with force and freedom. What made him always an attractive preacher to his dusky hearers was

that he adopted the gestures they had seen in their own orators, and drew illustrations from their surroundings and daily life. His deep devotion caused him to feel the utmost concern for those who had not the knowledge of God, and he had caught the fire of missionary enthusiasm. Hence no toil was too arduous, and no personal sacrifice or discomfort too great, if only he might win the natives for Christ. He had considerable knowledge of the mechanical arts, was handy and indeed expert in the use of tools, and this added to his influence with the people. In his travels they found that he soon knew as much about the tides and currents, and the forest paths, as they themselves did. If an accident occurred, he was more resourceful than themselves, and always ready to help others. Holy Scripture, he felt, must be the firm foundation of the people's faith, and some of the earliest translating was his work. Withal he was a skilled musician, and hymns of his composition, or English ones rendered

into Maori, are still sung in the native churches. He saw clearly, too, that if the Gospel was to accomplish its object among this savage race, they must learn gentleness of manner, and pay regard to the proprieties of life. By precept, as well as by example, he taught them to be courteous in their ordinary behaviour, and serious and reverential in worship. The Maoris soon learned that he was not a man to be trifled with. Just



SOPHIA.

An old Three Kings Student, formerly a favourite Guide to the Pink and White Terraces at Rotorua.

and liberal in all his dealings with them, he was not to be bounced or coerced. His excellent wife nobly seconded him in all respects, and resident and visiting Maoris found



Mrs. Hobbs.

they might freely go there for aid or counsel, and as they did so they saw a model Christian home. While thus beloved and esteemed by those for whose benefit he specially laboured, Mr Hobbs was equally respected by the few white residents. A thorough gentleman and Christian, they quickly learned there was no service he could do them which he was not glad to render.

A skilled horticulturist, he was always willing to advise or assist them in the stocking and management of their gardens and orchards. Not infrequently his mechanical gifts were requisitioned for repairs, which otherwise could not have been effected. Some knowledge of medicine he had gained, and as minister, adviser, and friend, he was always welcomed. That the Hokianga Mission was so soon successful, and exercised so beneficial an influence, was largely owing to his manly qualities, his prudence, and his calmly fervent zeal.

The Rev. James Stack was of a quiet and gentle disposition. He had not the qualifications that make a leader, but he diligently carried out the plans of his

superintendent. In school teaching, and in visiting and preaching at distant settlements, he was always to be depended upon. He was observant of details, and his letters to the Committee during that early period are very interesting. During the initiatory stages of the work in Hokianga he was an earnest and willing toiler. He served the Wesleyan Church well for some years, then joined

the Anglican Mission, and eventually returned to England. Both these honoured Missionaries had originally come to the country as laymen. It is no slight tribute to the judgment of Messrs Turner and White, that, so early as 1824, they discerned their excellence, and recommended them for the ministry. And it was providential that the London Committee acted on this advice. They had thus in their employ, at a critical juncture, the men best fitted, by previous residence in New Zealand and knowledge of the language, to make a second commencement, and by God's blessing, they succeeded in the undertaking.



MRS. WHITELEY.



A COUNTRY CHURCH IN THE EARLY SIXTIES, WAUKU, AUCKLAND

CHAPTER III.—STEADY DEVELOPMENT.

SYNOPSIS —Days of Romance Past—Varied Work—Rev. W. White's Superintendency—Eagerness for Education—First School Examination—A Notable Conversion, Kotia—Cases of Conscience—Wheat-Growing—Rev. Nathaniel Turner's Administration—Arrival of Revs. Whiteley, Woon and Wallis—Progress of the Schools—The Heroism of the Missionaries' Wives—Fanatic Outbreak—Illustrious Native Agents—Burning of Mission House—An Extensive Round.

THE fallow ground of Hokianga had been broken up. The natives of that district, who had hitherto lived as the beasts that perish, began to realise and to justify the possession of mind. Always great talkers, the mysteries of reading and writing to which the missionaries introduced them, became the theme of animated converse in their meeting-houses, and on their journeys. The accounts given them of lands beyond the sea, and of the doings and surroundings of the people there, enlarged

whether bad or good, the fact of an existence beyond the grave, the character of which depended on the life here, struck responsive chords in their nature. Above all, the story of Redemption, that story which in all lands has softened the hard heart, and bent the stubborn will, that story executed its wondrous power, and some "began to seek God if haply they might find Him."

On the soil thus prepared was cast, with liberal hand, the seed of the kingdom. The day of romance in con-



TRIBAL BURIAL CAVES, WAIOMO.

WHEELER & SON, PHOTO

The spot where these caves are situated, and which few white men have seen, is regarded as "tapu," or consecrated, by the natives.

the horizon of these children of the forest. The timber vessels, some of which now came into the river every few months, and the articles of trade and comforts brought in them, confirmed the statements of the Missionaries. Nor were they slow to see that the encouragement of the pakehas, who supplied them with tools and clothes, was greatly to their advantage. Conscience, too, was awakened. The important truths which the Missionaries iterated and reiterated so frequently of an All-Wise and All-Powerful God, the Observer and Rewarder of human actions,

nection with the enterprise was past. If ever the Missionaries supposed that this bold and strong race was to be won over to Christ's service in a short time, that dream was now dispelled. Though they had no elaborate system of idol worship, they were the slaves of dark superstitions. Horrid practices, ingrained by the habit of many generations, were to them but the customs of their fathers. Uncleanliness of thought and act long indulged in, had left them with scarcely any idea of purity. The soil might be rich, and capable of producing a plenteous harvest, but it

was occupied with a rank and alien growth, and needed careful tillage. To this the members of the mission steadfastly applied themselves. They not only kept up the services at Mangungu, but visited regularly all the kaingas on the river and its tributaries. They preached faithfully,

native superstitions. Every encouragement possible was given to agricultural and horticultural operations. All this meant steady toil, and a good deal of manual labour, and from early morn to dusky eve they were busy.

Up to 1830 New Zealand had been associated ecclesias-



EVERYDAY LIFE IN MAORILAND.

BURTON BROS., PHOTO

Two girl residents at Taumaranui, King Country.

and turning the curiosity of the natives to advantage, gave them much biblical information in quiet conversations. They diligently maintained the schools, and were content to give several hours daily to the work of tuition, feeling assured that in this way they were effectually sapping the

tically with the Friendly Islands Mission, and sometimes the chairman or superintendent resided in Tonga. This was obviously inconvenient, and in that year New Zealand was made a separate district. The Rev. William White had now returned from England, and as the senior minis-

ter, had charge of the Mission for the five years following. He was a man of considerable energy, and capable of enduring the fatigues of long bush journeys without apparent injury. He was also a keen observer, shrewd, prompt, and quick to see the advantages that the Maoris might gain from the sale of their timber. His letters to the London committee describe, in a picturesque way, the condition of the residents in the several settlements visited, indicate the special dangers which beset them, and not infrequently point out what they might attain to in the future. In view of the anxiety of the natives to learn the arts of reading and writing, he lost no opportunity of pressing upon the authorities the importance of sending

testimony borne is that they spoke with great simplicity and freedom, while in prayer some of them were truly powerful. They were also anxious to do what they could to awaken the same interest in others. To those who came from distant places to the station, they repeated in their own way the truths they had learned. They sought out those who were sick, brought them to the Mission House for treatment, and themselves tended and ministered to them with the utmost care. All this was so different to their former practice, when the old and feeble were left alone to perish, that their teachers rejoiced in the manifestations of a more humane spirit. Schools were also established in the outlying places. In 1832 it was



WHAREPUNI AT KORINITI (CORINTH) WANGANUI RIVER.

BURTON BROS. PHOTO

out school requisites. Mr. White eventually entered into the timber trade, and as this was contrary to the regulations of the Missionary Society, he retired from the ministry. He still remained in New Zealand, and made his home in Auckland, where he died at an advanced age.

Cheering indications of interest now continually presented themselves. It was no uncommon thing for strangers from a distance to attend the Sunday services, and then on Monday to formally request the Missionaries to visit their kaingas. The old question which heathen in all parts of the world put to their teacher was often repeated: "If you have had this Gospel so long, why did you not bring it to us before?" Among those whose hearts had been touched by New Testament teaching there was a strong desire for Christian fellowship. They met for this purpose on two evenings each week, and the

reported that in the central school at Mangungu there were twenty-two young men and boys, and eight girls. At Mangamuka men and women came to school as well as children, and there was an average attendance of thirty. At Waihou there were twenty-five, and at Motiti fifteen. To each of the last three places one of the Missionaries devoted two days per week. At Waihou and Motiti buildings had also been erected, to serve as schools on week days, and places in which to hold Divine service on Sundays. This was done voluntarily by the residents there. Among the young people there was a strong desire to learn to read and write, and almost equal eagerness to become acquainted with the Catechism, and those parts of the Scripture which had been translated. Many not only learned themselves, but taught others. Mr. White relates that on visiting Mangamuka after an absence of three



RUBBING NOSES.—THE FAVOURITE MAORI SALUTATION. weeks, a young man and woman who had not previously attended school came, and he found they were able to write a message on a slate, and to read his reply. Some-

times sentences were found traced on the smooth sand of the beach, showing that no opportunity of practising was lost. At the end of the year, to encourage the scholars,

stimulate others, it was resolved to hold a public examination. Only four days notice was given of it, and four hundred persons gathered from the out-lets to witness such an unheard-of event. Of those present, it was found that about a hundred knew the Maori language, and with few exceptions, were able to answer questions without a mistake. Nearly fifty were able to read and write a little, and nine or ten were able to do the same in the New Testament without spelling.

Those examined were of all ages and of both sexes. Chiefs old and young were among them; and there were aged men and young girls, natives of both sexes. It is remembered that it is barely four years passed since the missionaries came to the Bay of Islands, no wonder they rejoiced.

Deeper and deeper was the growing influence of Christianity, not wanting. The presence of the Lord's Supper became common. Meetings in which services were held, and were established, it was strictly a day of fasting.

Firewood was cut and food prepared on Saturday. Even those who did not attend services so far read the convictions of their hearts, that they read from work. In a local conflict which arose about this time, it was deferred till the following morning. Fast-prayer was inculcated as a duty, and in settlements such as Kotia or worship was observed. In the presence of a bell, a hoe, a piece of iron was placed with a stone, and the people to serve and most attended. The best reader usually acted. He asked

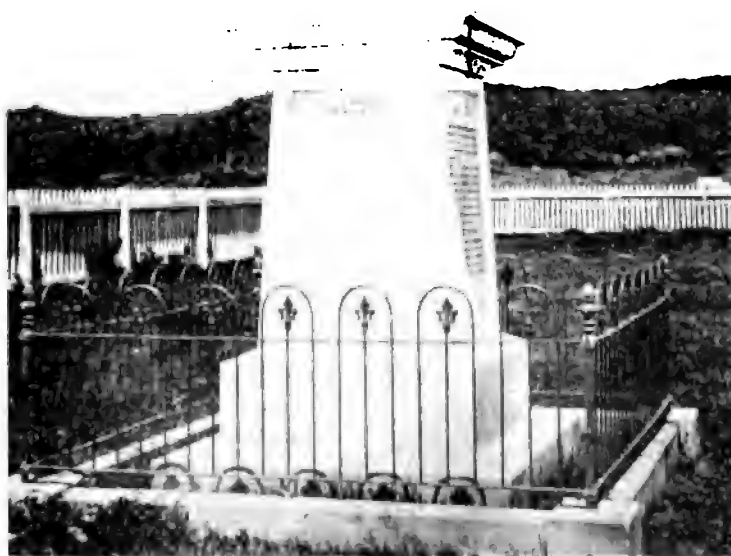
to sing a hymn, and a portion of the translated Scripture, and offered up prayer. No doubt such services were very primitive, but surely they were pleasing in the sight of Heaven. True conversions, evidencing a change of heart and life, took place. Six months after White's arrival at Mangungu, Kotia, a favourite slave of the old chiefs on the river, was allowed to come and live at the Mission Station. He had the instincts

and habits of a slave, and was found to be deceitful, dishonest, and impertinent; but presently there came a change. On one occasion when Mr. White was going to hold service at Utakura, Kotia accompanied him. As they plodded through the swamps and mud the Missionary related to him the Bible story of Joseph. It produced an extraordinary impression upon his mind. As he afterwards testified, the contrast between Joseph's sincerity

and purity, and the duplicity and licentiousness of the Maoris, and especially his own principles and conduct was so striking, that he resolved there and then to become an enquirer after truth. He became humble, obliging, reliable, and teachable. For eighteen months he was tested and instructed as a catechumen, and then, on the last Sunday in 1832, he was baptised. The name of an English Minister, George Morley, was given him. As a convert he showed both zeal and discretion. He assisted in the school, and became presently an exhorter and prayer leader. Not naturally quick at learning, perseverance made up for lack of talent. He read and remembered Scripture texts, and quoted them with great aptitude. For twelve months he was in charge of the Mission store, and though often tempted by heathen visitors, he was most trustworthy. Eventually he became a local preacher and teacher, and for some years proved his love to Christ by visiting places far and near to proclaim the Gospel. A few months after Kotia's admission to the church, another young man of considerable ability was baptised by the name of Timothy Orton,

after the Rev. J. Orton, of New South Wales, who was visiting the Mission at the time. In his case also there was clear proof that he had passed from death unto life, and shortly he too was employed to instruct others. It is not surprising that the Missionaries, thinking of the ferocity and opposition shown a few years before, should weep tears of joy as they saw these first fruits of their toil.

Amusing and interesting incidents occurred to vary the



WAITANGI MONUMENT, BAY OF ISLANDS.

Erected to commemorate the signing of the Treaty of Waitangi.

monotony of the work. Cases of conscience were submitted for solution. A chief of Mangamuka consulted the Missionary as to the lawfulness of shooting one of his wives who had been guilty of adultery. The advice given was to forsake polygamy, and give up all his wives except one, but the reply was that the love he had to the child of this woman prevented his doing that. Then he turned upon his instructor, and asked how it was possible that the religion he preached could be of universal benefit while it was confined to a very limited portion of the country. Well-meant efforts to care for the people in sickness did not always evoke gratitude. The chief referred to above brought his child to the Mission House in a dying state. It was clothed, fed, and medicine administered, but, as was anticipated, its life could not be saved. Upon this the father demanded *utu*, or payment, because of its death on the Mission premises. Another old chief (Matangi) who had himself benefited by treatment, came for medicine for his eldest son, but said he had also sent for the *tohunga*, native priest and doctor. Upon the Missionary laughing at this, he gravely assured him that a sick child of his brother's was being cured by this very *tohunga*; but another priest who was stronger, and vexed because he was not employed, used all his art to kill the lad, and he actually died. When the medicine given failed of its purpose, he said it was clear that the European remedies had no power in Maoridom, and could not dispossess the *atua* or spirit, to whose occupancy of the boy they attributed his illness. They were ingenious in interpreting Scripture to support their own views. The Missionaries

strongly denounced the belief in *Mahuta* or witchcraft. The Maoris were thoroughly persuaded of its reality, and held it in dread. One of the first native preachers one day took for his text Galatians iii., 1st verse: "O, foolish Galatians, who hath bewitched you, that

ye should not obey the truth." From this he proved to his own satisfaction, and doubtless fully convinced his hearers, that they had the Bible on their side, and witchcraft was a great fact.

Persistent efforts were made to improve the temporal condition of the people. Gifts of clothing were sent from England, and distributed to those who were in need. Even at that early period it was noticed how frequently Maoris died of consumption, and how this was induced and fostered by coming out of their heated whares into the cold night air. An effort was made to teach them some of the elementary rules of health, but it met with little success, and very saddening is the record of the number of deaths which occurred. To prevent the scarcity of provisions from which they often suffered, further endeavours were made to encourage them to grow wheat. Some did this with success. Mr. White agreed with two chiefs to sow about three acres of land, he to find the seed



NIKAU AND FERN TREES.

Lucuriant vegetation, such as is here represented, is common in many parts of the North Island of New Zealand.

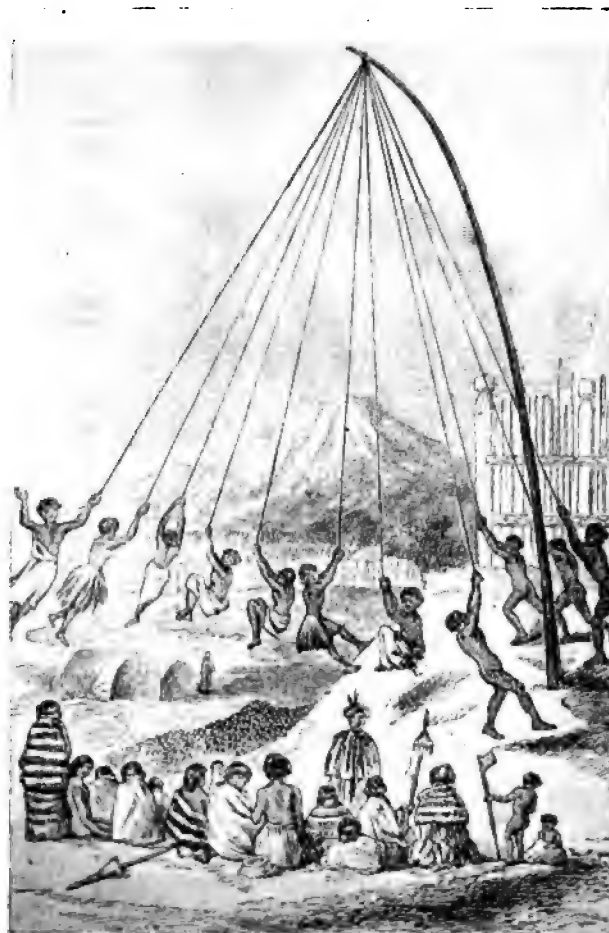
MARTIN. PHOTO

and the natives the labour, and the harvest to be divided, one half being retained by the growers, and the other portion purchased by him at a given rate. The land on which the experiment was tried was about twenty miles from Mangungu, and owned by natives with whom previously the Mission had no connection. They faithfully carried out the contract, and succeeded remarkably well. This was a boon to the Mission as well as to the Maoris.

Supplies of flour from New South Wales came very irregularly, and the quality could not be depended on. The quantity required cost from £20 to £30 per year, and half the twelve months supply was often spoiled. On the very day that the first canoe load of Maori-grown wheat came to hand, the Mission party were just out of colonial flour. Subsequently it was reported: "We have had good bread during the last six months, and have as much wheat in the barn as will last eight months more." On the ground of economy, therefore, it was desirable to foster the cultivation, and one of the Missionaries sagaciously observed that if each chief could be induced to grow wheat, and be supplied with a steel mill for grinding the same, it would probably result in the saving of many lives.

In May, 1836, the Rev. Nathaniel Turner came back to the New Zealand Mission, and was in charge for something over three years. For nine years previously he had been labouring in the Friendly Islands. There he had been privileged to see numbers accept the Gospel. The population was numerous, they were more gentle in manner and disposition than the Maoris, and they received the Lord with great readiness. Churches were built, and a widespread awakening took place. One island after another was occupied, and in all Christianity soon triumphed, and converts were multiplied. But Mr. Turner had never lost his love for the Maori people, and very willingly returned. Naturally he had forgotten a good deal of the language. The very similarity of many Tonguese words to Maori ones, of somewhat diverse meaning, was also productive of confusion and embarrassment; but in a few weeks this difficulty was surmounted, and he gave himself, with all the ardour of his nature, to the varied duties of his new position. He rejoiced greatly at what had been already done in Hokianga, and expressed his admiration. The crowds that came to worship at Mangungu interested him intensely. From time to time he undertook evangelistic tours with a view of extending the work. During one of these he visited Oruru, near Mongonui, and has left a somewhat extended description of what he saw and heard. He found the scenery attractive, the soil exceedingly fertile, and the whole valley bearing evidence of having formerly had a much larger population. At the first place at which he and his companions halted, they found that a young man named Matthew—baptised twelve months before—had been put in charge, and he

records the joy with which he found grey-headed men receiving Christian instruction from this youth. He urged Matthew to commence a school forthwith, and furnished him with books for the purpose. At another settlement, there lived a chief recently baptised, by the name of Hohepa Otene (Joseph Orton). This place had been visited by native teachers from Mangamuka for some months previously, and seventy persons attended the service held by the Mission party. Such a testimony to their success as this congregation presented was exceedingly gratifying. Mr. Turner notes that he was specially interested in Oruru, as it was there Mr. Leigh had originally intended to commence the Mission. He returned by way of Whangaroa, and with deep emotion visited the site of Wesleydale. Fruit from trees of his own planting was growing luxuriantly, but only a few broken bricks remained to mark the spot where the house stood. The former inhabitants were gone. Many had died, others had been driven away, and of all those he had been acquainted with during his residence there, he now found only two. Their land had passed into other hands, and their villages had been destroyed. To the visitor it was sad and depressing. An illustration of what New Zealand travelling in those days was like is afforded by the fact Mr. Turner vouches for—that, on his return, one stream which flowed from the mountains to the Mangamuka had to be crossed sixty times. Such pedestrian journeys, undertaken for like objects, and with similar results, were a part of the ordinary work of those days. Mr. Turner never spared himself. He was a fervent and convincing preacher, an able and effective administrator, and his second term of residence was of great advantage to the Mission.



MAORI PASTIMES—THE SWING.
(From an old woodcut, "Wesleyan Missionary Notices.")

Considerable changes in, and additions to, the band of workers took place during these years. The British Conference of 1832 had appointed Mr. Hobbs to Tonga, but he did not actually leave for his new sphere until May 30, 1833. His place in the New Zealand Mission was taken by the Rev. John Whiteley, who had arrived from England only six days previously. Mr. Whiteley was a native of the County of Notts, who had been moved to offer himself for this then far distant field. He was a man of unusual devotion, and the missionary fire, kindled in his breast while still a youth, burned with a steady flame to the end of life. The night after his arrival in Hokianga he attended a Maori class meeting, when twenty members

were present. Of course he was ignorant of the language, but the proceedings were translated for his benefit, and he joyfully records the testimonies borne. One said he had for some time been concerned for the salvation of his soul, and on the Sunday evening previous, under the preaching of the Word, the Lord spoke peace to his heart, and since then he had been rejoicing in the God of his salvation. Another stated that when he first came to the station, he was surprised to see the lads able to read and write. He felt a desire to do the same, and by the help of God was now able to do so. He then added, "There is something still before me, to which others have attained, but which I

Friendly Islands Mission, but whose health had failed there, arrived in Hokianga in January, 1834. The brethren then resident at Mangungu recommended that he should be associated with the New Zealand Mission, and for twenty-four years he laboured with the utmost diligence and faithfulness. His familiarity with Tonguese made the acquisition of Maori comparatively easy, and he soon spoke and wrote it with facility. His coming was providential. The desire for books and portions of Scripture was intense. It had been partly supplied by the Church of England Mission Press at the Bay of Islands. After a while, a small printing press, with a supply of type, was sent to



GORGE, PIPIRIKI ROAD.

A view showing a luxuriant growth of trees and ferns.

J. MARTIN, PHOTO

cannot understand. My heart is like a book written in a foreign language, I cannot understand it." Mr. Whiteley concluded that he was being taught by the spirit of God. In view of these evidences of the reality and magnitude of the work being done, he rapturously wrote, "Here let me live, here let me work, here let me die!" His wish was granted. Possessed of great powers of endurance, able to adapt himself to Maori surroundings, and becoming a fluent speaker in the native tongue, he threw himself into the work of the Mission with the greatest abandon, was greatly beloved by the natives, and never ceased his efforts on their behalf until, thirty-six years later, he was shot in Taranaki, while on his way to a country appointment.

The Rev. William Woon, who had been a printer in the

Hokianga, and Mr. Hobbs, with praiseworthy energy, learned to set up type and print. Shortly after Mr. Woon's arrival, he put the press into thorough working order, and for many years it was invaluable. Primers for school children, catechisms, hymns on sheets and in pamphlet form were printed and circulated, and in 1836 a Harmony of the Gospels was issued.

During all this time, the attendance at the public services at Mangungu was large, orderly, and impressive. Writing to the London Committee three months after his arrival, Mr. Woon gives an account of the congregation on the preceding Sunday. In the absence of Messrs. White and Whiteley, who were preaching elsewhere, he had charge. He states that "the native chapel was

to excess, and great numbers had to sit outside of room, and all apparently were panting for the of Life. Such was the eager desire to receive ion in the evening, that they almost trampled upon er when making their way to the House of God. f them had come forty miles to attend the worship, eared greatly interested in the services. . . . A ief from Manganuka, about fifteen miles distant, or the first time to profess his attachment to nity." Nor was this unusual, for he adds, at every Sabbath rs make their ap- e, who have been by their neighbours nds to forsake their ish pursuits and the worship of God. d gladden the eyes eer the hearts of

Christians could itness the concern ted by this people vation.

inging, prayers, at- to their classes, and rdinances of religion no doubt on our us to their sincerity; or consistency and n in the house of ey are a pattern to who have enjoyed advantages.

cannot meet their ul wants, for hun- re forsaking their customs and prac- and seeking the sal- of their souls." A school examination d on Christmas Day : year, and aroused enthusiasm. No less fifty-three canoes ounted on the beach time. These had t a thousand per- ho had come from -six to thirty miles resent, and brought rovisions with them. le day was given up xercises. Ateight in rning a sermon was

ed from Matthew ii. 6. After this the examination commenced. It was found that of those present, ght young men and boys and twenty women could e New Testament and write a good hand, while who could not read without spelling were too shy to orward. The enquiry into knowledge of the Cate- was even more gratifying, for two hundred could all the questions, though it is significantly observed n varying the form of the question, they did not all he subjects. At this time the total number under tion in the schools was reported as four hundred. services for Europeans, though strictly subordinate

to the Mission proper, were also regularly held. Some greatly appreciated them, and occasionally the fruit of them was seen in far distant lands. One instance may be cited. A Swedish vessel came to Hokianga to load with timber. The mate of the vessel heard Mr. Turner preach, and the Word was blessed to his conversion. He returned to his native land, but he maintained his piety. When, years after, the Rev. George Scott commenced the Wesleyan Mission in Stockholm, this ex-sailor, brought to God in New Zealand, was one of his first office-bearers.

A further addition to the staff of Mission workers was made by the arrival of the Rev. James Wallis and Mrs. Wallis on December 2, 1834. Mr. Wallis was a native of London, and in his youth had been accustomed to hear some of the great Methodist preachers, who, in the early part of the century, were stationed in the metropolis. Converted at an early age, he in due time became a local preacher, and also a preacher of "The Christian Community," an organisation for the supply of religious services to work-houses, gaols, lodging-houses, etc. His zeal in these spheres of labour led to his being received into the Ministry, and, desiring to be engaged in Foreign Missions, he was sent to New Zealand. While small of stature, he was very wiry, enjoyed good health, and was an almost tireless traveller in the long journeys on foot which the early Missionaries all undertook. Quiet in manner, and at times greatly depressed in spirit, he was most industrious and persevering. He was a voracious reader, and conscientiously attended to all the details of his office. Nearly thirty years were spent by him in uninterruptedly



A COURTYARD AT PIPITEA PA, WELLINGTON.

ministering to the spiritual needs of the Maori people. Two daughters and a son were willingly given up for Missionary work in the South Seas, and a grandson now keeps up the family name, and holds an honoured place as a minister of the Fiji Mission. In 1863 Mr. Wallis was appointed to a European Circuit, but after five years found the toil too severe, and became a Supernumerary. For twenty-seven years more he resided in Auckland, preaching as he was able, visiting the sick and needy, and there, "in age and feebleness extreme," he finished his course in 1895, having resided in the North Island for over sixty years.

A very high meed of praise ought here to be accorded to the wives of these early Missionaries. Mesdames White, Turner, Hobbs, Whiteley, and Wallis were in every respect worthy helpmeets of their husbands. Like them, they were filled with profound pity for the cannibal New Zealanders, and with unremitting zeal they laboured for their conversion. Their means were very limited, household and family cares pressed heavily upon them, they were destitute of most conveniences, and had daily trials of patience: but they never murmured. They had given themselves to Christ, and His constraining love made them willing to do and suffer so that those whom He had

in some cases striking, instances of conversion. In 1835 it was reported that several chiefs had lately declared in favour of Christianity. Two are named—Tawhai and Miti. These were both about thirty-five years of age. The former had been one of the most celebrated and successful warriors of the land. These two chiefs, with all their people, including some old grey-headed cannibals, are then said, like the man in the Gospel, out of whom the foul spirit had been cast, to be sitting at the feet of Jesus, anxious to learn and ready to embrace the will of God. Moetara, a very powerful chief, who lived near the Heads, had also expressed his intention of professing Christianity.



MISSION HOUSE, WAIMA, HOKIANGA.

G. PEARSON. PHOTO

redeemed might be brought to the knowledge of the truth. While their husbands taught reading and writing in the schools, they instructed the girls in the not less necessary art of European cooking, bread-making, sewing, and other household accomplishments. They also ministered to the Native women in their times of need, comforted them in seasons of sorrow, and for many of them cherished a sincere affection. Often they were left alone for days, and sometimes for weeks at a time, surrounded by Maoris only, and these known to be unreliable and ferocious. That, under such circumstances, these godly women, gently nurtured, were able to maintain their refinement of manner, and to train their sons and daughters to observe the proprieties and courtesies of life, says much for their force and tact. Their trust was in God, and, doubtless, the sight of their quiet devotion to duty had a wonderful effect, and gave to the Natives some idea of what the sanctity of home life really meant.

The faithful labourers were still cheered by clear, and

if only he might have a resident Missionary, or Teacher.

As might be expected, there were occasional defections, caused by immorality and instability. These instances are reported with sorrow: but it is added that, Church discipline having been exercised, the offenders had, with one exception, been brought to repentance. There was at least one instance of fanaticism. At Uakura a chief called Hauhau died. It was proposed to kill a slave to go with him to the world of spirits. To this the Christian natives objected, and as they did so, according to the narration given, they were seized with a supernatural impulse, under which they shook and trembled. Presently one predicted that on the following Monday the clouds would be red, and Hauhau would be restored to life. The same native also announced himself as the Messiah, but afterwards publicly recanted, and owned that he was deceived. The Missionaries attributed this to the influence of the Evil One. Notwithstanding these drawbacks, the work made constant progress. In 1838 the number of Church

ers was one hundred and ninety, and five hundred people were being taught in the schools. Nearly years previously Mr. Whiteley reported that the es at Waiwerohia had built a Church, and that he

by their own countrymen. Hence they appointed them class-leaders, made them exhorters and local preachers, and put the most trustworthy of them in charge of villages as sub-pastors or teachers. Many of them showed great



MAORI WARFARE.

Warrior in fighting trim.

MARTIN, PHOTO

I recently held services at Tawhai's place, and also at apere and Waimamaku. The important work of training native agents was adily carried on. The Missionaries saw clearly that if tribes of New Zealand were to be evangelised it must be

ability and fitness for the work. Their names were remarkable. Patriarchs, apostles, evangelists, and famous English ministers were among those chosen by them at their baptism. Some of these deserve to be remembered. In 1835, we are told Noah had become a leader and an

exhorter. He was a chief by birth, and a pattern of simplicity, sincerity, and uprightness. Moses, a younger brother of one of the same name who had recently died is described as a delicate but lovely youth, and truly devoted to God. John Wesley, as became his name, was very pious and promising, and filled the same offices as Noah. Richard Watson, a youth of sixteen, could read and write well. He had already begun to preach, and the Missionary who heard him had been so struck with the gracefulness of his manner, clear statements of Christian doctrine, and the point and earnestness of his appeals, that he thought the name of the eloquent English Divine had been most appropriately bestowed. But of all the group, Simon Peter was the most conspicuous. He had been a great fighter, but became a brave and heroic preacher. To proclaim the Gospel he went over the ground which he had formerly aided to stain with human gore. A party of his former foes conspired to murder him on his return. When the danger became known to him, and he was urged not to go near them, he simply said, "What is my life compared with the life of their souls, that I should hesitate?" These were trophies of the Cross, and gave great promise for the future.

A great calamity befell the Mission in the latter part of Mr. Turner's term, by the house at Mangungu being accidentally burned. At one time it was feared that the

whole Mission Station would be swept away; but it being Saturday night, or rather early on Sunday morning, the natives were present in numbers for the services. They exerted themselves to check the flames, and confined them to the house and store. Still it was a sad misfortune. The money loss to the Mission authorities and Mr. Turner was estimated at £800. A more serious thing was that the minute books, containing the official records of the early days of the Mission, and Mr. Turner's journals and manuscripts, were destroyed.

Still they toiled on, and within eight years from the time the mission was recommenced, no less than sixteen churches had been erected. The following is the list:—Mangungu, Hununuhuhuna, Hotoria, Okaka, Tarawaua, Totara, Manawakaieia, Waima, Mangataipa, Rotopipiwai, Freshwater Grove, Newark, Otama, Whangape, Weraohia, Kaihu. The conjunction of English and native names sounds strangely. It is probable that several of the Maori ones are improperly spelt; but to those who know the district, it is evident that a large area was covered. They were formed into a regular circuit. Amongst them the missionaries and their native assistants constantly itinerated, and as the Sabbath came round they proclaimed therein the Word of God. Well might they, with such results, thank God and take courage!



OLAMATEA RIVER, KAIPARA.

CHAPTER IV.

SYNOPSIS.—New Fields Inspected—Cost of Travel—Territorial Disputes—Promising Beginning at Waingaroa and Kawhia—Frugal Diet and Bare Lodgings—A Notable Convert, Te Awaitai—Station Temporarily Vastated—Kaipara Opened—Tragedies of Maori Life There—Household Economies—Whangape—The Pakanui or Newark Station—Its Surroundings—Memorable Services at Mangungu—Matrimony Wholesale—Zeal of Converts—First Maori Martyrs—Instances of Devotion—Roman Catholic Controversy—Continued Growth.

LARGE as the circuit mentioned at the close of the last chapter was, all the preaching places were still in the Hokianga district. According to the compiler of Brett's "Early History of New Zealand," fifteen of them were thus located: "One was seven miles up the main river on its western side, one on the east, three nearer the bar on the same side as One Tree Point, three on the Waima river, three on the Waihou and Utakura streams, three on the Mangamuka, and the main station

As early as January, 1834, the committee in London resolved that a Missionary should be appointed to Waipa. This was in response to a request made by natives, who had come from thence to Hokianga to urge their suit. A special District Meeting, held on February 13th and 14th, determined to recommend no less than three new centres—Whangape, Waikato, and Kaipara. That meeting also resolved that the Southern districts should be visited, Mr. Whiteley being appointed to make a tour of inspection



MAORI PATUKA (STOREHOUSE).

WHEELER & SON, PHOTO

t Mangungu." Obviously the time occupied in travelling to and from the distant places was considerable. Occasionally it was lengthened by rough weather. It became clear, too, that closer pastoral attention was needed. Then, as already intimated, distant tribes had heard of the Gospel message, and earnestly requested teachers. It is no wonder, therefore, that the Missionaries came to the conclusion that it was desirable to form new stations on the Hokianga, and to extend their labours to other districts.

in Kawhia and the adjacent places, and Mr. White going to Waikato. The former proceeded to his destination by land, travelling along the sea coast, and depending upon the Maoris resident in the neighbourhood to ferry him across the Kaipara and Manukau Harbours, and the mouth of the Waikato river, in their canoes. The journey occupied ten days. On arrival he found "a people prepared of the Lord." Subsequently he reports: "I went down the river and spent the Sabbath with the natives

and Europeans at the Heads, and on Monday proceeded towards Kawhia, where I arrived in the evening of the following day. No Missionary has ever visited these natives before, yet they have erected a Chapel and obtained books, and, to the best of their knowledge have, for some time past, attended to the ordinances of religion as taught by Missionaries in other parts of the island." After staying some time visiting the most important kaingas in the neighbourhood, and finding everywhere a large population, he returned thoroughly convinced that a station should at once be established there, and that by the blessing of God, abundant success might be expected. Mr. White did not set out on his journey until May. As an illustration of

in the services during such visits. The Maoris regarded them not as rivals, but as two divisions of the Christian army. They were solicitous that they should be treated alike. An amusing instance of this is given. When Patuone, the protector of the Wesleyan Mission in Hokianga, resolved to become a Christian he was baptised by an Episcopalian minister, and took the name of Marsh Brown. When his brother, Nene, equally renowned, and subsequently more famous and vigorous, took the same step he was baptised at the Wesleyan Mission, and adopted the name of Tamati Waka (Thomas Walker), a well known supporter in England. This was arranged expressly so as not to favour one more than the other,



WHANGAROA HEADS.

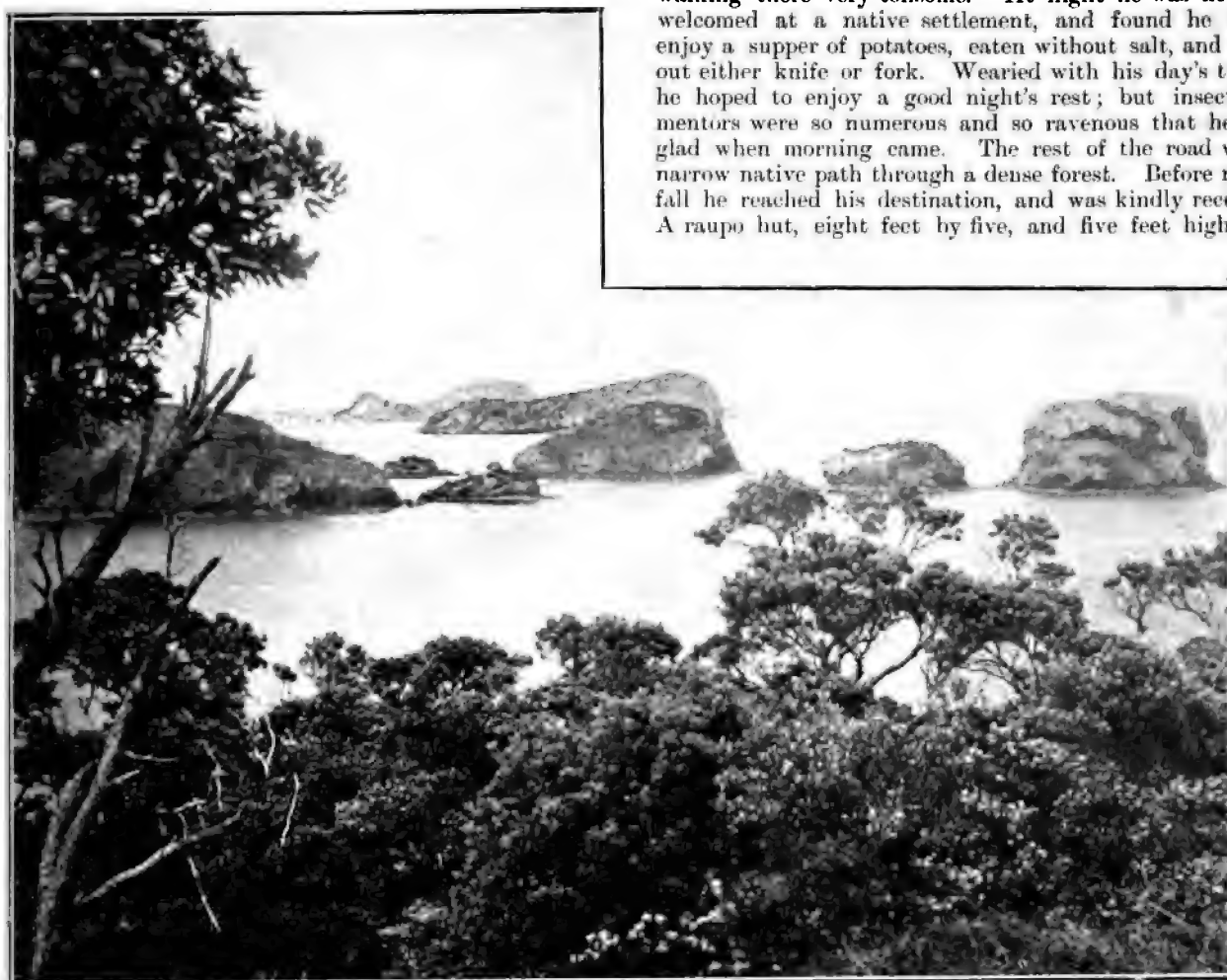
MARTIN. PHOTO

the difficulty and expense of travelling at that period, it may be mentioned that he paid £10 for a passage in a schooner to Waikato, while an agreement was made that if the same vessel were required to bring him back, he should pay £20 more. His absence was prolonged. Rumours reached Hokianga that he had been killed. Great anxiety was felt, and a search party was about to be sent out, when on 29th June he returned. His testimony was that the whole of that district, with its thousands of people, was open to the Gospel, and that he had arranged for three Stations.

Up to this time the members of the Episcopalian and Wesleyan Missions had laboured in the utmost harmony and good-fellowship. Close personal friendships were formed. They visited each other's stations, and assisted

and was so understood by their fellow-tribesmen. Would that these friendly relations had continued! But it was not to be. "A little rift within the lute" made itself apparent this year. In Waikato Mr White heard of the intention of the other Church to open Missions there also. On his return to Mangungu, and after consultation with his colleague, a letter was written to the Episcopalian authorities at the Bay of Islands, stating what had been done, and asking them to avoid the occasion of strife among themselves and perplexity to the natives, by not occupying the same ground. By this time the older Mission was established at the Thames, and the East Coast was opening to their agents. It was therefore suggested that they should confine themselves to the eastern and the Wesleyans to the western side of the island. On replies

ing received demurring to this, copies of the correspondence were sent to the English Committee. After conferring, probably with officers of the Episcopal Church in London, the Committee decided that the Wesleyan brethren, for the present, should not come further south than Manukau. The attempted restriction was unwise, and was never approved by the Missionaries themselves. The natives of Kawhia and Waikato had become attached to those who first visited them, and eventually the agreement was set aside.



POHUTUKAWA, KAIKOURA.

J. MARTIN. PHOTO

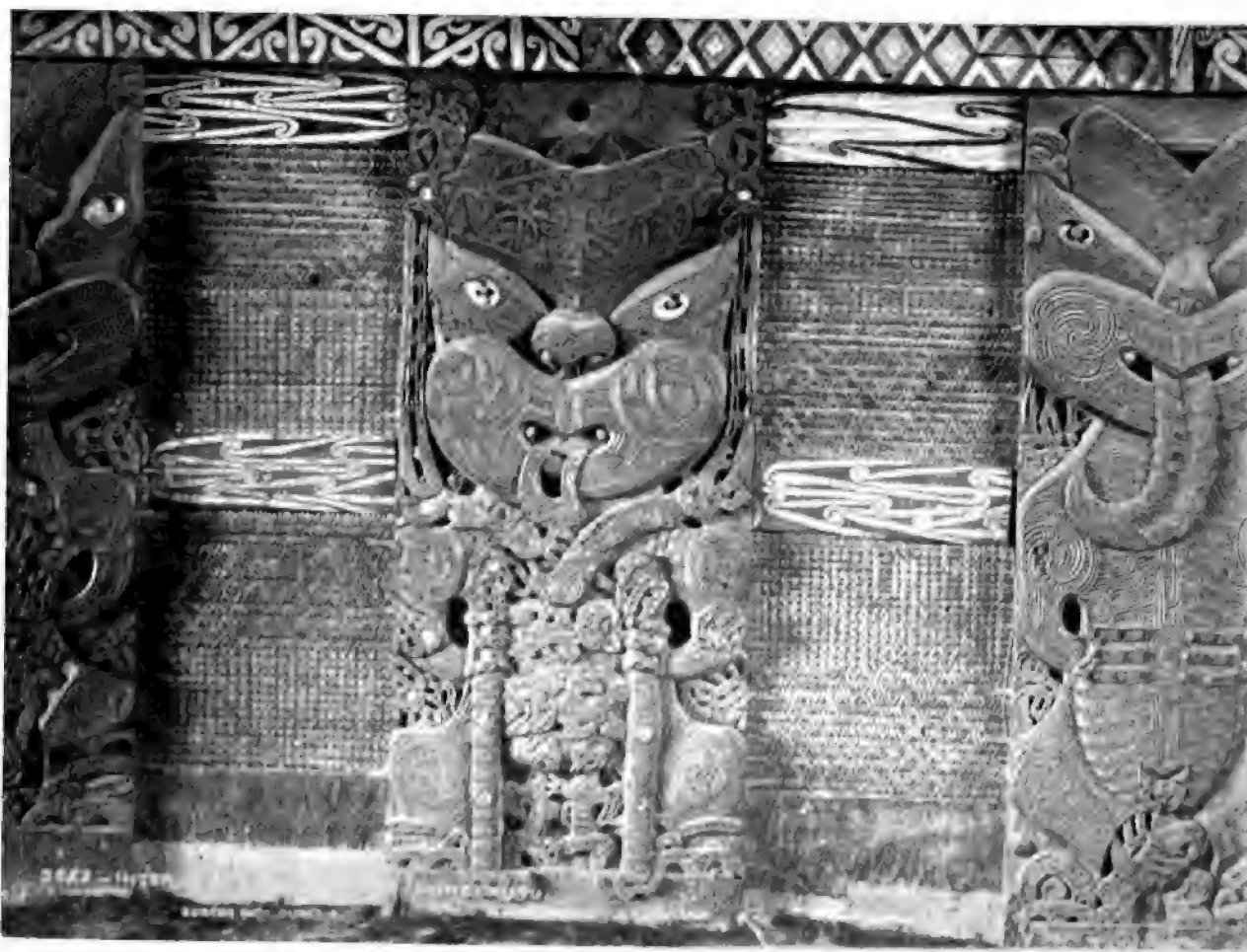
Meantime, the Mission in the south was actually begun, Mr Woon being sent there in November, 1834. He and his family took up their residence near Kawhia. A few months later Messrs Whiteley and Wallis followed. It was intended that the former should commence a station on the south side of Kawhia, and the latter one on the north of Waingaroa Harbour, now known as Raglan. Sites at these places had been secured by the chairman during his visit the previous year. Mr Wallis gives an account of their preparations, voyage and reception. As there were no houses, and no mechanics living in the localities chosen, the Missionaries exercised their skill in making battened doors, for the dwellings which were to be. A vessel was chartered from the Bay of Islands to

come round and convey the Missionaries, their wives, boards for flooring, and their few household gods. These were landed at Kawhia, where Mrs Wallis remained with Mrs Woon. Mr Wallis, very imperfectly acquainted with the language, and not yet inured to New Zealand travelling, gives an amusing account of the journey of over twenty miles to Waingaroa. The first part of it was across a mud flat, in which pedestrians sank nearly to their knees. As he had not yet learned to walk barefoot he was taken over some lofty sandhills instead, but found walking there very toilsome. At night he was heartily welcomed at a native settlement, and found he could enjoy a supper of potatoes, eaten without salt, and without either knife or fork. Wearied with his day's travel, he hoped to enjoy a good night's rest; but insect tormentors were so numerous and so ravenous that he was glad when morning came. The rest of the road was a narrow native path through a dense forest. Before night-fall he reached his destination, and was kindly received. A raupo hut, eight feet by five, and five feet high, was

assigned as his residence until a Mission House could be built. As there was neither bed, table nor chair, he felt he was fast nearing the state of primitive simplicity. Shortly after fifty or sixty men set to work to prepare a more commodious and substantial dwelling. Many hands are said to make light work. In this case it was not so. The rule was for a third of them to work at one time, while the rest looked on and made suggestions. Consequently progress was slow. Being at length finished, a dozen Maoris carried Mrs Wallis over from Kawhia in a sedan chair of their own construction, and brought her home amid great rejoicings. The vessel presently came into the bay, bringing doors, windows, the scanty furniture, and goods for barter. So a beginning was made.

The natives next erected a raupo church, capable of seating some hundreds of persons, and this was soon filled. In conducting the services Mr Wallis had a capable native teacher named John Leitch to assist. Sunday and day schools were started, and a class meeting organised. Among the first converts was a chief called Te Awaitai. He had been a great warrior, and in the raids which Te Wherowhero—afterwards known as Potatau, the Maori King—made on Taranaki, Te Awaitai was his right-hand man. When about to start on a hostile expedition he was dissuaded by the Missionary, and yielded to his representations. He began to attend the services, and soon expressed a desire to make a

1836, that several large and influential tribes had come forward professing their attachment to Christianity. The number of hearers on the Lord's Day was usually from four to five hundred. There were two preaching services, two classes also met, and catechetical instruction was given to those who came from distant places. On four evenings of the week other classes were met, on the fifth the resident natives were catechised, and on the sixth medicine was administered, and preparation made for the Sunday services. It was a busy life. Three hundred attended the day schools, and many of these were able to read with an ease and correctness truly astonishing. Natives from a distance frequently brought pigs to purchase a book



INTERIOR OF RUMANGA HOUSE, OHINEMUTU.

BURTON BROS., PHOTO

profession of Christianity. A severe test was applied. He was told the Christian religion only allowed one wife, while he had no less than nine. Eight were given up, and he was duly married to the ninth. At his baptism he chose the name of Wiremu Nera (Wm. Naylor). He became a decided Christian, was a great friend and supporter of the British Government, exercised a powerful influence among his countrymen, and was greatly respected. Many years afterwards both he and his wife died as they had lived, in the faith of the Gospel. Other persons less noted and conspicuous also professed conversion. Mr. Wallis reported to the committee under date 18th January,

which the Missionary was unable to supply, and he speaks of their disappointment and of the reluctance with which they drove their pigs home. Many infants had already been baptized, and several couples married. High testimony is also borne to their attention to the teaching and their general propriety of conduct. Meantime, Mr Whiteley, who for the time being had fixed his headquarters at a village called Waiharakeke, in the Kawhia district, rejoiced in similar successes. Indeed, the whole population of those parts seemed to be on the eve of becoming Christians. At this juncture, the decision of the London Committee was received, stating that as the

Episcopal Mission had intended to work among these tribes, and partially made provision for doing so, these places should be given up to them. Messrs Whiteley and Wallis were far from pleased at the action taken, and imagined there was some misunderstanding, if not misrepresentation, about the matter: but as loyal servants of the Church, they were bound to obey, and with great unwillingness they returned to Hokianga.

The next attempt was made at Kaipara. There also Mr Wallis was the pioneer. Mr White had previously visited the district, and was of opinion that two Missionaries would be required; one to live near the Heads, and the other on what is now known as the Northern Wairoa. The Rev. N. Turner had since become Chairman, and directed Mr. Wallis to proceed to the latter locality. This was in 1836. That the residents there

of a trumpet. A hundred and fifty acres had been purchased as a site for the station. Not far away was a large Native settlement, occupied by savages, whose chief desire for religious instruction appeared to be based upon the temporal advantages which would accrue to them from the residence of a Missionary. The first dwelling place of Mr and Mrs Wallis was a small Native hut, which had neither door nor windows. The only eligible site for a house was covered with dense bush. This was soon cut down, the aid of two sawyers living on the river was enlisted, and the framework of a house of wood prepared. Most of the actual work of building was done by the Missionary himself, and as soon as one room was completed, he and his wife removed thither. The next thing was a chimney. As there were no bricks in the district, it was resolved to build it of cob. This seemed to succeed ad-



REV. T. BUDDLE.

REV. JAS. BULLER, *ætat* 70.

greatly needed the Gospel of peace and goodwill an incident from the Missionary's journal sufficiently proves. On his arrival he found a man had been condemned to be killed and eaten for criminal misconduct with a member of the Chief's family, and he was too late to prevent the execution of the sentence. Soon after another was adjudged to suffer the same dreadful fate, but his life was spared through Mr Wallis's intercessions. The place chosen was called Tangiteroria. On the Wairoa the tide flows with great force, rising and falling from fourteen to twenty feet. The muddy banks abounded with eels, and to capture these the Maoris constructed large weirs. As they poled their canoes up by the weirs in the rushing tide, there was an audible vibration. This they compared to the sound of the conch shell, which was blown as they went to war. Hence the name—Tangiteroria—the sound

mirably, and the amateur architect was delighted; but when it had reached a height of twelve feet, the whole structure collapsed, and fell into the room. The mistake was that it had been built too quickly. Taking more time, the second attempt provided the home with this convenience. As there were no regular means of communication, stores often ran out, and various expedients were devised. At one time they found themselves without flour. Having a small supply of wheat, they ground this in a coffee mill. No doubt they thus secured what to-day is so much spoken of—whole-meal bread. On another occasion, they tried grated potatoes as a substitute. It sounds amusing to read the account, but the actual experience was not to be envied. Meanwhile, spiritual work was diligently carried on. Preaching services were held, schools started, and by the end of the year, when Mr

Wallis was called to hand over the charge to his successor, fifty church members had been enrolled. The house was fairly comfortable, a field had been cleared and sown with wheat for the supply of the Mission family, and vegetables had been planted.

The third station determined on in 1834—Whangape—never seems to have had a resident European Missionary. It was a coast settlement on the north side of the Hokianga river, about seven miles from the Heads, and in the early days of the Mission had evidently a large population, as frequent visits were paid thereto and services regularly conducted. One of the early Missionaries describes it as a romantic spot, surrounded by tree-clad hills. A narrow stream gurgled through the village, and by a confined

to reside there was Mr Whiteley. He was stationed thereat on his return from Kawhia in 1836. For the native name he substituted that of Newark, thus doing honour to the English Circuit from which he was recommended to the Ministry. Nearly thirty years after, the present writer, then a local preacher in the Newark Circuit, remembers well being told the story of Mr Whiteley's leaving for the New Zealand Mission, and the excitement it caused a generation before. Little did he think in those days that he would have the honour of becoming acquainted with the devoted Missionary, and that he would stand on the spot to which this name had been given. The land at Pakanae was not equal to Mangungu, nor was the situation nearly so pleasant. Mrs Kirk states "there was



A BOATING PARTY ON THE KAIPARA.

MARTIN, PHOTO

passage found its way to the sea. Several villages nestled on its bank, and he found the people eager to hear the Word of God. Probably the chief reason why it was at first selected as a site for a station was the difficulty and danger of crossing the river. Eventually a number of the people removed, and the needs of the remainder were met by the appointment of a native teacher.

The second station actually occupied in Hokianga was on the south side of the river, and not far from the Heads. The native name was Pakanae. There were a considerable number of natives resident there, and several villages were located in the fertile volcanic valleys, which could be reached from thence. It was some twenty-five miles from Mangungu. About a hundred and twenty-five acres were purchased for Mission purposes. The first Missionary

something of loneliness about it. The mountains at the back possibly cast a shadow upon the flat where the house stood. Some red slabs standing upright indicated a *wahitapu*, or sacred place, near the garden fence, where on the higher ground human remains had been buried by their relatives. But the beach, miles long, compensated for this. Sometimes a quantity of ironsand would be exposed, and the children amused themselves by stirring it about with a magnet, when the particles attracted each other with an interesting effect." Three miles away, at One-Tree Point, with a tidal creek running between, was the home of Captain Young, the pilot. He with his family and a few others were accustomed to attend the English service at the station on Sunday afternoons. Goats were kept by the Mission family to provide milk. There was

no orchard, but in front of the house grew two splendid Norfolk Island pines, planted when the Station was first occupied. The drifting sand has deteriorated the land, but these pines still mark the Station site. From Newark to the Heads the shore was lined with pohutukawa trees, and in the season the rich crimson blossoms of these were very gorgeous. The large purple veronica grew near the Heads, and came to be called "The Lady Franklin," because the wife of Sir John Franklin, of Arctic fame, was the first lady traveller who went there. For a series of years Newark was a busy centre of work, and several of the Missionaries lived there by turns. A school was started, and the natives on the lower parts of the river congregated there for Sunday service, though the attendance was never so large as at Mangungu.

the weather was unsettled, and heavy rain brought this part of the proceedings to an abrupt close. It may be mentioned here that the custom of wearing rings soon became very popular with the Maoris. It is related that the girls attending the Mission school were so anxious to possess this adornment, that they actually filed down steel thimbles for the purpose. Granting that some measure of vanity crept in, it was surely a matter of thankfulness to find them willing to adopt the Christian rite of marriage, and for man and wife to acquire the Christian teaching as to the sacredness of the bond. Three years later, Mr Woon, who had now returned to Hokianga, reports another remarkable service. He says:—"For some time several of our natives who attended the means of grace in our class meetings, etc., have been under a course of training for



WHITIORA—AT WHATIWHATIHE—KING'S RESIDENCE.

BURTON BROS., PHOTO

At the Central Station the numbers coming for Sunday showed no sign of diminution, but rather an increase. Various signs proved that the leaven of Christian principle was steadily working. Sunday, July 27th, 1834, was a memorable day there. Fourteen couples were married and eighty-one persons baptised. The chronicler says the place was thronged with canoes from different parts of the river. The day was begun as usual by a crowded assembly of natives for prayer. At nine the bell was rung for public worship, and the church was filled to overflowing. After the service the matrimonial business commenced. The form used was that of the Church of England, rendered into Maori, and it was gone through with becoming dignity and decorum. For want of room in the church, most of the baptisms were in the open air, and they took up the greater part of the afternoon; but

Christian baptism. On Sunday last upwards of a hundred and twenty adults, of both sexes, made a public profession of their renunciation of heathenism and Satan, and of their faith in the Triune God. They were then baptised by Mr Turner and myself in the presence of a crowded congregation. Naturally this awakened great interest in their heathen neighbours. Some of the most influential Chiefs from all parts of the district were present, and several who had never been there before, so that it was the greatest crowd ever seen in Mangungu. Many Waikato natives remained in Hokianga for months together, that they might benefit by the instruction of the Missionaries. Mr Woon had a class almost wholly composed of these visitors, and he states that while their own religious experience was encouraging, their desire for the salvation of others was most affecting. In their prayers they made request for

the spiritual needs of themselves and their companions, for the success of Missions in this and other lands, and pleaded for the conversion of the whole world. They were diligent both in private and public prayer, and evidently engaged with all their heart in the exercise of devotion. In November of the year following, on one day a hundred



MANGAMUKU CHURCH, HOKIANG.

and thirty-eight adults and fifty-six children were baptised. Several of these were persons of high rank, who had until recently strongly resisted the Gospel message. Among them were some who had formerly resided at Whangaroa, and great was the joy of Messrs. Turner and Hobbs when they found the seed sown so many years before thus beginning to germinate. While thankful for these manifestations of the Holy Spirit's working, Mr. Woon states that Waima and Mangamuka, where there were hundreds of natives, ought each to have a resident Missionary, and enlarges upon the necessity of living more among their people, so as to give constant pastoral attention.

Some of the new converts were continually carrying the Gospel to other places, and were willing to incur all the risk and danger which this involved. Two of them met their death in thus attempting to preach to the heathen. On a certain Sunday in 1837, four young men set out from Rotopipiwai, at the head of the Mangamuka, for a small clearing in the bush, where lived a chief called Kaitoke and his people. Their names were Wiremu Patene, Matiu, Rihimona, and Hohepa Otene. Kaitoke seems to have been an ill-conditioned and bad tempered native, and was also greatly under the power of a priest. This priest claimed to be inspired, and having given Kaitoke some muskets and ball cartridges, he stated that these would always do execution, while he himself would be invulnerable. The settlement had been visited by teachers previously, and Kaitoke and his party had threatened that if ever they came again, they would kill them. These young men, however, said the Saviour had commanded them to preach to all men. True to their threats, Kaitoke and his party fired upon them. Two of them were shot. Matiu only lived long enough to say he hoped no one would revenge his death. Rihimona lingered in agony for some days, and died praying for his murderers. As the first two martyrs of the New Zealand Church, who literally laid down their lives for Christ's sake, their names are to be remembered with honour and gratitude. Nor were their companions less brave. Patene escaped,

though three bullets passed through his blanket. In spite of threats he remained to watch by his companions, while Otene, who was out of range ran back to the village from which they set out to carry the sad tidings. This event caused much anxiety to the Mission party. As all the murdered men's friends were bound by Maori custom to avenge their death, there seemed the prospect of a general war. A large number soon assembled. The Missionaries advised that they should not take the law into their own hands, but send for Mr Busby, the British Resident, and get him to confer with the chiefs on the matter. A war dance was executed, and a sham fight. Then consultation among the Maoris took place. Some advocated vengeance, but the Christians pleaded that they should be forgiven, because Christ prayed for his murderers. At length the latter prevailed; but the resolve could not be carried out, Kaitoke and party having entrenched themselves, opened fire and a Christian chief—Himeona—was killed. As the friends of the wounded man were about five hundred, they carried the entrenchment by storm, killed ten persons, and captured the remainder, Kaitoke included. He had been severely wounded, and being taken to Otatarau, he was attended by the Missionaries and recovered. He began to attend the Mangungu service, and on the first occasion he was present, Wiremu Patene touched all hearts by praying for his would-be murderer. In the end both Kaitoke and the priest, under whose influence he had acted, made a profession of Christianity. So even in Maoridom the blood of the martyrs was the seed of the Church.

In other respects these Christianised Maoris rose to a surpassing height of devotion. Hare Tipene was a slave. He had been captured in childhood by a chief, who, when he was baptised, set his slaves free. This chief's Christian

name was Wiremu Wunu (Wm. Woon), and Hare was allowed to marry into his family. After Wunu's death, Hare, who was a teacher, was asked to go to Waikato, but replied "I cannot; I am bound with a chain." It then came out that when his master was dying he sent for him, and said he was dying in the dark. He had received goods from a trader, for which he was to supply spars, and had been unable to carry out his contract. He was there-



CALVIN WHITE, NATIVE STUDENT,
THREE KINGS INSTITUTE.

fore in debt, and could not die in peace. "Be at rest," said Hare, "I will take this burden, and pay all your debt." The obligation thus voluntarily taken was faithfully discharged, and the incident brings the conscientiousness of the two men into strong relief. An old chief, who had been a great warrior and a notorious cannibal, became converted. From that time he was not only gentleness itself, but earned the blessing of the peacemaker. On his deathbed he said "Don't ask the Lord to keep me here any

I have taken leave of my people and of my
 a. My heart is in heaven, and I long to depart.”
 instances were sufficient proof that the Maoris had
 “the pearl of great price.”
 le this good work was going on a disturbing and
 ng influence was introduced by the arrival of Bishop
 llier and two priests to found a Roman Catholic
 1. They commenced operations among the natives
 irinaki, where the people were still heathens. Had
 onfined their labours to such localities, probably
 objection would have been made. Unfortunately,
 ought to undermine the work of the Protestant
 es, and to proselytise their converts. Pictures of a
 logical tree were exhibited, which represented the
 tant bodies as lopped-off branches, fit only “to be
 to the fire. Because the Protestant Missionaries
 married, the Church was said to be full of adultery.
 iests were zealous and self-denying. The bishop
 all supplied with funds, and soon had a large staff at
 posal. A certain number of adherents were gained,
 e Roman Catholic Church among the Maoris never
 ad large dimensions. Perhaps the name somewhat
 ted progress. They were called *Pikopos*, which was
 ri attempt at *episcopos*. Unhappily for the Church,
 meant in Maori, creeping in the dark, consequently
 udiced their cause.
 ntime, both in Hokianga and Bay of Islands,
 r Bishop Pompallier afterwards removed, the methods
 d caused dissension and bitter feeling among the
 s; and provoked retaliation by the agents of the
 Missions. They sought to fortify their converts
 t these attacks. Happily, the New Testament had
 ranslated and printed at the Episcopal Mission press
 hia in 1837. Five hundred copies of this, though
 three shillings and threepence each, found ready

purchasers among the adherents of the Wesleyan Mission.
 To the Scriptures themselves the Protestant Missionaries
 chiefly appealed, and based their arguments thereon. They
 also freely discussed with the natives in their villages the
 questions of image worship, Mariolatry, the intercession
 of saints, and the like. Excellent use was made of the
 press in this controversy. Tracts on the points in dispute
 were printed, circulated, and eagerly read. The Maoris
 soon proved themselves apt controversialists. They had
 good memories, and cited passages of Holy Writ which
 were apt and telling. They were glad too, to get hold of
 a good illustration. In a public discussion on the East
 Coast, the priest sought to throw discredit upon the
 Scriptures appealed to, by saying the sacred books had
 been committed to the Church of Rome, but Protestants
 had stolen them. In repelling this charge the Rev. W.
 Williams (Episcopalian), used the following figure:—“When
 water is wanted, each takes from the stream in his own
 vessel, what he requires. The priest’s Bible was a trans-
 lation—water which the Church of Rome had taken in its
 own vessel. The Protestants did not interfere with that.
 They went to the original source, and took up the water
 for themselves. This appealed to the hearers most con-
 vincingly, and a goodly number who had been led astray
 by specious arguments, returned to their first profession of
 faith. As the subject was matter of argument almost
 everywhere, it was repeated from one to another and made
 widely useful. The outcome of the controversy was that
 the natives came to know the Scriptures better, and were
 established in the faith.

So amid difficulty and danger the Church still grew. In
 1837 it was reported by Mr Turner that nearly six hundred
 had been admitted to membership, or received on proba-
 tion. The faithful labourers greatly rejoiced, and regarded
 their success as an incentive to further effort.



WAIMA CHURCH.

CHAPTER V.—EXPANSION AND GROWTH.

SYNOPSIS—New Ecclesiastical Arrangements—General Superintendents Bumby and Waterhouse—Four Additional Missionaries—Cordial Reception—Senatorial Division by two Protestant Missions—Kawhia and Waingaroa Re-occupied—Four-post Bedstead made a Dwelling-house—Surroundings of Waima Station—Rev. J. Hobbs' Return—Ten More Missionaries Wanted—Lengthy Tour of Inspection—Tales of Horror—Boat Building under Difficulties—Native Settlements at Port Nicholson, &c.—Interview with Te Rauparaha—Desire for Hoko—Bloodshed Prevented—New Zealand Proclaimed a British Colony—The Mission Ship "Triton"—Voyage and its Incidents—Seven Missionaries More—Excitement of their Coming—Notable Baptismal Service &c. at Mangungu—Drowning of Mr Bumby—Waipa, Aotea, Cloudy Bay, Port Nicholson and Waikouaiti Stations Opened—Perils by Waters—Slaves Emancipated—After Fourteen Years.

THE great need now was more labourers. On every side openings presented themselves. From distant tribes requests for teachers were constantly received. Such labourers, "men called, and chosen, and faithful," were soon forthcoming. When the Rev. N. Turner came back in 1836, he brought with him, as tutor to his family, a young Cornish local preacher, whom he had met with in Sydney. This young man, Mr. James Buller, was intelligent, courteous and devoted. He was also well-informed, and had been attracted to the Southern Hemi-

adopted, and so he took his place in the ranks, where for forty years in active service, and seven more as a supernumerary, he proved himself worthy of the trust reposed in him. Two years of his probation were spent at Hokianga, one at the Central Station, and the other at Newark. There, under the direction of the older missionaries, he faithfully catechised and preached to the natives, who had already come under Christian influences. The remainder of his probationary period he was pioneering in the Northern Wairoa. Here there were long boating



WAIMA OAK—PLANTED ON THE WAIMA MISSION STATION, 1840.

G. FEARSON. PHOTO

sphere by reports of the prosperity of the then rapidly growing colony of New South Wales. But the spirit of adventure and the love of missions were both strong within him, and he gladly embraced the opportunity of becoming a member of the Mission settlement in Hokianga. His tutorial duties were diligently discharged, and naturally he soon acquired the Maori language. It was equally natural that the Missionaries, overpressed with work, should encourage him to preach in that language also. His gifts were apparent, his success gratifying, and at a District Meeting held at Mangungu on October 12th, 1837, when Messrs. Turner, Whiteley, Wallis and Woon were present, he was heartily and unanimously recommended to the British Conference to be received into the ministry. With equal unanimity the recommendation was

expeditions on a dangerous river, and he was charged with the duty of winning over the heathen. Endowed with great physical strength, he felt the labour no hardship, and by his earnest teaching and consistent life gained the respect of the resident Maoris. For fourteen years he laboured in this neighbourhood, having his home at Tangiteroria (see illustration p. 13), but preaching in all the *kaingas* or villages on the Kaipara and Wairoa rivers. Not infrequently he crossed the island and conducted service at the pahi in the neighbourhood of Whangarei. Dignified in manner, and possessing a strong will, his people soon learned that a purpose once formed would not easily be abandoned. Conforming in their villages to native etiquette, he taught those who visited him, that on his own station the laws of English politeness must be

red, and they proved apt pupils. He was a firm er in the educative influence of a well-ordered home, 'angiteroria, with its excellently laid out orchard, and and trim outbuildings, soon became an object lesson. sparing himself in their service, he put responsibility the natives whenever possible. With some of the



REV. C. CREED.

he was on terms of friendship. Not naturally inative, he was not so striking a preacher in Maori as some of his contemporaries, but he was a thorough conscientious teacher. Mrs. Buller ably seconded his s, and during her husband's frequent absences, "held ort," though sometimes for many weeks in succession ever saw an European face, outside her own family. 'angiteroria their children were born and brought up. le in the home they had an English training, they led freely with the younger Maoris, and became ainted with the life of the forest. One of them so oved his opportunities in this respect, following it up ubsequent study, that he may fairly be called the ubon of New Zealand. As Sir Walter L. Buller, his on "The Birds of New Zealand," is a splendid uction, and has won for its author high renown in tific circles. Mr. Buller was one of the first of the ionary band to discuss and recognise the fact that Zealand must become a flourishing British colony. saw its capabilities, was persuaded that the Maoris l never cultivate a title of its lands or develop its rces, and believed that Providence had given these to Anglo-Saxon race. For this he sought to educate the res and prepare himself. Though opportunities of ching in English were very rare in Kaipara, with inble resolution, during all the years of his life there, he ared and wrote a sermon in his mother-tongue every . So, as we shall find, he fitted himself for the leading ion he was afterwards to occupy in the European ches.

year after Mr. Buller's reception the Mission received ong reinforcement from England. The growth of the h Sea Missions had been so rapid, that other and e effective measures for their oversight and adminis- ion became imperative. Recognising this, the British

Conference appointed the Rev. John Waterhouse, a minis- ter of standing and experience, and who had been stationed in some of the principal towns of England, as General Superintendent. His headquarters were to be at Hobart, but he was instructed to visit all the Mission fields in turn, and they were placed under his direction. In August, 1838, he was solemnly set apart for this purpose and a few weeks later sailed for his immense diocese. His coming was heartily welcomed by the Missionaries in Australia and the Islands. They felt that he was a living link with the chief court of the Church, and they anticipated that questions of urgency could now be determined without the long waiting that reference to England involved. Mr. Waterhouse threw himself with vigour into the work, visited New Zealand and the Friendly Islands, and made an excellent impression. Returning to Hobart wearied with his voyage, he imprudently exposed himself to heavy rain in order to fulfil a preaching appointment, and died somewhat suddenly. He was a man of great zeal and fervour, felt his responsibilities, and the ruling passion was strong to the last, for his last words were "Missionaries! Missionaries!"

With Mr. Waterhouse there came to the New Zealand Mission the Revs. John H. Bumby, S. Ironside, C. Creed, and John Warren. Mr. Bumby was a young minister of excellent abilities, deep piety, and popular gifts. In Birmingham he had exercised a ministry, which was more than ordinarily attractive, and crowded sanctuaries testified the acceptability of the preacher. Humanly speaking, there was every prospect that if he had remained in England, he would have attained to great distinction; but he, too, had come to feel deeply the claims of the heathen. Mr. Waterhouse had been his Superintendent. They had conferred on the subject. Thus when the elder man surrendered an assured position and resolved to make a



MRS. CREED.

home in the southern world, the younger followed his example. He was also somewhat delicate, and his friends thought the milder climate might establish his health. It was known that on account of family claims Mr. Turner wished a transfer to the colonies, and so impressed was the Missionary committee with the piety and judgment of Mr. Bumby, that though he was still a junior, having only

been eight years in the ministry, he was appointed his successor as Superintendent of the New Zealand Mission. His three colleagues were even younger. Mr. Ironside had been one of the first students at the newly-formed Wesleyan College at Hoxton, where the now Venerable and Reverend William Arthur, John Hunt, afterwards to be known as "The Apostle of Fiji," and other men of mark were his classmates and friends. His training there



MRS. BUDDLE.

stood him in good stead, and he had evidently considerable linguistic ability, for six weeks after his arrival in Mangungu he was able to read the morning service in the Maori language with correctness. Concerning this feat his own report is: "The Maoris were jubilant, and my brethren were glad." He was full of fire and energy, and an excellent organiser. After a short term in the north, and doing evangelistic work inland from Kawhia, he started a mission on the north-east coast of the South Island, and, as we shall discover hereafter, was singularly successful, both in erecting churches and gathering the natives into Christian fellowship. The Rev. Charles Creed was cast in a quieter mould, but according to Mr. Ironside's testimony, obtained a thorough knowledge of the native tongue, and was an excellent preacher therein. His first appointment was at Kaipara, but his best days were given to Aotea and Taranaki. Both Mr. Ironside and Mr. Creed in later years removed to the Australian Colonies, and laboured there as ministers of English congregations. The Rev. John Warren was the son of a Norfolk farmer. Clear-headed and resolute, he gave himself to the mission work the without reservation. Like Apollos, he was "mighty in Scriptures," and blessed with a retentive memory. His sermons were a stream of limpid eloquence. For about fifteen years he occupied the same Maori station. Being then drafted into the English work, he served his countrymen for an equal period. For a third term of about the same length he was on the retired list, and finished an honoured course in the country to which he came in early manhood. These four Missionaries, with the sister of the General Superintendent, and Mesdames Ironside, Creed, and Warren, embarked in the ship "James" on September 20th, 1838. After a leisurely voyage, and calling at Cape

Town *en route*, they arrived at Hobart, where they had an enthusiastic reception, and their preaching attracted great attention. Sir John Franklin was then the Governor of that Colony, and he and his excellent wife treated them most courteously. The New Zealand party presently resumed their voyage, and landed in Hokianga on March 19th, 1839. Mr. Ironside has supplied a graphic account of their arrival and welcome. He says: "On the tenth day after leaving Hobart we crossed the bar of the Hokianga river, and anchored safely in the stream, a mile or two below our branch Mission Station at Pakanae. The Rev. W. Woon was Missionary in charge. Soon after we came to anchor, a large boat, manned by a Maori crew, was seen coming to us at racing speed, the rowers apparently in a great state of excitement, roaring at the top of their voices "Ko te Wunu! Ko te Wunu!" In the stern sat a large-framed, stout gentleman, the picture of health and comfort. While yet some distance from the ship, he called out in stentorian tones: "Is that the 'James'?" the Maoris still yelling, "Ko te Wunu." It was our big friend, Mr. Woon, come out to welcome us. There had been some joking between the ship's officers and ourselves as to whether we should find anything to eat, or should ourselves be eaten in this strange land. Seeing Mr. Woon so stout, rosy, and comfortable, the conclusion was soon unanimously reached, that whatever the diet, we should at any rate fare very well. The next day they went up the river, and anchored abreast of Mangungu. For two months Mr. and Mrs. Ironside were the guests of Mr. and Mrs. Hobbs, in their three-roomed house. Wonder is expressed how Mrs. Hobbs, with her family, made them all so comfortable, but it is added, "she was as clever as she was hospitable."

The District Meeting at which Mr. Buller was received, had agreed that it was expedient that Waingarua and

REV. JAS. BULLER, *etate* 45.MRS. BULLER, *etate* 40.

Kawhia should be reoccupied. A resolution to this effect was sent to England. Correspondence passed between the secretaries of the two Societies in London, and communications were sent to their agents in New Zealand. The outcome was that at a meeting of representatives of both Missions held at Mangungu in October, 1838, it was formally agreed that these two places should be given up to the members of the Wesleyan Mission. It was also resolved that until the further pleasure of the governing bodies

gland was known, the boundary should be the river to, extending up the Waipa as far as a creek runs from the Kopua, and between the Waikato and Taranaki heads, from Waikokoru inland at right angles to the coast. This was signed by the Revs. H. Williams and J. Turner, and so, for the time at least, an uneasy mission was ended. Messrs. Whitely and Wallis were ordered to return to their old stations. The former, with his wife and four children, left Hokianga on December 1st and travelled overland. It was a considerable undertaking to do this, and had more than a spice of danger. On reaching Wairoa, they proceeded down the river in a canoe. At Kaipara Heads they were detained by a storm, and eventually crossed in a boat belonging to Mr. Stephen. Mr. Stephenson was a valued local preacher, a trader by trade, who visited many of the Mission stations to assist in the erection of Churches and houses, and rendered excellent service. At Manukau the travellers were fortunate enough to meet with the natives of the Putini's (Jabez Bun-tribe, who put them in their canoes. Call-Whaingaroa and hold-service, Mr. Whiteley delighted to find that the station had been long vacated, yet of 106 natives received into Church membership, only three had been in the fold. He was heartily received by his people at Ahu-ahu, Kaw-aiti found that during the interval there had been communication with Taranaki, and a number of slaves had been brought up from thence. At this time the natives were in a very excited state. Quarrels were on hand, and one of his first duties was to act as mediator. He used his firm belief that

was one of the sad results of the temporary abandonment of the station, and that if they had continued there, much suffering and loss of life would have been prevented. The vessel that conveyed Mr. Buller to Kaipara, took in a supply of timber for the house at Whaingaroa, and Mr. and Mrs. Wallis were passengers by her. On arrival he found that the south side of the river was more suitable for a permanent station than that formerly chosen. Land for the purpose was therefore purchased. Household goods were piled up on the beach, while the missionary and his wife obtained temporary accommodation by boarding in and covering a four post bedstead, the enclosed space serving as both drawing room and bedroom.

Presently a large raupo church was built, and one of this partitioned off for their accommodation till the new house was erected. He, too, was warmly welcomed by his old people, found to his satisfaction that they kept up their service, and settling down among them, he lived there "in labours more abundant" until 1863.



REV. JOHN WARREN.

A start was also made at Waima, the Rev. J. Warren being appointed to reside there. The site chosen for the station was about twenty miles from Mangungu. Writing fifty years after, Mrs. Gittos, a daughter of the Rev. J. Hobbs, who then resided with her parents at Pakanae, says of it: "It was a still more lonely place than ours, for it was surrounded by hills, and lacked the freedom of life on the sea coast; but it was a fertile spot, and the view from the site of the Mission House was suggestive of plenty. Both up and down the valley, as far as the eye could reach, it was covered with groves of peach trees, a goodly sight in spring, and fully appreciated in summer and autumn." Like others of the early Missionaries, Mr. Warren was a skilful horticulturist, and in the garden and orchard, in that fertile soil and hot steaming climate, there was luxuriant growth. The residence was by no means palatial. Messrs. Waterhouse, Bumby, and others visited

the young Missionary there in May, 1840. The former speaks of the beauty of the river, its serpentine course, and the profusion of vegetation. Arriving at the station at nine in the evening, they found Mrs. Warren, who had an infant only a fortnight old, had already retired. Temporary shelter from the rain was obtained in the cookhouse, as the Mission House had only two rooms and no chimney. Neither bread nor meat was to be had, but the natives brought the visitors potatoes and kumeras. Afterwards they sought rest on the floor of one of the Mission House rooms, only the senior having the distinction of a mattress, and the others choosing the softest plank. It mattered little, however, for the mosquitoes effectually prevented sleep. Presently a more commodious dwelling and a comfortable church were erected. Not far from the latter there

was planted an English oak, which to-day is probably the best-grown, as it is one of the oldest in New Zealand, and of which we are glad to present an illustration (p. 74.) The Waima Mission House was the longest occupied of any in Hokianga, and continued to be the residence of an European Missionary until 1894. At the time when Mr. Warren went there, the whole valley was occupied by native settlements. The chief, Tawhai, had become a Christian, and there was a prospect of success, which the experience of after years justified.

Still the difficulty was the supply of Ministers. On his return from the Friendly Islands in March, 1838, on his way to the Colonies, the Rev. J. Hobbs called at Hokianga en route. A special District Meeting was at once convened, and the exceptional course taken of detaining him in New Zealand meantime. The result was that he remained in the country for the rest of his life. Six months later at the ordinary session of the same court, an urgent request was sent to England for the appointment

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Cloudy Bay was the next anchorage. A small native village was visited, and service held. The large whaling establishment was also inspected. Many pakeha Maoris were living there. It is reported that some of these wished a Missionary to be sent, in order that their half-caste children might be taught; but others had cast off all decency, and they openly opposed it. Mr. Bumby expresses himself strongly as to the immorality of the place. He



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says: "Some of these present specimens of human nature in its worst estate. They practise every species of iniquity without restraint and without concealment. The sense of decency and propriety seems extinct. The very soil is polluted; the very atmosphere is tainted." Notwithstanding this pernicious influence, both there and along the shores of Queen Charlotte's Sound and the adjacent islands, the natives were found to have accepted the Christian faith. They observed the Sabbath and worshipped God, meeting twice a day, while as substitutes for bells they had old musket barrels suspended by cords, and struck by stones. Their desire to obtain books was intense. Mr. Bumby says: "A few of the young people can read, and all are anxious to learn. As we left one place numbers followed the boat up to their middle in water to get books. We found, in the possession of some lads, a few fragments of the New Testament, so dirty with

of ten additional men. It is mentioned in support that a request for a Missionary had been received from Kapiti, in connection with the tribes under Rauparaha's control. A strong plea was entered that some, at least, of the new missionaries should be Hebrew and Greek scholars, with a view to translating; that one should be a book-binder, if possible; and that, in face of the constant demands made for help in sickness, all should have some practical medical training, if at all possible. All this indicated how clearly they saw the country was opening before them, and the forethought and wisdom that led them to anticipate further needs. Believing that the request sent to England would be complied with, it was further resolved that the newly-arrived Superintendent, with Mr. Hobbs, should proceed southward and personally make the acquaintance of the tribes, with the purpose of the new arrivals being placed in the best possible centres for carrying on their work. Mr. Turner having agreed to remain at Mangungu until this deputation returned, a vessel called "The Hokianga" was chartered at the Bay of Islands, and the voyage undertaken. With the two Missionaries there went about twenty men, most of whom had been slaves to the Ngapuhi, but whom their former masters had set free. These men had embraced Christianity, and the intention was not only that they should be taken back to their relatives in the south, but, remaining there, should act as teachers and pioneers of the Gospel.

The journey occupied three months, and a most interesting summary of it is given by Mr. Bumby in a letter to the London Committee bearing date August 20th, 1839. Rough weather was encountered shortly after leaving the Bay, and they had to seek shelter in Hicks' Bay for a week. Here they had painful evidence of the disasters and desolation that war, coupled with unbridled passions, brings in its train. There had at one time been thousands of natives living in the neighbourhood. The Ngapuhi, having obtained firearms, came upon them in force, while they dwelt in fancied security. A large pah on one of the hills overlooking the bay was besieged. Many were captured, killed, cooked, and eaten. The remainder were reduced to such straits that families exchanged children, in order not to eat their own offspring. In all about three thousand persons were cut off. The residue of the tribe, about three hundred in number, were now under the charge of native teachers of the Episcopal mission. Wanganuiatera, a Maori village, on the shores of what was afterwards known as Port Nicholson, is described as "being surrounded by a chain of beautiful hills, rising gradually from the edge of the water, partly covered with timber, and sending forth streams of fresh water." A

book published in London on New Zealand colonisation had described a river falling into this harbour, called the Heretaona, and said that it was as broad and deep as the Thames at London bridge, and eight miles long. This of course was found to be a Munchausen story, the river—the Hutt—being so shallow that at the entrance they were almost wrecked in a whaleboat. There was only one white man on the beach at Petone. He was building a boat, but, having to hammer out nails from hoop iron over a wood fire, his progress was rather slow. The shores of the Bay were studded with native villages—all fortified. The resident Maoris are said to be of milder aspect and gentler carriage than those of the north. Even so, their aspect was sufficiently forbidding, for at the first settlement at which they landed it is said that "some were daubed with red ochre and oil, and others disfigured about the cheeks and eyebrows with congealed blood." There were three distinct paha on the present site of Wellington City—Te Aro, Kumutoto, and Pipitea. An interesting account of their arrival and reception, by an ancient Maori, Minarapa Rangihatuake, who accompanied the missionaries and became the first teacher, has recently come into our hands. The first landing took place at Pipitea, where Minarapa was recognised by the wife of a chief called Wairarapa, and a great *tangi* took place. He was informed that his relatives—the Taranakis—lived at Te Aro. In answer to their eager inquiries, he told them: "I was taken captive to Waikato, and from Waikato I went to Ngapuhi. When the Missionaries came to Ngapuhi all the chiefs and their *mohais* (slaves) consented to lift up, or accept, the faith. Maoris were appointed as lay preachers. I

was appointed a preacher, and Reihana Te Kamo, also from Taranaki, was appointed." Beginning then to preach, he said, "All the people shall be made one by me in the faith. Let not one of the tribe prove hard." At his suggestion the European Missionaries were then invited on shore. Large assemblies were held both at Pipitea and Te Aro. Much speechifying was indulged in, both by the visitors, English and Maori, and by the resident chiefs. Mr. Hobbs also preached to them, and Mr. Bumby delivered a short address, the purport of which was, "This great possession is for you—the faith in God. Let the people live, let the killing of men cease, cease also from eating men." The result was that a strong desire was expressed that a teacher should live among them, and that they might receive further instruction. They also agreed to sell a piece of land—about three acres—as a site for a station. Surveys were unknown, but it was explicitly described thus:—



REV. J. H. BUMBY.

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use as to be scarcely legible, but preserved with the greatest care. One of them, having learned to write a little, and got some paper, began to multiply copies. I was particularly affected with the last passage he transcribed—'He which hath begun a good work in you will perform it until the day of Jesus Christ' (Philippians x, 16). There was no difficulty in deciding that a Missionary ought to reside among this people.

Crossing Cook's Strait, Mana and Kapiti were visited, and an interview held with the celebrated Te Rauparaha. He is described as notoriously vicious in his habits, and of strong cannibal propensities. Sometimes, laying his hand upon his stomach, he would say, "I am hungry for a man; go and kill such a slave for me." Not very long before this interview, a young woman having offended him, he ordered her to prepare a native oven, which being done, he had her killed and cooked in it. The Missionaries visited him at his whare; but the entrance, which was at once door, window, and chimney, was so small that they had to crawl in on hands and knees. Thirty natives were inside, and two tubs of whale oil, with immense burners, made the atmosphere so trying that they were glad to beat a hasty retreat. Rauparaha subsequently came on board the vessel, conducted himself with great propriety, and declared if a Missionary were sent he would give up fighting, and, with his people, would serve Jehovah. This was promised, and meantime a native teacher called Paul was left to begin the work.

Mount Egmont, with its magnificent snow-clad summit, greatly impressed and delighted the travellers. Landing at Taranaki, not far from the present site of New Plymouth, they noted the fertility of the soil, but learned that this very fact had been a cause of trouble. Land disputes were frequent. The unfortunate people had been again and again harried by war, so that large areas were uncultivated, and many villages had been depopulated. The natives who still remained were always in fear of an attack, and fortified their paha as they were best able. At Ngamotu, Moturoa, a number were found living in the holes and caves of the Sugar Loaves Rocks. These were all armed to the teeth, and at first afraid to approach the visitors, as they supposed they had come to plunder.

At Kawhia, where the charter of the vessel ended, the deputation was heartily welcomed by Mr. and Mrs. Whiteley. It is reported that on Mr. Whiteley's return he had found the chapel and dwelling formerly erected still standing, and the natives holding fast the faith. The Superintendent found the present aspect of the work to be "prosperous and promising." The time spent there was of great interest. On the Saturday natives who had met in class for some months were publicly examined as candidates for baptism, and Mr. Hobbs preached to a great crowd.

The next day sixty-eight adults were baptised and twenty-nine children, while in the evening Mr. Bumby preached in English to a congregation of half a dozen, who afterwards partook of the Lord's Supper. An out-station called Teitu, which was a village in the midst of a dense forest, was also visited, and a Sunday spent there. Mr. Whiteley even had not been there previously, but natives who had heard the Gospel during his former residence had gone to reside there. These had built a church, where daily service was held. On this occasion sixty-two adults, who formerly renounced heathenism, and thirty children were baptised. Twenty-one couples were also married. Gold rings, of course, could not be found. They were not even so fortunate as a number of happy couples, for whom a Missionary's wife produced a number of brass curtain

rings, which she had brought with her from England. They had to be dispensed with altogether. While there the Missionaries were called upon to act as pacificators at Mokau. A quarrel had arisen, and a general war was feared. The Mission party went over and conferred with both parties at a place called Padupadu. The forces were already drawn up, hundreds on either side, and, except for their belts and cartridge boxes, ready for action at a moment's notice. The people threatened were heathens, and said they would resist every attack to the death. The two visitors remained with these, while Mr. Whiteley went to reason with the attacking force. By judicious advice peace was made, their muskets were fired into the air, the two parties fraternised, and bloodshed was prevented. A few days were also spent at Waingaroa, where it is stated Mr. Wallis had an extensive and very promising field of usefulness. The church built by William Naylor is described by Mr. Bumby as "the largest and most respectable



ARAWA KARAKA, NATIVE CHIEF, OKAMATEA, KAIPARA.

place of worship I have seen in the country." Waikato, Manukau, and Kaipara were all inspected *en route*, and everywhere success was seen. The conclusion reached was that "the fields were white unto harvest," and plans for future working were discussed and determined upon. At the Annual District Meeting, held shortly, it was reported that there were already 1263 Church members and 590 on trial.

Later in the same year the Superintendent, accompanied by Messrs. Ironside and Creed, made a further tour, to Oruru, Mongonui, and Whangaroa, by way of Mangamuka. Mr. Bumby was of opinion that Whangaroa should again be occupied. While the party were only absent eight days on this expedition, the toil was considerable. The all but impassable swamps they had to cross, the rivers to be forded, and the gloomy forests all made travelling disagreeable. What the kauri forest was like may be imagined from a record preserved by Mr. Ironside. Seven of them formed a circle round the trunk of one of the

l with extended arms the finger-tips of the two t just touched each other. Between these two tours Mr. Bumby visited Sydney for the purpose ing for furniture and supplies for the projected

Evidently it was no misnomer to call him an preacher.

me events were transpiring in the country which fected the Mission and ultimately changed its . Colonisation, regular and irregular, was not inent; it had already commenced. Wherever the ies had gone traders followed them. The more sposition of the Maoris brought about by the couraged them also to settle in other places, and able trade in pigs, flax, potatoes, and kauri spars ed on Trade disputes arose. The Europeans osed to be under the protection of the Governor

the Maoris, it would have been well if it could have been deferred for a few years. They also feared, notwithstanding perfect honesty of intention, yet through imperfect knowledge of the language, and non-acquaintance with the native laws of land ownership, grave difficulties would arise. The sequel proved that their fears were only too well founded. The purchases of the New Zealand Land Company gave rise to almost endless delays, disputes, complications, and heart burnings. A Confederation of Northern Chiefs had been formed, and to some extent recognised by King William IV. But this Confederation did not affect the south, and it was obviously advisable that a fuller and more distinct recognition of British authority should take place. In 1839 Captain Hobson, R.N., was commissioned to come to New Zealand, act as Consul, negotiate for the cession of the country, and



10A MISSION HOUSE AND CHURCH—Rev. J. Wallis's station.

(From sketch by Mrs. W. J. Watkin.)

outh Wales, and some years previously Mr. J. the Bay of Islands, had been appointed British nd the representative of law and order. But as force at his command, the course of justice was ed, while even at the best, with hot-headed men les, it was not easy to carry it out. The great vantages of the country were also beginning to . The New Zealand Land Company had been Colonel Wakefield, its agent, had already ar- purported to have purchased large tracts of ound Port Nicholson, Wanganui or Petre, e Wairau, and Taranaki. On his way to the ce the Colonel had called at Hokianga, and r his proposals with the Missionaries. While to colonisation in itself, they thought that both rests of the Europeans who were to come, and of

then become Governor. Soon after his arrival he proceeded to the residence of Mr. Busby at Waitangi, Bay of Islands. Messengers were sent out, and a great concourse of the native chiefs and people assembled. The Wesleyan Missionaries, Warren and Ironside, Rev. H. Williams of the Episcopal Mission, Bishop Pompallier, and a number of traders were also present. The Queen's Commission was read and interpreted. Much discussion ensued. Hone Heke at first opposed, and there was much wrangling. At length Tamati Waka Nene, the influential Wesleyan chief, after an impassioned speech, addressed Captain Hobson, and said: "Come, sir, come. We have long been *raru-raru* (confused) and at variance with each other, and wanted a guardian and a guide. Come and be our father and guide." He carried the meeting with him, and when he closed there was a rush of the chiefs to sign the treaty,

Hone Heke being the first. After the meeting Captain Hobson visited Hokianga, and the remaining chiefs of that district appended their signatures. Later on, and largely under the influence of the Missionaries of the two Protestant Churches, the southern chiefs did likewise. So in January, 1840, without force, trickery or bloodshed, this fair land became a British Colony. That it was accomplished in so amicable a manner was chiefly due to Missionary influence. It is necessary to emphasise this, as some have supposed the Missionaries resisted it. So far was this from being the case, that in the official records of the Church there is a copy of a letter from the Governor to the Head of the Mission, acknowledging gratefully the valuable service rendered.

Right nobly did the English Methodists respond to the appeal for additional agents. They had been stirred to the heart by the accounts of the moral needs of the Maoris.

They had learned to appreciate the difficulties which the first labourers had to face. They were thankful for advances made, and when they were assured that at length there were "open doors" in every direction, they resolved that these should be entered. Moreover, it was the Centenary of the Church. As they looked back a hundred years, nothing impressed them so much as the rapidity with which the Gospel had spread. They determined, therefore, that the second century's beginning should be marked by a further onward movement. For some time it had been found difficult to supply the South Sea Missionaries with stores. Traders were few. To charter vessels was expensive. At the time Superintendent Waterhouse was appointed, the idea of a Mission ship, which should be under his direction, had been already mooted. It was taken up enthusiastically, and the following year the brig "Triton" was bought for the purpose. She was a small

vessel of 120 tons, and in these days would be voted slow and clumsy. Her cabins were small and inconvenient; but her purchase was hailed with delight. A Methodist captain was appointed, with first and second mates, steward and steward's mate, three A.B.'s, and two boys. Two-thirds of them were members of the Church. The Mission party embarked in her for the first voyage to the Antipodes was a large and interesting one. It consisted of the Rev. J. and Mrs. Archbell, seven children and a servant, also the Rev. J. W. Appleyard, who were going to South Africa. The Revs. F. and Mrs. Wilson, G. and Mrs. Kevern, were appointed to the Friendly Islands; the Rev. T. and Mrs. Williams to Fiji. The New Zealand contingent comprised the Revs. Buddle, Skevington, and Turton, with their wives, and three single ministers—

Messrs. Aldred, Buttle, and Smales. In all there were twenty-nine persons besides the crew. How they and their belongings were stowed away, and how they secured exercise during the voyage, is a mystery. Evidently they had "to endure hardness." The vessel left Bristol on September 14th, 1839. The three Missionary Secretaries—Dr. Bunting, Messrs. Beecham and Hoole—were there to bid them Godspeed. After four days they were obliged to anchor at Milford Haven, and remained there twelve days, holding Missionary meetings and conducting services. After a tedious voyage of three months they landed at the Cape of Good Hope on January 3rd, and after a detention of six weeks sailed for Hobart, where they were welcomed by Mr. Waterhouse on April 7th. A fortnight was pleasantly spent there, and, accompanied by Mr. Waterhouse, the New Zealand party landed at Hokianga on May 8th, about eight months having been spent *en route*,

From a MS. journal of the voyage in the writer's possession, it appears that, after all the care taken in the selection of the crew, there was at least one black sheep among them, who was handed over to a vessel of the Navy at Madeira. The dietary was at times much below par, and as most of their fresh meat was swept overboard in the Channel, they had a long experience of salt junk. For about a fortnight they were unable to make Table Bay, and sheltered in one called Saldanha, where they were befriended by Dutch farmers. Still they managed admirably. Services were held on Sundays, family worship was daily kept up, and sermons were duly criticised. The tedium of the voyage was relieved by amusing incidents. One of the juniors organised a school treat, and produced plum cake. Distributing it to his colleagues and their wives, here repeated as each received his portion:

"Small as it is, 'tis all my store,
More should'st thou have if I had more."

Another young brother, whose turn it was to conduct the devotions, having overslept himself, came out *en deshabille*, and convulsed the party by asking them to sing;

"Awake, my soul, and with the sun"

A third, who despised the orthodox divisions in his sermon, and followed what he called the rhetorical method of the ancients, was comforted by the caustic remark that they were glad they did not live in the time of the ancients. Innocent amusements were devised, and, like sensible people, they thus made the best of what must have been a weary and dreary voyage.

This large party was a most welcome reinforcement, and inspired the Mission staff with the hope that they would now be able to work the new places efficiently. The most



REV. J. WATERHOUSE.

conspicuous of the new arrivals, and the ablest administrator, was the Rev. Thomas Buddle. A native of the County of Durham, and with some of the hardheadedness and fondness for argument characteristic of the Northumbrians, he had a heart as tender as a child! It melted at every story of distress. Converted in his teens, he became a preacher shortly afterwards. He had not the advantage of college training, but read widely in divinity. Possessed of an intense spirit of evangelism, he had also seen many converts. He had only just completed his probation as a minister; but his maturity of character was such that he was chosen chairman of the Mission band on the "Triton," and received special thanks for his services. His actual Mission experience on a Maori Station did not extend beyond five years; but he certainly made the best of his time. Acquiring the language easily, he became a facile and forcible speaker therein. He sought to know all

scholarly tastes. He distinguished himself subsequently by a public controversy with Bishop Selwyn on "Sacerdotal Assumptions," and certainly had not the worst of the argument. After continuing in the Mission some years, he became a native interpreter, and entered the Government service. The Rev. J. Skevington was earnest and devoted, and gave promise of becoming an excellent preacher. He had but fairly started on his Missionary career, when, at a District Meeting in Auckland, he died suddenly, in the old High Street Church. The three juniors all lived to an honoured old age. Mr. Smales married Miss Bumby, sister of the Superintendent. After a term at Hokianga, he formed a station at Aotea, and laboured there for twelve years with considerable success. On account of family claims he then retired, and became a farmer at Tamaki. Afterwards he went to England, where he spent some years, and also visited America.



IHUMATAO MISSION STATION—OPPOSITE MANUKAU HEADS, 1855.

For letterpress matter see next chapter.

(From sketch by Mrs. Forsaith.)

that could be learned of the legends of the people, while his diligence and kindness of heart gained their respect and love. For some years after he was in charge of the first Native Training Institution. Subsequently he aided in the revision of the Maori translation of the Scriptures. Even when fully occupied with the duties of a European pastorate, and burdened with "the care of all the churches" and the Foreign Missions, he never lost his love for the native race, but pleaded earnestly for the effective continuance of Mission work among them. We shall meet Mr. Buddle again as one of the foremost Church leaders of a later period. Mrs. Buddle was equally devoted, and in after years was esteemed as "a mother in Israel." Three of their daughters became the wives of ministers of the Church, and other members of the family occupy honourable positions therein. The Rev. H. Hanson Turton was a man of good presence, pleasant address, and somewhat

Eventually he returned to the Colony, engaged in various enterprises, preserving to the end of his life friendly relations with the Mission which he came to serve. The Rev. G. Buttle was exceedingly amiable, and possessed a quiet humour, which made him a most agreeable companion. For about eighteen years he diligently discharged the duties of a Maori Missionary. During the later portion he made his station almost self-supporting by keeping a flock of sheep. On losing his wife he returned to England, and took two circuits under the British Conference. The climate was too severe for continuance, and he came back to the Colony, and, as a Supernumerary, resided at Spring Farm, Otahuhu, for thirteen years more. He preached as he was able in the churches around, and was beloved by all. One of his sons is now a minister of the Church, his only daughter became the wife of a minister, and the rest of the family have served or are still

serving it in various capacities. Mr. Buttle's friend and associate, the Rev. John Aldred, had enjoyed the advantage of good scholastic training, and been employed as an usher in a school. Born and brought up in the Anglican Church, he was a Methodist by conviction and choice, a painstaking preacher, and a most diligent pastor. For about fourteen years he preached to English and Maori congregations alternately, and was then transferred to the European work, in which he served an equal period. After a long and quiet eventide of life, he passed to his reward in Christchurch, in 1894. A month after the arrival of these Missionaries in the north, the Rev. James Watkin came to the south of New Zealand. He had been a Missionary in the Friendly Islands. He was an almost omnivorous reader, had a lively manner, and

this band of evangelists. Such help had long been desired. When they actually arrived the gladness, both of the Christian converts and the older Missionaries, was great. Mr. Hobbs' boat met the vessel near the Heads. The next day the native lads rowed Mr. Waterhouse up to Mangungu, and as they approached made the hills resound with their shouts. Very shortly after canoes were manned, and came from every direction, filled with those who were anxious to look upon the illustrious stranger. The day following a great *korero* was held. Some hundreds came and shook hands; then, sitting down in a circle, and gazing fixedly as only Maoris can, they plied him with all kinds of questions. The Maoris attach great importance to age and family connections, and when they learned that he had a wife, ten



MATUATONGA—a Maori Deity.

was a decided acquisition. After serving the Church here for some years, he was transferred to Australia, and died in Sydney at an advanced age. His widow, now over ninety, still survives. Three of their sons entered the ministry, and now occupy honoured positions.

As fixed by the English Conference of 1839, the stations of the Missionaries were to be the following:—Mangungu: J. H. Bumby, J. Hobbs, J. Warren; Waima: H. H. Turton; Newark: W. Woon; Orongatta: G. Smales; Kaipara: J. Buller; Heads of Kaipara: C. Creed; Kawhia: J. Whitely, G. Buttle; Waingaroa: J. Wallis, T. Buddle; Taranaki: S. Ironside, J. Aldred; Kapiti and Entry Island: J. Watkin, J. Skevington.

A very joyous event in Hokianga was the coming of



children, and one grandchild, they were delighted. Being introduced as the General Superintendent, which was translated as "keeper or protector," Tamati Waka shrewdly said, in that case he ought to bring Mrs. Waterhouse and family, select a piece of ground, build a house, learn the language, preach, lead classes, keep supplies, and then he would indeed be their keeper. The same chief bore public testimony to the fact that prior to the Gospel's coming his hand was against every man, and every man's against him. He went forth to slay, and delighted to shed human blood. Now he went from place to place to persuade the people to turn to God. He appealed to a former inveterate foe, but who was now a candidate for Church membership, for the truth of his

statement. Others followed with similar avowals. The first Sunday, two days after their arrival, the newcomers were greatly interested in watching the services. At 9 the adult school was held, and the Superintendent was surprised to hear them read so well. At 10 the large church was filled for service, and they were not a little amused at the natives' taste in dress. Many were wrapped in blankets, and those who affected European attire had original ideas about putting it on. Some had coats with



REV. J. ALDRED.

one sleeve in front and the other in the rear, fastened by a hook and eye to the collar, the front to the right side. "Motley was the only wear." The Liturgy was read, and Mr. Waterhouse says: "The responses were delightful, beyond anything I had heard in England." Mr. Hobbs preached with great readiness and unction, after which he translated an address by the Chief Pastor. In the afternoon Mr. Buddle conducted service in English, Mr. Creed in Maori in the evening, after which Mr. Ironside married a couple, whose wedding robes were blankets. It was a full day. The next Sunday was even more memorable. Knowledge of the new arrivals had now spread to all parts of the river, and a great crowd assembled. At 9 Mr. Waterhouse addressed them in the open air, Mr. Buller interpreting. They were so interested that they begged him to continue; but a special service had been arranged in the church. Immediately the doors were opened it was crowded to excess. Ninety candidates for baptism, all of whom had been examined, presented themselves. To ensure order each had written on a slip of paper the name chosen. Mr. Waterhouse then baptised them individually, the usual formula being repeated in each case in Maori by Mr. Bumby. It was a solemn and impressive service. In the afternoon a meeting for religious experience, known as a love-feast, was held. The Missionaries spoke freely, and Nene, his son-in-law Patene, Moses, and about thirty other natives told the story of their conversion in an artless but evidently sincere manner, which produced a deep impression. Mr. Bumby, who as yet had only learned to read in Maori, then announced a hymn composed by Mr. Turner, the burden of which was a determination to travel to the heavenly Canaan and a description of the joys which awaited them there. This was sung with great feeling, and the assembly dispersed. Later on another native service was held, and in the evening Mr. Waterhouse preached in English. The following day meetings of the Chiefs and Missionaries were held, and plans matured for carrying on the work.

Unhappily this joyous scene was soon succeeded by the deepest sorrow. It was arranged that the "Triton" should convey the Missionaries appointed to the south as far as

Kawhia. Mr. Bumby was to accompany them, and while Mr. Waterhouse prosecuted his voyage to the South Seas he was to return overland to Hokianga. After a stormy voyage of six days they reached their destination in safety. Ten days were spent in landing stores, meeting chiefs who had come from a distance, etc. Excursions were also made to some of the inland preaching stations, and there and at Kawhia services were conducted. The visitors were greatly pleased with the prospects. Soon after the "Triton" sailed Mr. Bumby started on his return journey. He spent a Sunday at the Waingaroa Station, and preached on "Contentment." He then visited the Waikato district, and on June 24th called at the Rev. Mr. Fairburn's Mission Station at the Thames and consulted him as to whether it was better to proceed northward by the East or West Coast. Mr. Fairburn recommended the route by Manukau; but this involved a long pedestrian journey, and he was suffering from sore feet, and also crossing the Kaipara Heads, of which he was in dread. There were with him a number of native teachers and a Tonga lad. After talking it over with them he finally resolved to go by way of the Thames and Whangarei, apparently to save land travelling, and to afford the opportunity to some of his party to visit their relatives. Though the natives had concurred in the decision, yet they seemed to have some forebodings, and before they left one of them prayed: "O Lord, if Thou seest good to take our spirits, take them to Thyself." Yet the voyage began happily. They crossed over to Waiheke, where one of the party had relatives. They were hospitably entertained, and a canoe was loaned them for the voyage. The next day was beautifully fine, and they proceeded to Motutapu and spent the night there. On the 26th the weather was still fine, but cold. There were twenty persons on board, and it required great steadiness in moving to keep the canoe right. About noon, when between Motutapu and Tiritiri-matangi, a sail

was hoisted to catch a gentle breeze which was rising; several got up at the same time, the canoe was upset, and all on board thrown into the water. The natives were expert swimmers, and at once exerted themselves to save the Missionary. The canoe was righted, and he was placed in it, where he sat baling out the water with his hands. Several of the natives now tried to get into the canoe at once, and it was overturned once more, and one of them drowned. Yet, with great bravery, two of those remaining got Mr. Bumby astride the canoe, they them-

selves swimming alongside and trying to keep him steady. For half an hour his life was thus preserved. But the waves were now rising; one of these overwhelmed them, and he sank to rise no more. With him perished no less than thirteen of his companions. A native who bore the name of James Garland, and who had been one of those holding him on to the canoe, being a strong swimmer, with



REV. HAMIORA NGAROPI (Samuel Honeybee)—a venerable Native minister.

five others escaped. They made their way to land, and returned to Mangungu by way of Kaipara. News of the disaster did not reach the station till the second week in July. Miss Bumby was, of course, prostrated with grief. The Missionaries and their wives felt themselves sorely bereaved. Messrs. Hobbs and Smales at once went to Waitemata to recover the body, if that were possible; but, as it sank in deep water, it was never cast on shore. His death was felt to be a great loss. Although only thirty-two years of age, his talents and power as an English speaker, and his intense spirituality, made a deep impression, both on his brethren of the Mission and the natives, and there was sincere lamentation.

One of the last acts of Mr. Bumby had been to re-arrange the stations. Some alterations from the list made in London were necessary from later information received, and the following were eventually determined upon:—

Hokianga (Mangungu, Newark, Horuru, etc.): J. H. Bumby, J. Hobbs, W. Woon, G. Smales; Waima: J. Warren; Waikato and Kaipara: J. Buller; Waingaroa and Waipa West: J. Wallis, T. Buddle; Aotea: H. H. Turton; Kawhia and Mokau: J. Whiteley, G. Buttle; Taranaki and Kapiti: C. Creed; Cloudy Bay and Port Nicholson: S. Ironside, J. Aldred; Waikouaiti (Middle Island): J. Watkin.

Bereft as the Mission now was of its Chairman, from whose gifts and graces they had hoped so much, the brethren did not allow themselves to yield to discouragement. Mr. Hobbs, as Senior Missionary, became acting-chairman. Steps were taken to occupy the new stations as soon as possible. While the "Triton" was still in Kawhia, Mr. and Mrs. Buddle left for Waingaroa. Having spent a few months there, they proceeded to their destination at Waipa. A site was fixed upon, which was deemed in

every way suitable, and preparations were made for building a house. But the place was sacred—a *whi-tapu*—and Werowero, a chief, vehemently opposed its occupation. Word was sent to Mr. Whiteley, who in May, 1841, visited the place. The objection was sustained, and the site abandoned. Presently Te Kopua was chosen instead, and deeds and documents for the land signed. A raupo house was built, goods carried over the mountains from Waingaroa, and housekeeping commenced. A church was also erected, and work begun in earnest. While Mr. Waterhouse was at Kawhia a chief from Aotea came to request a Missionary. Mr. Waterhouse says: "I never witnessed such pressing importunity. I reasoned on my inability to meet his case: but he met me, on every turn, in a most acute manner, sticking to his text better than many preachers." His perseverance had its reward, for Mr. Turton was sent there, and it was expected he would have access to a thousand natives. As Aotea was about midway between the stations of Messrs. Wallis and Whiteley, it was thought he could, in case of need, have counsel from both. One of the happy and striking results

of the Gospel in Kawhia, Waikato, and Waingaroa was that, under the influence of the chiefs, Wm. Naylor, and Paul Muriwhenu, it was determined to liberate the slaves originally brought from Taranaki. There were some hundreds of them, and the task of leading this new exodus, and reinstating them in their homes, devolved on Mr. Ironside. He was also instructed to select sites for stations in the Taranaki and Wanganui districts. With him went Messrs. Buttle and Aldred, that they might become familiar with the country and inured to travelling. Mr. Ironside describes the emotion which these whilom captives manifested when, having left Mokau, they sighted Mount Egmont once more. They were greatly excited, and shouted for joy. The chief Paul had accompanied them. At Ngamotu, Taranaki, the residents were terrified at their appearance. They left their food and fishing, and hurried back to their caves in the rocks. For

some time they could not be induced to parley, fearing the Waikatos, with whom they had a quarrel. Eventually the freed captives were welcomed with great effusion, and at Waitapu Stream the Mission Station, afterwards known as the Grey Institution, was purchased, a hundred acres being *tapued* for the purpose. At Oeo the party came near death. Firewood had been unwittingly taken from a sacred place. Vengeance was vowed, and the chief lashed himself into a fearful rage. They were probably saved by a native teacher who was with them. He made a very telling speech. "He, their son, had come back to them, and brought them three ministers to teach them the Gospel, and this was to be the end of it. Well, if they saw fit, they might kill his white friends; but they should kill him, their son, first." At last he suggested they should make a peace-offering, and give a shirt or two, some figs of tobacco, etc., as an atonement.



REV. G. BUTTLE.

Reason or cupidity prevailed, and the old savage was appeased. At Waingongoro, afterwards known as Taranaki South Station, a choice spot was selected. "It was a broad, grassy peninsula of four or five acres, formed by a bend in the river." Here Mr. Skevington began his work among the Ngatiruanui, and some hundreds were converted. Here were left a considerable number of the released captives, and it was an affecting circumstance that when a great Kawhia chief—Haupokia—determined to become a Christian, he came thither to be baptised among his own *tomariki* (children)—the people whom he had freed and sent home. He was baptised as Robert Newton. By Patea, Whenuakura, and Waitotara the long journey to Wanganui was accomplished. There they found a few Methodists, and were hospitably entertained. Hundreds of miles were travelled on this and the return journey. It was in winter, and not comfortable, but it was fruitful in good results.

Shortly after Mr. Ironside's return to Kawhia, a small craft called "The Hannah" was chartered, in order that the project of starting two Mission Stations in Cook's



J. MARTIN. PHOTO

GIANT KAURI TREES.

Straits might be carried out. The intending passengers were Mr. and Mrs. Ironside, and Mr. and Mrs. Buddle and their infant child. It was then proposed to locate Mr. Buddle at Porirua. The vessel was not seaworthy—the cable a rotten piece of rope, the boat useless. It was a regular death-trap. But it was Hobson's choice, and the party embarked. As they left the harbour the tide was found to be running out, and the vessel refused to answer her helm. She was thrown upon the rocks, the breakers dashed over her, and Mr. Buddle saved his child from drowning by holding her up in his arms when the seas came. Mr. Whiteley had seen the accident, sent natives to their assistance, and by their exertions the would-be voyagers were rescued. The lad at the helm at the time was thoroughly frightened. It led to his conversion, and Thomas Skinner was in after years a valued Catechist of the Mission. Porirua was left for a time, and Mr. Buddle went to Waipa, as already related. After two months more of waiting, the time being spent in evangelistic tours, the brig "Magnet" was engaged to call at Cloudy Bay, on her way to Wellington. Again there was risk in crossing the bar, but it was safely navigated, and after a week's sailing Mr. and Mrs. Ironside were landed in Port Underwood on December 20th, 1840, and, their goods being piled on the beach, the vessel left. Of all the Maoris the Ngatitoas, then resident in that neighbourhood, appeared to need the Gospel most. The place was a whaling station. Men of all nations were gathered there, and some at least were the scum of all nations. It casts a lurid light on the state of immorality which prevailed to read that native women were hired for the fishing season for half a keg of tobacco or rum, while the chiefs, taking the proceeds, spent the time in drunkenness and idleness. The language was vile in the extreme, though a few wished for better things. The first dwelling of the Missionary and his wife was a native cook house, that had neither chimney nor door. Mr. Ironside commenced his ministry on Christmas Day by marrying five traders to native women. His residence eventually was at a place called Ngakuta, in the inner harbour, and afterwards named by Captain Buck "Pisgah Vale." The station was "a small triangular block of 150 acres of level land, chiefly wooded, gradually rising up into the hills that surrounded it on the north-east and west. A little to the

left of the church site there was a saddle on a barren hill of 400 to 500 feet high, at the foot of which, on the other side, was a cove stretching in from Queen Charlotte's Sound." There a circuit, comprising some twenty to thirty whaling stations and native villages, was soon formed, and worked with great energy. Mr. Aldred had landed in Port Nicholson on December 23rd. The aspect of things there was not very promising, for he found one of the chiefs keeping a grog-shop. He opened his commission by preaching twice to the natives on Christmas Day, and soon extended the work to other localities. He took possession of the raupo Mission-house the following May. In March, 1841, Mr. Buttle began work at Mokau. The natives there were frequent visitors at Kawhia, so had become partially acquainted with the Gospel. They gave him a hearty welcome. Before this a start had also been made in Otago. Mr. John Jones, a trader, who had a whaling and cattle station at Waikouaiti, and was interested in the Church and the natives, offered to give a hundred acres of land and build a house if a Missionary were sent. On Mr. Bumby's visit to Sydney, he found Rev. James Watkin had recently come thither after eleven years' work in the Friendly Islands. It was agreed that he should proceed to this new station, and coming down in one of Mr. Jones' vessels, he arrived in June, 1840. He was thus the first minister in Otago, and indeed the first in any part of the Middle Island. A good start was made, and presently a circuit which stretched from the Molyneux to Moeraki was regularly travelled.

So by the end of 1841 fifteen stations were fairly commenced, and the Missionaries in charge were determined, by God's help, to claim the Maoris for Christ. Only fourteen years had elapsed since the Mission was recommenced, yet the intense opposition shown at the outset had been overcome. Everywhere a desire for instruction had been awakened. The outward profession of Christianity was becoming common. Several thousands listened to the preaching of the Gospel. These were sufficient reasons for gratitude to God. It now became necessary, not only to continue their evangelistic agencies, but to so perfect the methods employed that the converts should be established in the faith, and exhibit in their lives the refining and ennobling influence of Christianity.



CHAPTER VI.

-Extensive pedestrian journeys—Tramp from Kaipara to Wellington—Taupo in the thirties—Desolations of War—Wanganui—Wellington Coast tribes—General Superintendent Lawry—His impressions of Auckland—Memorable Native Meeting at Remuera—Its Objects—Numbers attending—Conspicuous figures—New Mission departures—Maori work around Auckland—Christian experience in unique forms—Disaster in Kaipara—Revs. G. Stannard and H. H. Lawry begin work—Circulation of Scriptures—A striking scene and a noble response—A Paraclete—The Chatham—Maoris and Morioris there—Idolatry and degradation—Pehiakura Station and its progress—Arrival of Rev. W. Kirk—Ohinemutu station—Shipwreck—Isolation—Advance—A notable convert—Difficulties threatened—Organisation of Native converts.

wide extension of the Mission already related, and the numerous centres occupied, prevent our following its progress in detail from this date. All that can be attempted is to give specimens of the work, and to produce proofs of what was accomplished thereby. While the members of the Missionary Society, including the more recent arrivals, were now settled in their respective stations, they did not confine their work to a limited area. Each one had, indeed, within a radius of his own residence, a field open to till, which he would have occupied all his time. To meet the constant thirst for knowledge which had been aroused, to those who had made a profession of Christianity in the past, and the duties and graces which that profession implied, were the tasks. But while these duties were not neglected, the thought of those who still "sat in darkness and the shadow of death." They knew that beyond their preaching were those upon whom "the true light" had not yet shone, and to the glory of their power, they were bound to carry the light to them also. More and more natives then, as the great wanderers of ceremony, on occasions of death, to a tribe, or to rejoice in some special occasion, were frequently seen that in these things there was an opportunity for influencing numbers for good. Long journeys were undertaken, sometimes with the express object of evangelising the heathen,

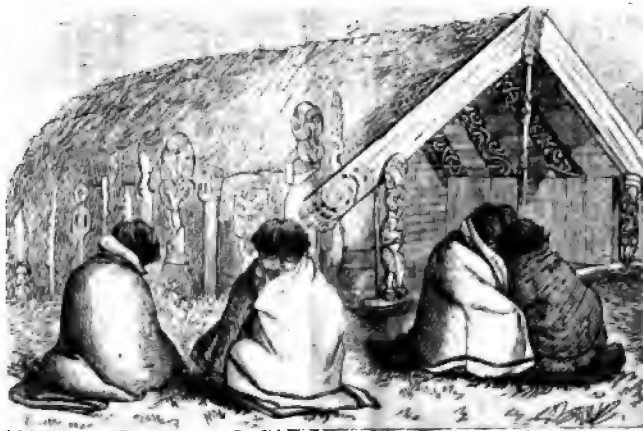
and with the further purpose of caring for their own. Invariably on these expeditions, the Missionary, with a band of native attendants and helpers, held morning and evening prayer at their encampment. When they arrived at a native village, which they did whenever possible, they conducted public worship. If the people had not received the Gospel, they expounded to them its truths. If they were Christians already, they sought to build them up in the faith. Questionings on all subjects, and specially on Biblical incidents and precepts, followed. Not infrequently many hours of the day were spent in answering these queries. After a long day's travel, such work was fatiguing to a degree. But the missionaries were mostly in the prime of manhood. They were intensely interested in their work, and delighted that it was in their power. In this way too, they became acquainted with the daily life of the people.

Sleeping on a bed of fern, wrapped in a blanket which he carried, depending on the hospitality of the natives, and eating the food which they prepared, the Missionary gained an influence over them, and an access to their minds and hearts, which could not have been secured otherwise. They learned also to know the country better. A full and well-written narrative of a journey of this kind is preserved in the journal of the Rev. J. Buller, and was duly reported by him to the London Committee. It may be taken as an example of many others, and gives interesting glimpses of the interior of the North Island as it was sixty years ago.

Mr Buller was then at Kaipara. By the District Meeting of 1839 he was instructed to proceed to Port Nicholson, for the purpose of completing the arrangements initiated by Messrs Bumby and Hobbs, in connection with the formation of a station there. This involved a pedestrian expedition of about five hundred miles. Roads there were

none. The rivers were unbridged. Native tracks through the forest were often overgrown. The old suspicions between the tribes had not yet died out. It was known, however, that all through the interior there was a strong desire for Christian teaching. The advent of the white Missionary was eagerly looked forward to, and even a casual visit hailed with delight. The going and returning occupied about three months. Mr. Buller says very truly:—"Those who are accustomed to traverse only the even and well-defined roads of our native country can form

a very inadequate idea of the privation and toil which such an expedition involves. Imagine one trembling on precipices, climbing mountains, traversing wilds, plunging through bogs, wading rivers, penetrating dense impervious forests, now drenched in rain, then burning in the sun, going sometimes for days without meeting a single individual, and you have some conception of it." There were cliffs to be scaled by flax ladders, long and tedious detours to be made to head the swamps, and weary tramps along the sea coast. Some years after an eminent minister from Australia went over much of the same ground, proceeding from Auckland to Wellington. His summary of it was terse and forceful. "To take such a journey once was a sin of ignorance, and might be forgiven. To attempt it a second time was a sin of presumption, for which there is no forgiveness." Mr Buller, however, found much to interest him in noting the character of the country traversed,



TANGI AND HONGI. (From a publication of the Wesleyan Mission House, London.)

admiring the splendid scenery which at various points was presented, and in gaining a clearer insight into the condition of the natives, and the strange legends which they cherished. Going South from Mangungu with Messrs Whiteley and Wallis, on their return, he spent some days at their stations. He found that the people had indeed "renounced the hidden things of darkness," and in every village had erected a sanctuary for the Lord of Hosts. From the time of leaving Kawhia he never slept in a bed until he returned to Kaipara. He proceeded thence by an inland route to Wanganui, which was said to be the nearest road to Wellington. Leaving the coastal district he says:—"For several days I travelled over a tract of land of the richest description, and which, for fertility and beauty, can scarcely be surpassed. But as we drew nearer to Taupo the country assumed another aspect: for the most part it was barren and desolate." Taupo is described as "a magnificent lake, covering a surface of at least two hundred miles. It is evidently the effect of a violent volcanic eruption at some remote period. Its neighbourhood abounds with hot springs and boiling pools, and the stupendous volcanic mountain -- Tongariro -- is still in action, sending forth its smoky volumes. The country is very mountainous. Adjacent to Tongariro is the snowy mountain Ruapehu or Paretaitonga, whose crested summit, rising into the clouds, is discernible from the sea on either coast." The frequent shocks of earthquakes the resident natives regarded as the harbingers of fruitful seasons. They had their own explanations of their surroundings. Tongariro they supposed to be the place on which Maui's hook fastened when he fished up the island. Their account of the internal fires and sulphurous springs was equally ingenious. A man, or demi-god, called Ngatoroirangi, with his two sisters, Taungawa and Haungawa, came from the North to fix their abode in this neighbourhood. In ascending Ruapehu Ngatoroirangi found his feet affected by the snow. His sisters lit some brimstone on Tongariro to warm them, and having done this they departed; but the brimstone has continued to burn ever since. The position of the three great mountain peaks of the North Island was explained thus:--Taranaki or Mount Egmont, was at one time situated by the side of Tongariro. They quarrelled about another mountain, called Kopihanga, lying between them. In the fight

Taranaki was defeated, and, either in dudgeon or fear, retired to his present location. On leaving the lake district the road "lay partly along the foot of the snow-clad mountain, but chiefly through an extensive and uneven forest, whose close umbrageous foliage rendered it almost impenetrable, even to the solar rays." This extended to the Wanganui river, on which the travellers embarked, and, reaching the settlement at its mouth, footed it along the sea-coast from thence to Wellington.

During the journey ocular demonstration was afforded of the ravages of war and the desolation produced thereby. The Taupo district had formerly been occupied by a numerous and powerful tribe: but no monument of them

remained except their fortifications. In answer to the question "Where are the people who lived here formerly?" the answer invariably was "They have been killed and eaten, or driven away and enslaved." The entire population of the Lake District at this time was said not to exceed five hundred. After leaving the shores of Lake Rotorua, the visitors travelled nearly five days without meeting a single individual, or seeing the vestige of a dwelling.

Very gratifying was the evidence furnished of the way in which the Gospel had been extended. Native converts had found their way into the most remote places and to the smallest settlements, and a desire after God had been awakened. Mr. Buller met one morning a party of about forty persons from the interior, mostly chiefs. These were on their way to the Mission Stations on the coast to obtain books and instruction. At another time, when their food supplies were running out, his party turned aside to go to a small village which they were told was half a day's journey distant.

The country through which they passed was very desolate, nor was there any sign of a human abode until they were close upon the settlement. It lay at the foot of a lofty and wooded mountain called Titirauangi. The site was originally selected as a place of refuge from the ravages of war. There were only about twenty persons residing there. Yet in this sequestered spot, as the travelling party approached on the Sunday afternoon, they heard the sonorous responses of this isolated band of villagers, and found they were worshipping the God of heaven and earth. They showed themselves exceedingly hospitable, and conducted the Missionary to two other



HEAD OF TATTOOED CHIEF.

(From Mission House Publication).

, also in the forest, that there also he might declare the words of this life." At another village, Mr. Buller was the first white man whom the people had seen. A chief there whose wife was ill, who had also lately lost a son, and lacerated his own body in token of his grief, came forward to say he had been deceived by the spirit of heathenism, and was now resolved to serve Christ. He begged with great earnestness for a Missionary. Incidents such as these cheered the heart, and the toilsomeness of the way to be forgotten.

At the beach settlements on the way to Wellington the population was found to be exceedingly numerous, and the

between Wanganui and Auckland was estimated at least three thousand. All manifested the desire for books, and seemed to have adopted Christianity. In quite a number of villages chapels had been erected, and there the natives met regularly for worship. He was received as a messenger from God, and begged to remain awhile. Many of the people could not read, and many had no writing. Yet, until

Hobbs and Bumby came, they had never seen a Missionary. The spiritual quickening was to the zeal of their countrymen. Some of them lived in other parts of the island, and lived in the neighbourhood of Mission stations, and took a purpose to tell their relatives the good news. Others had returned home, and on their return brought with them the Gospel by a feeble, and, at first, undirected, but a thirst for knowledge and religion been kindled. In the immediate neighbourhood of Port Nelson, the Maoris were not so few in number, but ill-disposed towards Christianity. Emigrants, under the auspices of the

Colonial Land Company, were already arriving, and of the first vessels, the "Aurora," Mr. Buller had to one hundred and eighty of the newcomers. The company claimed the whole of the land around the bay; but had resolved that one-tenth of it should be reserved for the natives. The visitor rightly judged that was a critical time both for Maoris and Europeans, and that a resident Missionary should be sent at once. In the Mission land, he found himself unable to do much. The people of Te Aroha had not signed the deed under which the Company claimed it. It had

been sold by others, who agreed to distribute the payment to the real owners, and there was ground for supposing that some of them had received a portion of this. They had built a house, and wished Mr. Buller to remain as their Missionary. It had been his intention to go back by way of Taranaki, and visit the natives there; but fearing that on account of his long absence he would miss the "Triton" in Hokianga, he sailed for the Bay of Islands in the schooner "Atlas." At Paihia he met the Lieutenant-Governor, Captain Hobson, and after his long tour reached his solitary station at Kaipara in safety.

Such journeyings and such experiences were common

in those days. Mr. Wallis also visited Port Nicholson, and as he preached at many villages, both going and returning, his journey occupied nine weeks. Mr. Whiteley also travelled over the same ground, and went over to Nelson by way of Taranaki. Three years later, on one of his ordinary rounds to Taupo, Mr. Buddle found, at a place called Te Tapuae, an old fortification of the Ngatiraukawa, and was told that being frequently besieged, they had left the place and gone to live at Kapiti. He says of the place that it was very rocky, and the gully on the opposite side was so steep as to require ropes to help in climbing. On a wild and desolate plain called Kaingarua he travelled for two days without passing a single village. Before the natives took him across Lake Taupo in their canoes, he noted that they watched the clouds on the mountain-tops, and studied the leaves of the trees for indications of wind or calm. This pah had been situated on the top of some lofty rocks, inaccessible from above; but since Christianity came, they had chosen another residence. While all the natives received him kindly, he found they were by no means disposed to



GROUP OF CHILDREN.

(From Mission House Publication).

receive the doctrines and precepts of Christianity without questioning. Te Iwikau being exhorted to embrace the Christian religion said, "he would sit and do nothing." Another chief called Euru professed to have become a Roman Catholic; but his religion was scarcely even skin-deep, for he made a great speech to two of Mr. Buddle's natives from Waingarua on his quarrel with the Taranakis. He said they had killed his friends, and he would have satisfaction. On Mr. Buddle urging him to put away revengeful feelings, and reminding him of the Day of Judgment, he coolly remarked that he was a god himself. He had

often been up to heaven, and at his *wahi tapu* (or sacred place) his god would show himself. He could raise the wind at his pleasure, and the rain would cease at his bidding. On being pressed he honestly confessed that he could not bear the strain of Christianity. He would have to give up all his wives but one; but if by becoming a Christian he could live in this world for ever, he was prepared to do so. At the same time this potentate, who claimed kinship with the gods, and possessed supernatural powers, was so superstitious, that if he cut his finger in any plantation, it immediately became *tapu*. No food could be eaten from it, as they would otherwise eat his blood. Thus the Missionaries learned the power of ancient superstitions and ingrained habits of thought. These travels also made them well acquainted with the country, and being coincident with the arrival of Europeans, revealed to them the necessity of providing religious services for them also.

During the administration of Messrs. Waterhouse and Bumby, the meetings of the Annual District Synod of the Mission had been held sectionally. The Missionaries resident in the north still assembled at Mangungu, while Kawhia became the headquarters of the southern portion. This arrangement was adopted from motives of economy and prudence. Travelling was both costly and tedious. Several weeks were occupied if a man came even from Taranaki to Hokianga. The trips of coasting vessels were exceedingly uncertain. As an illustration of this it may be mentioned that when Mr. Buller went to Kaipara, certain stores and books of his lay at Mangungu for two years before they could be forwarded. To go by land was not only tedious and toilsome, but dangerous. The rivers were numerous, some were treacherous, and bridges unknown. It was concluded, therefore, that it would be tempting Providence to require every man to visit Mangungu yearly. Even at Kawhia, those who were stationed at Port Nicholson, Cloudy Bay, and Waikouaiti were often unable to be present. The sectional meetings saved time and lessened cost; but in other respects they were not a success. The district was still one, and neither north nor south could act without the concurrence of the other portion. Minutes of each meeting were to be transmitted to the other; but communication by letter was uncertain and unsatisfactory. Sometimes the members of the southern meeting differed from those of the north as to the policy to be pursued, and *vice versa*. Exchanges of men were requisite; but as neither of the acting-chairmen, Messrs. Whiteley and Hobbs, could act independently of the other, there was unnecessary delay. The result was that from both sections strong representations were made

to the Home authorities, setting forth the necessity of a General Superintendent again being appointed, in whom a considerable amount of authority should be vested, and who would have power to decide on questions which needed to be promptly dealt with.

Meantime, the capital of the Colony, which for a time was at Kororarika, had been removed to Auckland, where the site for a city had been surveyed, sections sold, and Europeans were settled. Even before this the importance of that place as a centre of missionary operations had been recognised. With a considerable native population in the vicinity, with a portage of only a few hundred yards over which canoes could be dragged, and thus the eastern and western waters connected, it was deemed essential that a Missionary should reside there. Immediately on the

arrival of the first colonists, Mr. Buller visited the place from Kaipara, organised the European church, and for a time it formed a part of his circuit. At the Mangungu District Meeting in December, 1841, it was formally recommended as a Station, on the following grounds:—(1) So many natives continually visited the town; (2) the large number of European residents; (3) subscriptions had already been promised towards the erection of a church; and (4) a Missionary living there could now more easily act as agent for his brethren, obtain and send on their correspondence, supplies, etc., than one resident in Hokianga.

The request for a General Superintendent was favourably received in England, and the Rev. Walter Lawry was appointed to that responsible and important office. A Cornishman by birth, and converted in early life, Mr. Lawry became a local preacher at an early age, and, after a course of study at Plymouth, entered the ministry. In 1817, being then twenty-four years of age, he was sent to New South Wales as chaplain of a convict vessel, and with the intention that he should assist the Rev. S.

Leigh in ministerial work in that wide and growing colony. On the voyage he laboured with such zeal and wisdom that seventeen of the convicts professed conversion, and he rejoiced as one who had found great spoil. Four years were spent by him in Sydney and its neighbourhood. Possessed of a strong constitution, good mental powers, a sound judgment, and a man of deep spirituality, his work made a deep impression. Old chapels were enlarged and new ones built. While there Mr. Lawry married the daughter of a Mr. Hassall of Parramatta, who had been one of the pioneer party sent out in 1797 by the London Missionary Society, in the ship "Duff," to Tahiti. The Missionary fire burned warmly in the hearts of the young couple, and in 1822 they went down to commence the Wesleyan Mission in the Friendly Islands, calling at New



REV. G. SMALES.

Zealand en route. The anticipated opening there did not at once present itself. The people were still cannibals, and only the fear that devouring the Mission party would preclude the stores being landed prevented an attack being made upon them. After a year spent there letters from the Mission office in London required him to return to Sydney; and shortly after his arrival there he was deputed by the resident ministers of the Colony to proceed to England, in order to explain the position and prospects of Methodism in New South Wales and the South Seas generally. Having discharged this duty satisfactorily he was appointed to an English Circuit; and for nineteen years, in the counties of Devon and Cornwall, and subsequently in Dudley and Birmingham, he laboured with diligence and success. The Missionary Committee now requested him to return to the Southern world, and take up his residence at Auckland. He knew from his early experience what strain of labour it would involve, and how heavy the responsibilities were. He was aware that Mr. Waterhouse had broken down under the pressure of work. He declined, therefore, to accept the heavy charge laid upon him; but was ultimately appointed Superintendent of the New Zealand Mission, and visitor of the Missions in the Friendly and Fiji Islands groups, which by this time were of considerable extent. Mr. Lawry landed in Auckland on March 17th, 1844. Over fifty years of age, dignified in manner, with a mature judgment and wide experience, quick to discern opportunities, and prompt in taking advantage of them, he was the very man that at this stage the Mission needed. He had a good presence, an excellent voice, and considerable expository gifts. All these were turned to account in fostering the English congregation in Auckland. The little church had been already built. Pending Mr. Lawry's arrival the Rev. G. Buttle had been placed in charge, and had won the esteem of the community. The Superintendent's first congregation, however, was not an inspiring one, so far as numbers were concerned, as it consisted of fourteen persons only. This was in part explained by the fact that his arrival was not generally known, and still more because on that day St. Patrick's Roman Catholic Church was opened. Mr. Buttle had selected for his ecclesiastical chief a house which still stands not far from the Supreme Court. The

neighbourhood was then known as Official Bay, and the place may to-day be recognised by a magnificent Norfolk pine growing near. This pine was brought by the Superintendent from Sydney in a flower pot, and planted shortly after his arrival. The house became the property of the Mission. For many years it was a scene of great activity. Missionaries were often coming and going. Books and goods there, and at the stone store near the beach, were unpacked and sent out to the solitary stations. From these stations letters of surprising interest were received. With a good knowledge of Methodist law and usage, Mr. Lawry presided in the District Meetings, and

directed operations. Visits were paid to the South Seas, and the work there as well as in New Zealand carefully inspected. Wise councils were given, and as a true "Father in God" Mr. Lawry for several years efficiently discharged the duties of his Bishopric, laying wide and deep the foundations on which his successors have built. On account of advancing years Mr. Lawry became a supernumerary in 1855, and took up his residence in Parramatta, N.S.W., where four years later he was called to his reward. A son and grandson still perpetuate his name, and carry on his work in the New Zealand Church.

The Auckland of fifty-four years since, and the noble city which to-day adorns the shores of the Waitemata, differ very greatly indeed. The town as such did not make a particularly pleasing impression on the Superintendent. He admired the beauty and safety of its land-locked harbour, and says: "The scenery from the town is rendered beautiful, not merely by the relief of water and shipping, but also from the islands and volcanic pyramids which everywhere meet the eye." But of the town itself he observes: "The ground is very uneven, and the streets therefore hilly, in some cases reminding me of Portland and Bristol. The laying out is very fanciful, and just as far from the dictates of common sense as could be devised. . . . The whole of Auckland and its suburbs affords you not the sight of a tree, except the young ones lately planted. This gives an appalling baldness to the place at first; but the defect will be quickly remedied, as the mimosa grows up in two years as high as the house, and almost every tree yet introduced thrives well." Even the physical features of the place and its surroundings are



CARVED TIKI. (From a publication of the Wesleyan Missionary Society, England.)

hardly realisable to-day. Point Britomart frowned down on the harbour. A large swamp stretched from Maungakiekie (One Tree Hill) on one side, to Remuera and Tikopuka (Mounts Hobson and St. John) on the other. The isthmus had been originally occupied by a fierce and very powerful tribe of Maoris, known as the Waiohau. Large parts of the ground were covered with scoria. Extensive swamps stretched long arms in every direction. The paths were few, narrow, and intricate, and by guarding the Tamaki river and the Whau portage, their position prior to the introduction of firearms, was almost impregnable. That there was at one time a dense population there, the remains of fortifications on all the volcanic hills testify;

sights of the northern city, and gave the people a supply of fruit and vegetables most grateful in that climate.

About six weeks after Mr. Lawry's arrival a great native gathering took place at Remuera, near Auckland, the like of which was never seen in New Zealand before or since. The ostensible reason of the assemblage was to receive and divide the money coming to them from the sale of Auckland city site and its neighbourhood. The sum of £25,000 had been received on this account and was then distributed. A further intention was to demonstrate as far as possible the unity of the Maori people. The leading chiefs wished also to meet Captain Fitzroy, the newly-appointed Governor, and to discuss with him the means to



GROUP OF MAORIS OF DIFFERENT TRIBES, WITH SKETCHES OF SCENERY.

BURTON BROS., PHOTO

but a few decades previously the Ngapuhis of the North and the Waikatos from the South had practically exterminated the original owners. Thus at the time the site of Auckland city was purchased, the native villages were few in number, and the inhabitants by no means numerous. The settlement of an English population was now beginning to attract them thither again. They became eager traders, and Mr. Lawry remarked: "They crowd to market with their provisions, such as pigs, fowls, potatoes, melons, peaches, onions, and abundance of fine fish." Then and for twenty years after, the coming of a fleet of canoes thus laden with the fruits of the earth, was one of the

be taken for restricting the sale of Maori lands. All these causes together produced intense excitement among the natives. They came from far and near, from Hokianga and the Bay of Islands in the north, to Waikato, Thames, and Kawhia, in the south. Seventeen tribes were represented. The number of persons from Waikato alone is said to have been three thousand, and probably the others aggregated nearly as many more. There were renowned warriors of the olden times, and ancient dames of high degree. There were young chiefs already putting on the veneer of civilisation, and there were attractive maidens. Some wore European clothing, some had gay scarves, while

had only a mat or blanket. Nothing of a public can be done by Maoris without a feast. The stations made for this were on a colossal scale. There was a ridge or wall of potatoes, in native flax baskets, five feet high, and three feet thick. This extended over a distance of a mile. In it there were twenty thousand potatoes, representing at least a hundred tons. On poles exactly over them was that *bonne bouche* of the gourmand—dried shark—and there were twenty tons of these also. A long shed was covered with presents, also intended as gifts, the Waikatos alone sending a thousand for distribution. The givers of the presents were the Waikatos, represented by their great chiefs, Te Kōwhero, Wetere, and Patini. The Governor and leading officials visited the encampment, which was on the margin of the great swamp before-mentioned, and received with the heartiest demonstrations of welcome. Speechmaking was indulged in, partition of lands took place, and important consultations were

held by the Episcopalian and Wesleyan Missionaries had been arranged for their people on this visit to the capital. It was the first time that these tribes had met as friends. The missionaries knew that their tempers were still short, and their passions intractable. An incautious word, a covert look, even an offensive gesture, might be as a cause of offence, and once a quarrel was shed, the consequences would be disastrous. They knew that even their presence would be a restraint. Each tribe, too, held morning and evening prayers with the people from his own station. On the Sunday there was a continuous succession of services, in which the Christians eagerly took part, while the heathen were in the background as spectators. This meeting afforded the Superintendent an excellent opportunity of becoming acquainted with his flock, and of their coming to know him. The impression was generally favourable. On the Sunday morning the Maoris crowded the newly-erected European church. Mr.

read the service, Mr. Whiteley gave an energetic sermon, and then the Lord's Supper was administered. Mr. Lawry says: "I never attended any Missionary gathering half so telling. . . . Such savages, so tamed; such proud and haughty warriors, so humble at the Master's feet; the sight made its own appeal without the aid or touch of platform eloquence. . . . They showed most clearly that they both knew and felt what they were about. Adult and infant baptisms also took place. It was the most happy and interesting demonstrations of the power of the Gospel and unquestionable success of the missionaries that I had ever witnessed. Many besides saw the grace of God, and were glad." The Maoris in part were grateful to the English Methodists for giving them a father, and specially gratified that he was of years and experience. In one of the chiefs, Putini (Jabez Bunting), Mr. Lawry was particularly interested. He is described as being about 35 years of age, of agreeable features, not tattooed, and generally dressed in European clothes. As evidence of his advance

in civilisation, it is said that he and his wife rode to the meeting on horseback. He told Mr. Lawry that though he did not know his sins were forgiven, he had prayed to God for over twenty years. At his kainga at Pehiakura he had built a chapel, and 150 of his people had also been baptised. They had long been desirous of having a resident Missionary; but as one could not be spared, the chief conducted the services himself. Mr. Lawry relates with evident gusto the manner in which Jabez showed his loyalty to his own church. Bishop Selwyn was now in the country, and pressing his high church views wherever possible. He thought so influential a chief should be an Episcopalian, and offered to send a minister; but Bunting replied "No, I will adhere to my own people; I have waited a long time for a missionary, and shall wait till I get one." "Let me then baptise you," was the next request, although his previous baptism was known. "How many times was Jesus Christ baptised, once or more than once?" asked the chief. "Only once," was the answer. "Then once will do for me," he remarked, "as I wish to imitate His example as closely as possible."

Advantage was taken of the presence of so many Wesleyan Missionaries being present to hold a special business meeting. Many important questions were discussed, and far-reaching decisions arrived at. Mr. Lawry had thus an opportunity of seeing what manner of men his brother ministers were, and it enabled them to understand the capability and firmness of their chief Pastor. At the beginning of the Mission any labour required at the Stations was paid for in goods. Coin was almost unknown. Even had it been in circulation, the Maoris would not have known its value. Shawls, blankets, clothing, axes, garden implements, these they appreciated. So a system of barter grew up. Sticks of tobacco were a favourite medium, and in an old minute the excessive indulgence of the natives therein is deplored, and a resolution solemnly passed to try and induce them to take soap instead. But all these articles were bulky. They necessitated a store being kept at each station, and a



WEREMŪ NERA (William Naylor). A noted Christian chief of Waingaroa.

complicated system of book-keeping. The drawing of bills of exchange on London, and the negotiation of these was costly. For some years the Missionaries had been of opinion that this should be altered, and instead of their goods being sent from England, the allowances should be paid in cash, and they should purchase from traders or merchants in the Colony what they required. This common-sense alteration was agreed to. It was found to be economical also, for whereas previously in one year the total expense of the Mission had run up to £8000, it was now reduced to two-thirds, while the agents were better satisfied. Plans were also adopted for obtaining systematic contributions from the European congregations growing up, and for training the natives to give to the support of the Missionaries. Another pressing necessity now faced was the opening of an institution for training native teachers and pastors. By this time schools were established in most of the villages, and in some cases there was a central school at the head station, where the more promising scholars were immediately under the Missionary's charge.

but owing to the lack of parental restraint, and lack of perseverance, their progress was not entirely satisfactory. It was felt strongly that if the race was to be preserved and civilised, as well as christianised, school work must be systematised, and that those who were to train others must be taken away from their kaingas, subjected more thoroughly to European influences, and have a fuller course of study. It was agreed that steps should be taken to erect such an institution, and application to the Government for assistance was authorised. The Missionaries' families were growing up. New Zealand then had no schools where they could be educated. Their brother Missionaries in the Islands were in the same predicament. Even in Australia the difficulty was keenly felt. On the initiation of the Superintendent it was resolved to establish a proprietary school, where their sons and daughters could be trained, and have due religious oversight. It was thought such a school in New Zealand would be an excellent thing for the health of children from the tropics, and those coming from the hotter climates of Australia. The idea was heartily taken up, and worked out to a successful issue. Of these two latter projects, resulting in the erection of the Three Kings Native Training Institution, and Wesley College, Upper Queen Street, Auckland, more anon. The spiritual needs of the Maoris in and around Auckland, the importance of watching over the native visitors, and the necessity of clerical and other assistance for the Superintendent were also considered. It was determined that Mr. Buddle should come to Auckland as Mr. Lawry's assistant, and Mr. Buttle should take charge of the Waipa Station. A Native hostelry had been provided by the Government in Mechanics Bay. On the hill just above, on a site granted by Government, a native chapel was erected the following year. For many years afterwards it had a steady attendance of Maoris, and on special occasions there was an overflowing congregation. This chapel, a weatherboard building, was burned about four years since. Visits were regularly made to all the native kaingas near, and services conducted. Some of the local preachers as well as ministers were Maori speakers, and took part in the ministrations. So late as 1861-62 the Akarana (Auckland) Native plan shows how diligently this work was prosecuted. There were then two Maori services daily in Auckland itself, two also at Tiri Kingi, besides Sunday school, one at Takapuna, Waikowhai, Waitakerei, Ihumatao and Papahinu respectively. Services were also held at regular intervals at Mangere, Pehiakura, Putumahoe, and Maungatawhiri. The preachers in this extensive circuit are duly numbered, 1 Patara (Buddle), 2 Tamati, 3 Ropiha, 4 Hohepa Otene, 5 Anatipa, 6 Hare Reweti, 7 Hone Pihio, 8 Patoromo, 9 Hone Ketu, 10 Honi (of Waitakerei), 11 Pita (of Pehiakura), 12 Hone Ropiha, 13 Te Waiti. The quarterly collection and the Sacraments duly announced on the "Plan" show that this Maori circuit was properly organised, and that the natives were trained to know and observe the regulations of the church.

Visiting Hokianga in July, Mr. Lawry gained his first experience in bush travelling in New Zealand. It was the

depth of winter, and as the sub-tropical rains of the north fell in abundance he found it far from pleasant. At Mangungu the sectional District Meeting of the North was held—and business must have been very pressing, for they sat twelve hours daily. The timber on the river was depressed, and the Natives were in poverty. But their attendance at and interest in religious services, and their scrupulous observance of the Lord's Day, was very gratifying. An early morning prayer-meeting was attended by a hundred persons. At the public service the Superintendent preached to a crowded congregation, Mr. Hobbs interpreting. The picturesqueness of the attire impressed itself upon one who was fresh from England. One was deeply tattooed, and clothed with dogskins of many colours; the second was wrapped round with a blanket, and the third with a counterpane. These may be taken, not as an inventory, but as a fair specimen. After the service a meeting was held for the recital of religious experience, and for an hour and a half it flowed from the lips of men

and women in an unbroken stream. The following are examples reported by Mr. Buller at the time:—

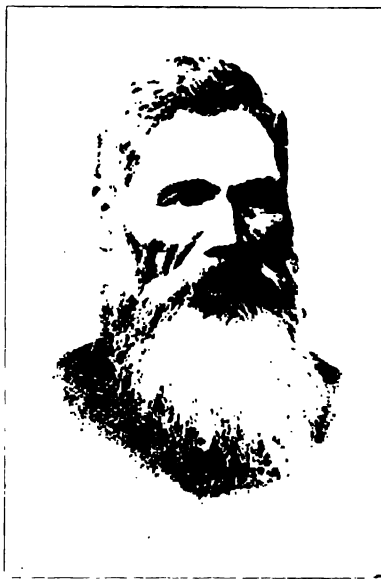
Patuone (Edward Marsh)—"This is my thought. I am from the seat of wickedness. When I heard of the Gospel, I thought to myself I would recline upon it. God hath made the world, the trees, the grass. He has given me His Word; I will seek to be saved by it. This is all I have to say."

Tipene Toro—"I did not formerly know that I was a sinner. I worshipped long before I felt a full sense of my sins; but then I felt great pain in my heart, and sought mercy of God. I found great comfort from the words of Christ to Peter, 'I have prayed for thee.' It is my desire not to trust to my own righteousness, but to the righteousness of Christ."

Mary Ann Wunu (Woon)—"The Spirit of God showed me all the sins of my heart, and my heart became dark and pained. I thought all things here were perishing, and I cannot live by them, but the Word of God endures for ever. This was my thought when I heard the Word of God: therefore I gave my sins to Christ, and consented to Him; and if I be obedient unto Him till death, I shall live."

Paul Matangi—"My thoughts are little to-day, because I have sinned in those things that are past against my Heavenly Father. But I have again entered into covenant with God. My thoughts now recur to my relatives who have died in the faith. They were not left to die in their sins, but they departed in the faith of the Gospel, and I desire to follow them."

The Scriptural form in which these experiences were expressed, and the evident earnestness of the speakers made a deep impression. In the afternoon there was a congregation of about eighty Europeans. In the evening the missionaries who had completed their probation were ordained. There was again a crowded congregation, and the service closed with the Sacrament of the Lord's Supper. No wonder that Mr. Lawry, contrasting this with the glimpse which he had of Maoriland twenty-two years before, should say, "Thank God for the moral triumphs which I have witnessed over some hundreds of these cannibal warriors."



REV. HORI TE KUREI *Nature Minister, Tahoke, Hokianga*

Three weeks later, accompanied by Mr. Buddle, he attended the District Meeting at Kawhia. They travelled in canoes along the Tamaki, crossed the Manukau Harbour, and, taking advantage of the Waiuku portage, went up the Waikato, occupying eight days in reaching the Kopua Station. Seven Natives travelled with them as canoe-men and burden-bearers; and it casts a lurid light upon the previous condition of the people to learn that each of them was an orphan. Two of them said their fathers had been eaten in Waikato. Two others had been slaves, having been taken prisoners of war. Now, all seven read the Scriptures, were men of prayer, and ready to testify, even in the presence of their former foes, to the power of the Gospel. At Kopua they found a large church, one hundred and sixty persons were enrolled as members, and their close study of the Scriptures was noted. At Kawhia on the Sunday the large weather-board church was filled with earnest worshippers. These also related how they had turned from dumb idols and horrible superstitions to serve the living God. At Mr. Lawry's request, their utterances were reported by the resident missionary as follows:—

Ihaka (Isaac)—"From the field of blood, and sin, and death I came. The fight came, and I was taken captive, and brought into bondage; but the Gospel came, and I lived. You all know where I am from (Taranaki); but I am now happy, looking unto Jesus, the author and finisher of our faith. In this I rejoice! In this I rejoice!"

Nathanael—"In my former days I saw dancing, and heard native singing, obscene songs, and much iniquity. I approved of it all, and learnt it all, and delighted in it all, till by and by the preachers of the Gospel came. I listened, and heard my practices condemned. I heard 'that the end of these things is death'; but still I held them fast. Then the Book was laid before me; I learned to read it, and I found this word there also, and I found there would be no end to the pain of this death. I saw also the words, 'Depart, ye cursed, unto everlasting fire.' I thought 'This will be my lot.' I cried and prayed, and was dark indeed. I cried and cried to God. I thought on Christ, the payment for my sins; and then there came a light heart unto me, and then I was happy. That is the reason why I am happy now. It is not food merely that has kept me alive till now. I should have been dead long



THE REV. JOHN WATERHOUSE SUPERINTENDING THE LANDING OF THE REV. CHARLES CREED AND HIS WIFE, AT TARANAKI, JANUARY 14TH, 1841.—(From a picture in oils by Mr. Baxter, a woodcut of which appears as above in the Wesleyan Missionary Notices, January, 1845, with outline key as under.)

No. 1. The Rev. John Waterhouse conversing with a Chief about the great work of evangelising their country.

2. An old Chief who has thrown on the ground his weapons of war, in order to convince the Missionary of his willingness to embrace the peaceful doctrines of the Gospel.

3. Mrs. Creed. "As soon as Mrs. Creed approached the shore in the boat, the native females began to cry out, *E mata! E mata!* (O mother! O mother!) and seven females immediately ran into the sea up to their shoulders, caught her up in their arms, and carried her on shore, where she was welcomed by all in the most expressive manner."

4. Seven native females in a transport of joy, anxiously carrying Mrs. Creed, with the greatest care, to the shore.

5. Rev. Charles Creed directing the landing of his goods by the natives.

6. The missionary ship "Triton."

7. New Zealand boat, crew, and Chief.

8. Wives and children of the native chiefs overjoyed with the first site of Mrs. Creed, the first European female landed at Taranaki.

9. Natives carrying the New Zealand spear.

10. Natives anxiously watching the movements of the missionaries and the ship "Triton."

11. Native chiefs conversing.

12. Female and child.

13. Native females watching with delight and curiosity the first white woman whom they had ever seen.

14. A native, with his wife and child, conversing about the missionaries' visit.

15. Mount Edgecombe.

16. Fern-trees of Taranaki.

17. The sky, representing the beautiful tints natural in the South Seas after sunset.

ago but for this. This I rejoice in, and you all know that this is my life."

Jabez impressively declared: "Sin is not of to-day, nor yesterday; it is of old growth, and cannot be destroyed by us. It is deep-rooted, and cannot be torn up. But let us pray



REV. WALTER LAWRY, GENERAL SUPERINTENDENT.

to God. I pray for its destruction; but it is not dead yet. 'The natural man receiveth not the things of the Spirit of God; they are foolishness unto him; neither can he know them, because they are spiritually discerned.' That is all."

Hone Eketone, who afterwards became a native minister, said: "I will not talk the thoughts of others; but will tell you my own. When the Gospel came I was in the house of bondage. I listened, and heard that the new religion was a good thing. I received this as truth, consented to Christianity, and began to worship. Then I thought, 'This is life and salvation.' But no. I went to the class meeting and thought 'This will save me.' But, no. Then I sought for baptism, and thought that would save me; but no, though I thought I should now be delivered from sin, and be happy. I hoped now all was right; but found I was still wrong. I went away to Hokianga (*i.e.*, to seek instruction), and came back; but was still ignorant. Then I saw by the Book, and the teaching of the Holy Spirit, that a man is not to be saved by outward ceremonies; but by heart work. Great has been my wickedness. My sins would fill this chapel quite full; and if there were many large ships in the harbour, they would all be filled and sunk by the number and weight of my sins; but I believe God can pardon, and wash them all away; and though He has not done so yet, I believe He will do so very soon. Finished is my talk."

It is obvious that those who had passed through experiences of this kind had learned the difference between a mere profession of Christianity and personal enjoyment of its blessings.

The ecclesiastical business again had close attention. For a whole week the time was occupied with this, except the brief intervals for sleep and meals. One at least of the ministers had travelled eight hundred miles to be present. When they thus met their greetings were of the heartiest. They had much to tell, and the Superintendent says, "Their spirit was excellent" in discussing the complicated questions which came before them. A small church was opened on the opposite side of the harbour, when Mr. Lawry preached to the English residents, and a collection of £10 was received for the mission. Pleasant visits were paid to Aotea, where hundreds of natives shook hands with the Superintendent, while some in their gladness sobbed aloud; and to Waingarua, where a beginning had been made in road construction and bridge building. From the last named place, a son of the chief, William Naylor, was secured as a student for the projected institution. At all these places there were a number of baptisms.

The impressions made upon Mr. Lawry, a newcomer to the country, a man of keen observation, and considerable knowledge of human nature, are worth recording. Summing up these two journeys, he says that as he travelled through woods, plains, or villages, he was cheered with what he saw of the natives, without a single exception. "Whether they travelled with us or not, all united in morning and evening devotion. The hymn was sung; the chapter was read; and prayer was offered to Almighty God. This is now the general practice where the Missionary influence has been brought to bear; and small, indeed,

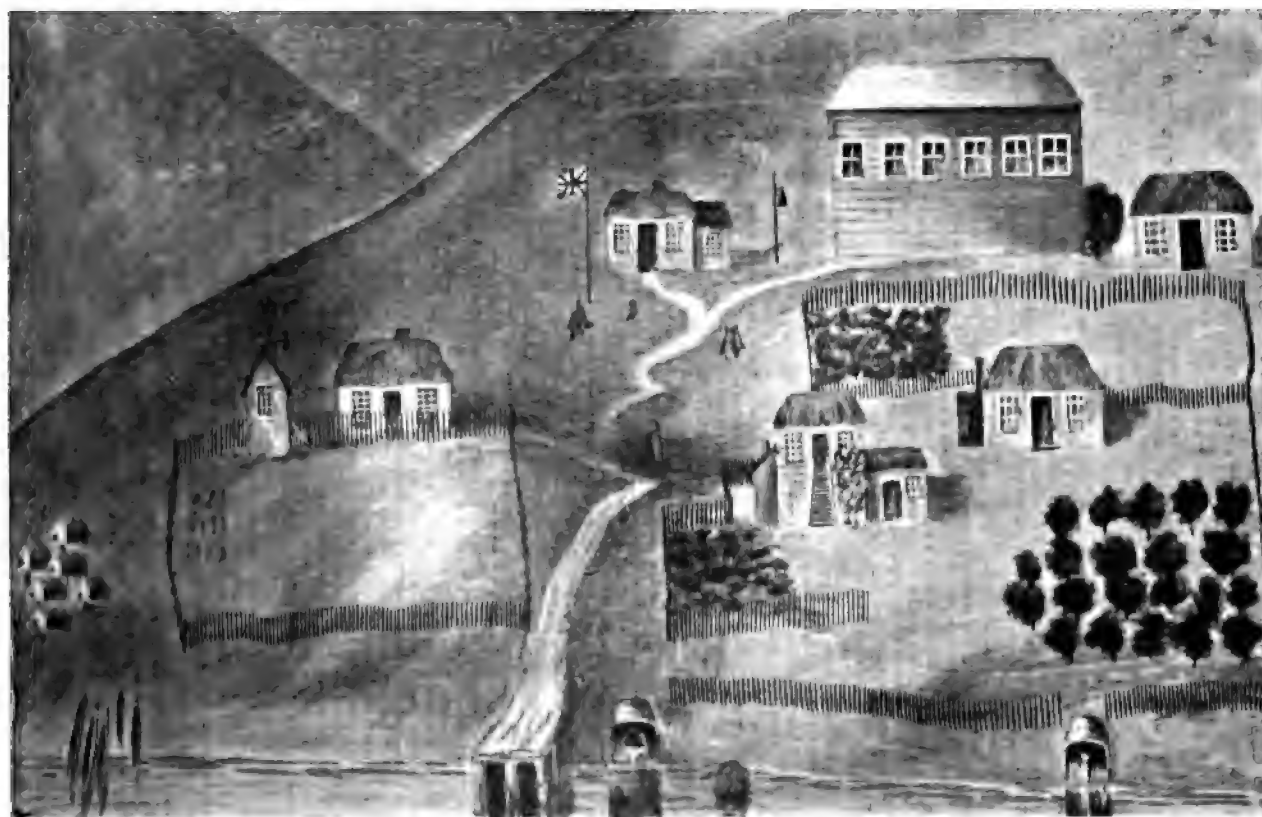


MRS. WALTER LAWRY.

is the part where it has not reached. At the same time I am afraid that many of them are only nominal Christians, and not saved from sin. In their domestic worship they do not change their attitude; but squat upon their hams all the time; only at prayer they hide their

faces with their blankets or their mats." As to their conduct, he states: "Another thing struck me very forcibly, and that was their truthfulness and honesty. This was the more remarkable as the very opposite was their character formerly. I did not hear of any departure from truth or honesty in the case of a single individual of our people with whom I travelled, or was at all associated with during a journey of seven weeks. . . I am exceedingly gratified to observe the advanced state of Christianity in some individuals, and its general influence upon the New Zealand population throughout." At the same time he realised at how great a cost of toil and strength on the part of their spiritual guides this change had been brought about, for of the Missionaries, he reports: "Their labours and exposures are often distressing, arising

mentions that in 1838, a young Irishman, who was a medical man, was a passenger in a ship which came to Hokianga. As the vessel was loading with spars, she remained three months in the river. During that time, this young man, Dr. Richard Day, resided with the Rev. N. Turner in the Mission house at Mangungu. Before coming he had heard of the fertility of New Zealand, and was commissioned by friends in Cork to secure a block of land for a special settlement. For this purpose he made a trip to Kaipara, and after due enquiry, agreed with the chief Parore to purchase a block of about a thousand acres in the Kaihu Valley. This was to be paid for in kind, the bulk of the goods to be given in exchange being brought by the immigrants when they came to settle. Tidings were sent home, and Messrs. Salter, Wilkinson,



SKETCH OF BUILDINGS ON MANGUNGU STATION, showing relative position.

(By Mrs. Kirk.)

from the scattered state of the people, and the rough character of the country where there are no roads. In general, they look old for their years; and how can it be otherwise, amid such violent and wasting toils, often wet for days and nights together, without a single comfort." Alluding to the names chosen by Maoris at their baptism, and the grotesque combination thus brought about, he adds: "I had at one time or another as fellow travellers, a rare assemblage of ancients and moderns, mostly men of renown. There were Abraham, Isaac, and Jacob; David, Saul, and Samuel; Nicodemus, Matthew, Job, Peter, and Paul; Adam Clark, Richard Watson, Jabez Bunting, Robert Newton, William Naylor, William Barton and others, without saying who or how many."

Further agents were still being employed. In his "Forty Years in New Zealand," the Rev. J. Buller

Stannard, and Stewart, with their families—twenty-two persons in all—left for the colony. They arrived safely in Auckland, and finding no other way of reaching their destination, chartered a brig called the "Sophia Pate" to convey them thither. The vessel called at the Bay of Islands. There Messrs. Stewart and Stannard resolved to land, and going overland *via* Hokianga, make preparation for the voyagers. To that resolve they owed the preservation of their lives. At the entrance to the Kaipara Harbour in September, 1841, the vessel was wrecked. With the exception of a little boy a son of Mr. Wilkinson, the whole of the passengers were drowned. The captain and crew had managed to save themselves by clinging to the boats which hung upon the davits. There they remained for some hours while the sea broke over the ill-fated ship, and then as

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high water scrambled ashore. The others one by one were swept off. It was Mr. Buller's painful duty to accompany Messrs. Stannard and Stewart to the scene of the wreck, and bury the corpses as they were washed ashore. Mr. Stannard had been a local preacher in Ireland. He was a man of keen, enquiring mind, considerable energy and deep devotion. He was a thoughtful reader, specially delighting in metaphysics and philosophy, and a preacher of considerable fervour and animation. Not cast in a common mould, having marked idiosyncrasies, and not accustomed to hide his thoughts, he was yet intensely loyal to the church, and honoured goodness wherever he saw it. The plans for the settlement being broken up, he resided for some time with Mr. Buller at Kaipara, and afterwards at the Mission Station at Mangungu. At the district meeting held there in October, 1843, he was recommended to the Home authorities to be received as an assistant Missionary, and appointed to Waima. His missionary life actually began at Newark. Subsequently he established a station at Ihupuku, Waitotara, and afterwards commenced the Kai Iwi institution. He was also stationed at Wai-kouaiti, for a brief period was placed in charge of Three Kings, and then served a term at Raglan. After twenty-two years of arduous labour, he became a supernumerary in Wanganui, and there for several years more frequently occupied the pulpit, thus relieving the minister for country duty, and also travelled himself as far as Patea and Rangitikei, to minister to the residents in those districts. In old age his sight failed, and, "fairly worn out in the Master's service," he died there in 1888. His love to the Mission cause and to the church was shown by leaving handsome legacies both to the Home and Foreign Mission Funds. His friend, Dr. Day, though he never entered the ministry, was closely identified with the Mission, and deeply interested in its progress. Being in delicate health, and suffering from lung trouble, he determined to settle in New Zealand. He became, therefore, an inmate of the family of the Rev. J. Hobbs, and acted as tutor to his sons and daughters. A man of literary taste, and thoroughly educated, this was a great boon to them, and by them and their children, and children's children his name and memory are revered. Between himself and Mr. Hobbs a close attachment sprang up, and for years they were as brothers. His services as a medical man were freely given to all the Mission families, and on the Hokianga he prescribed for and ministered to all who were in need. When Mr. Hobbs removed to Auckland, Dr. Day commenced practice in that city. His home for many years was in the house of Mrs. Wm. White, and he was "the beloved physician" of the Methodist Church. His strong but kindly Irish face shone with intelligence, and in the little brick church in Hobson Street, he was a most devout worshipper. He never married, and in 1879, at the ripe age of seventy-four, was called to his reward.

When the Rev. Walter Lawry came to Auckland, he was accompanied by his son, Mr. Henry H. Lawry, then a

young man of two-and-twenty. Born in New South Wales, he had spent his boyhood and youth in England, where he was educated at the celebrated Methodist school for ministers' sons at Kingswood. Converted while there, he applied himself diligently to reading. During his apprenticeship he became a local preacher, and at the early age of twenty-one was appointed a class leader. Shortly after he became partner in a business concern in London, where he had excellent prospects. He was also usefully employed as a local preacher in the City Road circuit there. Prompted by filial duty, he surrendered the opportunities that were opening to him, and came to New Zealand. The Missionary secretaries in London pressed him to offer himself as a Missionary; but he was diffident. On reaching the Colony the missionaries here also urged it upon him, and yielding to their wishes, he was received on probation by the Mangungu district meeting in June, 1844. Having studied Maori at the Kaipara station, he was for

two or three years chiefly employed as assistant at the Native Institution, at first located in Grafton Road, Auckland. In 1850 he was placed in charge of the Pehiakura station, on the Manukau, and laboured there with diligence and success for five years. For seventeen years following he was resident Missionary at Waima, Hokianga. That circuit then was a very extensive and laborious one, stretching from Mongonui in the east, to Waimamaku in the west. Two years more were spent at the Three Kings. Since then he has resided as a supernumerary in Auckland. Never losing his love for the Maori people, he has during the interval twice revised and re-edited the Book of Services. As secretary to the Auckland Auxiliary Bible Society, he has done noble work, being specially solicitous to circulate the Holy Scriptures among those to whom his manhood's strength was given. After fifty-four years spent in the ministry, bearing an honoured name, and the repository of a fund of information, he still lives in Auckland, the oldest surviving member of the Missionary band of those early days.

Of all the agencies employed in building up the Maoris in Christian character, the most potent was the circulation of the Scriptures. It is to the credit of the missionaries that they discerned the need of this from the beginning of their work. A small edition of the New Testament—a thousand copies—had in 1838 been printed at the Episcopalian mission press at Paihia. But with the wide extension of the work, and the strong desire for knowledge which the Natives evinced, the inadequacy of the supply became painfully evident. From all parts of the land the request for further copies became more importunate, and even distressing. The long-felt want was at length largely supplied by that noble institution and ready helper of missionaries in all lands, the British and Foreign Bible Society. An edition of ten thousand copies was printed and divided equally between the two Protestant Missions. They arrived early in 1842. All the reports of that year tell of the joy with which the Maoris welcomed this boon, the avidity with which they gave themselves to the study



REV. WIREMU PATENE—A noted Native minister.

of the book, and the profit which they derived therefrom. Not infrequently, when the missionary went to remote villages, he was employed for hours in answering eager questionings as to the meaning of different texts. Considerable portions were committed to memory, recited in their prayers, and illustrations drawn from the same were often found in their addresses. At the Annual District Meeting a discussion took place as to the terms on which the coveted books should be supplied. It was argued by some that the Maoris would value the book more if they paid for it. Others pleaded that as the volumes were a gift from the Bible Society, and they were always telling their people that the Gospel was without money and without price, exacting payment for the books might be misconstrued. Ultimately, it was resolved that each missionary should use his own discretion as to the method of distribution, but that any proceeds derived from the sale, or contributions received in recognition of the gift, should be remitted to the Bible Society.

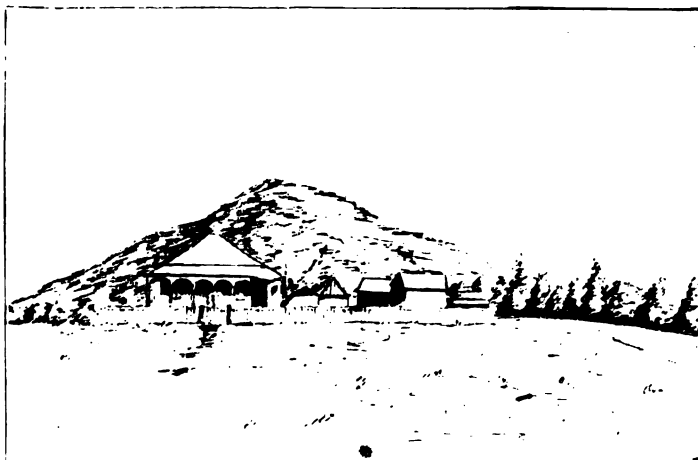
The Rev. S. Ironside gives an animated and interesting picture of such a distribution at his station at Cloudy Bay, of the enthusiasm it awakened, and the response it evoked. The number allotted to that district was four hundred and fifty. Early in January the supply arrived in the *Triton*. The Natives aroused Mr. Ironside from his bed by the announcement that the vessel had come into the bay, and with joyful shouts told him that the books were aboard. But a further delay took place. The vessel was already late. The District Meeting at Mangungu had been delayed pending her arrival, and the captain declined to break bulk till his return from the north. The journey to and fro, with the meeting itself, occupied two months, during which the Maoris waited with what patience they could. Doubtless the familiar *Taihoa*—wait-a-while—was often heard. At length Mr. Ironside returned. He states, "My first business was the sending out among the people the long-needed copies of God's Word. I at once made my preparations. Messengers were sent to all the outlying stations in Queen Charlotte Sound and the Pelorus River, inviting all and sundry to come to the head station at Ngakuta, to the feast of Testaments. Before they came together I set out on paper a list of the villages, with the names of the teachers in charge; apportioning to each as many as could be spared—ten here, twelve there, and so throughout the whole circuit till the entire number was exhausted. On 'the great day of the feast' we had a gathering of over seven hundred Maoris, all eager for the Word of Life. Our church would not accommodate half of them, so we conducted the proceedings under God's own dome. I set the books in heaps round the preaching stand, each heap with the name of the teacher written on the top. The bell was rung. We held a short service of praise and prayer, and an address was given from Acts xvii., 10-12, 'These (Bereans) were more noble than those

of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily to see if these things were so.' The example of the Bereans was commended to the people. Hitherto they had been unable to follow it, but now they *could*, and I was sure they *would*, 'search the Scriptures daily.' I said I had not books enough for each of them, but the teacher of each village would receive as many as could be spared. I then came to the delicate matter which had been the subject of discussion at the District Meeting, and said, 'Here is a great feast provided for us by our good fathers and friends at Home in England—a feast of the Word of Life—a feast of fat things, full of marrow. You have a custom among yourselves called *Paremata*. A chief who accepts an invitation to a feast from another chief, while he is partaking of it is considering about making a *Paremata* (or return feast), and so bye-and-bye there is provided, in return, if possible, a richer and larger banquet than the feast.' I asked, 'Shall we have a *Paremata*?' The names of the teachers were then called out, village by village, and each received the portion for his people. I have often wished I could reproduce the scene in a picture, Heaven smiling

from above, the valley and the surrounding hills clothed in the richest verdure of early autumn, the crowd of Maoris all with earnest gaze looking at the distribution—the teacher, as his name was called, springing up and rushing to the stand, leaping over the heads of those squatted in front of him, snatching the heap assigned to him, and away back to his place, hugging the coveted treasure. An angel in his flight might have been arrested by the scene."

"The seed thrown out about the *Paremata* fell into good soil, and soon

began to germinate. In two or three weeks I noticed an unusual stir among the people of the village. There was commotion in the air. All seemed to be full of suppressed excitement. Preparations for a great display were everywhere afoot. I concluded that the *Paremata* was coming. From the front windows of the Mission house could be seen several large canoes, fully manned, coming up the bay to the station at racing speed, each frantically striving to be first. From the back part of the house was seen a long line of Maoris in Indian file, coming over the saddle of the hills separating us from the Sound, each one with a full heavy burden on his back, and some in addition with a pig on the string in his hand, guiding him along. While my wife and I were delighting ourselves with looking on the animated scene, and listening to the eager shouting of each fresh arrival, we were *sans ceremonie* told to go inside the house, and shut the door; we were not wanted yet. We submitted to the friendly interdict, and waited patiently. When all was ready we were summoned. There in front of us was a long heap of baskets three feet high, and stretching from one end of the yard to the other. I counted six hundred of them, full of potatoes, Indian corn, melons, pumpkins, etc. Each



WESLEYAN MISSION STATION, TE KOPUA, WAIPA.

basket would weigh fully fifty-six pounds. At the outer side of the heap, tied by the leg to the fence behind, were seven good sized pigs. On the heap of baskets at the end was a little parcel tied up in an old handkerchief, to which my attention was specially directed. All being ready, out sprang the master of ceremonies, Hoani Koinaki, chief of the Wekenuri village on the Sound, and as fine a specimen of the Maori race as you would find from Te Reinga to Murihuku. With true native courtesy, the place of honour had been ceded to him by the Ngatitoa chiefs of Cloudy Bay. Hoani, tucking up his blanket, with a long native spear in his hand, ran backwards and forwards from one end of the food pile to the other, striking the baskets with his spear at intervals. "Here is our feast. Take it and give it to our loving fathers in England. It is all we can do to show our love for them for their great kindness in sending us the *pukapuka tapu* (holy book). In the little parcel at the end of the pile was a lot of silver dollars and crown pieces — English, French, Spanish, and American. These had been in their possession for years. Many of them had been bored through and worn as ornaments by the women; but they were freely sacrificed on this occasion. They amounted to £9 17s. 6d. The six hundred baskets of produce and seven pigs I sold to one of the traders for £25. They were worth much more; but traders were few, and I was at their mercy. Besides, the food was perishable, and I knew I should lose materially if I kept it in hope of a better bargain. However, I had the pleasure of remitting to the British and Foreign Bible Society £34 17s. 6d. as our Cloudy Bay contribution in return for their splendid gift. The same is acknowledged in the Society's report for 1843. Remembering the sadly degraded state of the natives a short two years previously, we could truthfully and gladly say: "So mightily grew the word of God and prevailed."

Similar scenes were enacted at the other stations. Nor was this a mere passing excitement. The Testaments thus obtained were looked upon as their greatest treasures. Whenever they went on a journey the precious book was carried with them. Carefully wrapped in a cloth or handkerchief, it was taken out at the nightly stopping-place and diligently read. When at home, many hours a day were often devoted to its study. Old and young vied with each other in the effort to become acquainted with its contents. Aged men and women, bleary-eyed with the smoke of their wharés, put on spectacles to read the Word for themselves. Sometimes a fluent reader would be surrounded by an admiring circle of listeners, who seemed to know no weariness as they heard the glad news. Literally, "as newborn babes, they desired the sincere milk of the Word, that they might grow thereby." Novelty counted for something. Some mistakes, doubtless, they made in in-

terpretation; but many found therein the way to eternal life, and their acquaintance with the Scriptures stood them in good stead when their faith was assailed by the Popish emissaries who came among them, and in the High Church controversy which a few years afterwards was introduced.

Meantime, the Mission staff was laudably on the alert to extend their borders and occupy new and promising centres. In the report presented to the Annual Missionary Meeting in London, held in May, 1844, there are the following statements respecting a further contemplated advance:—*Wanganui*—The population of this river, which extends up the interior of the country to the Taupo lakes, is estimated at 5,600. It is proposed that a new station be formed at Operiki (probably a misprint for Pipiriki), where it is said there are a thousand natives. . . . The site proposed is about two days' journey through the

interior from one of our outposts on the Mokau River, so that we should be extending our inland line parallel to the western coast. Through the whole country from Kawhia to Wanganui, and from thence are people connected with us and baptized by us, all along to Kapiti and Port Nicholson. A missionary stationed there would, therefore, have an opening on either hand for the extension of his labours, almost boundless in extent. The people wish us greatly to go, and we trust the Committee will sanction our taking up the ground. . . . *Port Lery* and *Raupaki* (Raupaki) in the Middle Island are also recommended, and particulars are to be sent on for the Committee's consideration. It is also stated that Port Nelson had been occupied by Mr. Aldred the previous year, and that from the Chatham Islands they continued to receive urgent requests for a missionary.

The Chathams had been visited by the Rev. John Aldred from Wellington in 1842. On that occasion he spent several weeks there. A year previously he wished to send some of his Christian natives thither as teachers, but the captain of the schooner declined to

take them, on the plea that "they would spoil his trade." From a MS. journal of Mr. Aldred's it appears that his own voyage was somewhat adventurous, and having to wait on the islands for a returning vessel, it involved an absence of ten weeks from his circuit. But this detention gave him a splendid opportunity of becoming better acquainted with the people, and making arrangements for the settlement of teachers in their midst. Landing at Waikeri, he introduced himself to the natives there, and preached the first sermon ever delivered in the group from the appropriate passage, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Subsequently, he visited most of the kaingas, and made arrangements for the continuance of services by the Natives who accom-



MAORI AT HOME—TANGATA MAORI.

MARTIN. PHOTO

d him. By Pomare, the principal chief at Waitangi, is heartily welcomed. He found about six hundred Maoris. They were, mostly, natives of Taranaki, belonged to the Ngatimutunga, Ngatiawa, and Rewai tribes. Some eight or nine years before they were driven from their homes by the Waikatos, and sadly had come to these islands to get rest from war; quarrels among themselves soon broke out, and their stay during the time they had been there was stained the blackest crimes. Pahu had been burned, potatoes had been destroyed, and from the commencement of hostilities to the date of Mr. Aldred's visit "hatred and enmity rankled in their hearts, and, by reason thereof, the tribe was confined to its own borders." They all looked upon the Missionary as the messenger of peace, and received him as such. They were willing, too, to hear of the new faith, but it seemed to him rather natural curiosity than because of any feeling of religion. How-

ever they set to work to learn to read, and soon gained considerable proficiency, and at one or two of the times they had memorised a considerable portion of the first catechism before his visit came to an end. In addition to the Maoris, there were about three hundred of supposed aborigines, known as Morioris. According to their own statement, they had once been much more numerous. If so, they were exterminated when the Maoris arrived.

The latter stoutly denied exterminating them, but they had reduced them to a state of slavery. Aldred says of the Morioris: "They are a harmless, inoffensive race. They have no fixed dwelling place, clothing, or house. They put up a sort of breakwind, behind which they eat and sleep. Their food is kumara and fish, and their sole attraction to any one place were firewood and water." They had some notion of a Supreme Being, whom they regarded with fear and dread, and also believed in a future state. Their dead were not buried, but the trunk and head were scooped out, the corpse placed in the cavity, covered with

and then put in a reclining position on the ground in a cemetery. These burial grounds were supposed to be peculiarly sacred to the gods. On ordinary occasions the Morioris feared to enter them, and when Mr. Aldred and the old man who accompanied him sat at the entrance, the Maoris were amazed and wonderstruck. There their idols were erected, and when a burial took place they prayed to them. Two such idols the Missionary was permitted to destroy away with him. It is a matter for regret that in the course of transmission to London these went astray, and were never recovered. According to their own account, the people also came from New Zealand, being driven from Cook Strait in a "canoe of stone," in which they took their way to the Chathams. Mr. Aldred came to the conclusion that there was little affinity between them and the Maoris, basing his opinion on the dissimilarity of their customs. Large quantities of ardent spirits

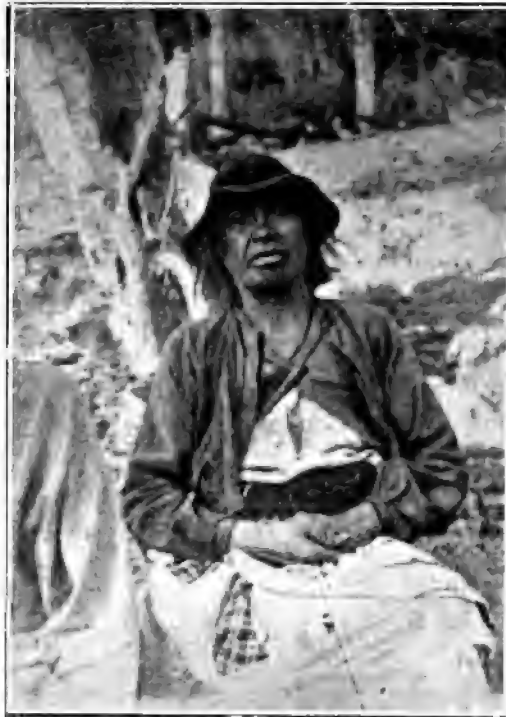
had been taken to the islands by traders, and some of the Maoris had become habitual drunkards. When the evil of their ways in this respect was pointed out, the Missionary was met by the chief of a village, suggestively called Te Mate Waipuku (the death-ship), with the old query, "Why did they not come and teach them about God before their countrymen came and led them into evil ways?" While there Mr. Aldred learned more of the belief of the Maoris in spiritism and demonology than he had before suspected. At a kind of midnight *seance*, at which he was permitted to be present, he heard them welcoming the spirits of the departed into the circle. When they were urged to embrace Christianity, one chief proudly asked why should they abandon the customs which had made their fathers so great a people. Eventually an impression was made, and some of them formally disowned and forsook their superstitions. This, also, the visitor saw, and says, "The tapued sat down in a circle, and in one part of

this their priest was seen. Each of them held a white branch in his hand. Then the priest waved his branch over each of their heads, and uttered an unintelligible prayer, according to their own usage--the object of this was to free them from the bonds of tapu. They preferred to do it in this way."

The result of the visit was that teachers were appointed and recognised. A few years later, a Native minister, the Rev Te Koti, was sent down, and resided there for several years, doing excellent service. Eventually, the larger number of the Maoris returned to Taranaki, and the station was abandoned. The people, however, still professed to be Wesleyans, and as late as 1874 the writer was requested to send down Bibles and service-books for their use in public worship. By means of correspondence with Te Koti, they also maintained their connection with the church which first gave them the Gospel.

Of the founding of the Pehiakura Station in 1845, and the work done there, we have been favoured with a sketch by the Rev. H. H.

Lawry, the missionary who was first placed in charge. It was situated on the south-western shore of the Manukau Harbour, and formed part of what is now known as the Pollok Settlement. The Maoris living there belonged to the Ngatitimaoho section of the Waiohau tribe, of which they were a remnant. Their ownership of the land in that locality being disputed by another tribe, for peace sake they formed another settlement at Ihumatao, on the north-east of the harbour, and in the Mangere district. Intercourse between these two places, both of which were under the Missionary's care, was by canoes only. The chief was the noted and noteworthy Epiha Putini, already referred to. His people had heard and received the Gospel in Hokianga. Already they had erected at Pehiakura a spacious and lofty church of raupo, well finished. It was equal in size to that at Mangungu. Near to it was a large pahu, or war fence,



MAORI WAHINE.

MARTIN. PHOTO

enclosing a considerable area of ground. This stood on the banks of a beautiful little mountain tarn, called Pokerua. It was not, however, a fighting pah. That was situated a few miles south, at a place called Taurangaruru. In connection therewith the following story of Maori chivalry was related to the young missionary. The



REV. JAS. WATKIN.

pah had been besieged; but its occupants learned that their assailants intended to raise the siege the next day because their food supplies were exhausted. Immediately they marched out and presented to their fighting friends - for so they courteously denominated them - provisions from their own stores, quoting, as they did so, "If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head" (Romans xii., 20). Of course, that put an end to the fighting. Pehiakura and Ihumatao were worked in connection with the Auckland circuit at first. As to the spiritual good accomplished, Mr. Lawry states that on going there he found a considerable number of church members, who were diligent in their use of the means of grace. The chief, whose Native name was Te Rangitahua Ngamuka, was a tower of strength. They had also two competent teachers, Hoani Piha (John Fisher) and Aperahama Kokika. The chief was gentle and refined in manner, easily accustoming himself to civilised usages, anxious to see his people educated, and most friendly to Europeans. Soon after the missionary took up his residence, Epiha obtained the consciousness of adoption into God's family, and his whole demeanour was satisfactory. Later on he became engrossed in Maori politics, and fearful of the future of his people as he saw the rapid increase of Europeans in numbers and wealth. He died in 1856, before the Maori King movement took form. Some of his friends thought he was taken from the evil to come. While all the people were nominally Christian, there were those who had bitter memories of the past. Mr. Lawry was one day conversing with an ancient and noble-looking old warrior, called Te Kaka. He ventured to ask him about the old times. He made no reply, but with a striking gesture referred the question to his son, Te Tawa, whom he saw approaching. The latter was one of the younger men, who valued the benefits of civilization more than those of Christianity. At once he began to gloat over the deeds of darkness with which he had become acquainted in an invasion of Taranaki, in company with the Waikato tribes not many years before. His weapon of offence and defence in the campaign was a short-handled cooper's adze. After the storming of the principal fortress, thirteen wretched and terrified captives were assigned as his share

of the spoil. He immediately set his face homewards. When inquiry was made how he managed to bring them such a distance without help, he replied: "Of course, I didn't let them have much to eat. Whenever I could I got them into a house at night. Going inside I got my back against the door, and, with my weapon in my hand, slept with one eye open. When any of them came too near me, a lunge in the ribs with the adze was sufficient, and it kept the rest in fear." Another question was asked: "How many, then, did you succeed in bringing home alive?" "Only three," was the reply, "and there are two of them," pointing to his two wives. What became of the others was only too apparent. This spirit, boasting of the evil deeds of the past, and allowing the imagination to riot over the recollection was a formidable obstacle to spiritual progress, and it was frequently met with. The greatest personal kindness was shown to the Missionary. During the visits of the earlier years he usually shared with the Native teacher a one-roomed hut, and frequently ate out of the same kit. After some time a weather-board cottage of three rooms was built, and substantial fences of sods or stones were put around the garden and paddocks by free labour. A canoe was also supplied free of charge. Churches were put up in all the villages, all the expense being borne by the Natives themselves. Writing forty years after, the now veteran missionary says the spiritual attainments of the people must be estimated by their attendance on the ordinances of religion, their increased knowledge of the Scriptures, and the blamelessness of their lives. As to their speech, he observes, very properly, that the language used by one brought up amidst cannibalism and its accompanying horrors would necessarily differ widely from that of those who had always known the Gospel; but after making every deduction there were instances of experience among them which would rank their possessors very high among more favoured

Christians. The success of the work was marred by the migratory habits of the people. Owning large tracts of land in different places, they frequently went to live on these in order to maintain their rights. This made it difficult to follow them. Still, good work was done there for ten years. After that it became part of the Manukau circuit, and a native minister was placed at Ihumatao. Under that arrangement also the work prospered, until the war troubles of 1863 broke up the settlement.



DR. DAY.

The beginnings of Christianity on the West Coast of the North Island form a story of great interest. They show, too, how human interests and even human passions were involved. But they bear witness also to the vitality and power of Christian truth. The Rev. T. G. Hammond

dly furnished a summary of the principal facts shed to him by the immediate descendants of those ed. About the year 1825 a war party of Ngapuhi aikatos raided Taranaki under the leadership of

Among the prisoners was a youth from Manuho became the slave of a chief at Mangamuka e with his master heard and embraced the Gospel. baptized by the name of Wiremu Nera (William—a name frequently chosen by the Wesleyan conf those days. On becoming Christians, he and his

were emancipated, their former owners saying, are free; Jesus Christ has made you free." The ho owned Naylor, dying in debt, the latter re-in the North until he had discharged these obligations. Then, his thoughts and heart turned to his heathen s in Taranaki, and, with the hearty consent of their

owners, he and eighteen determined to go and the Gospel to them. Their was treated with con-and they themselves so harshly that all except returned to Hokianga. parently adventitious cir- nce now made him popu- d gained him great in-

An invasion of the Wai- was threatened. Naylor led them to resist the at- d pray to the Christian's d he would protect them. ollowed his advice, and ah called Ngahutu-Mairo, place to the seaward of township. He himself

bravely, the resident took heart, and the Wai- were repulsed with con- le slaughter. This was hing in Taranaki, and led adopt the Christian faith, s being built at Taumaha, lanutahi, Meremere, and apou. Not long after, a lled Ngaraupo, of Nuku- quarrelled with his people totara about a woman, and nge fled to Taupo. There d a war party to attack stives, and led them by aths near to the pah. At

moment his natural affection prevailed, he escaped wn people, and warned them to prepare for the attack. fight again Naylor took part, and again the enemy eated, the fight taking place on a hill called Pakota, e present Waitotara Railway Station. Many chiefs were killed, and some women and children prisoners. Not long after, in the true spirit of an forgiveness, Te Maunihera and another convert naha resolved to go and preach the Gospel to their ry foes at Taupo. On arriving at Tokaanu, the decided that the two Gospel messengers should be leath as payment (*utu*) for those slain at Pakota. the sentence was pronounced, Te Maunihera chanted song, and then he and his companion bravely sub- to their fate. Thus they became the first martyrs

of the faith in that region. The exact spot where they were put to death is still pointed out. Subsequently, the Taupo people united with Wanganui to be avenged for Pakota, but on coming to Kai Iwi, and being met by the people with provisions, their animosity was allayed, and peace proclaimed. This also tended to the furtherance of the Gospel! So, amid war's alarms, the truth spread. Naylor still continued to preach, and saw the whole coast evangelised. It was chiefly through his instrumentality that the way was opened for the settlement of missionaries in the southern part of the Taranaki province. Ngatiruanui and Ngarauro still revere his memory, and the death-song of Te Maunihera is still treasured by the Ngutihine. Naylor himself, reckless at what he deemed the unrighteous doings of the Government, joined the rebels after the war commenced at Waitara, and fought at Nukumaruru.

This unfortunate outcome, however, must not blind us to the excellent work he did in those early days. He was literally the founder of the Church in all that region.

In April, 1847, a new missionary-ship, the "John Wesley," arrived in Auckland. The brig "Triton," though neither swift nor comfortable, had done good service, and was sold for £1000; but a better vessel had long been needed. Expert aid was volunteered, and the "Wesley" was looked upon as a very fine model and a clipper ship of those days. She had left Southampton for Sydney in November of the previous year, and brought additional labourers for the missions in the southern world. Among these were the Rev. Mr. Harris for New South Wales, and the Rev. Thomas Adams, brother of the celebrated astronomer, for the Friendly Islands. The New Zealand member of the party was a young unmarried man, who, after a most useful ministerial course of more than half-a-century, still remains to aid the Church by his counsel, and inspire it by



REV. W. KIRK, EX-PRESIDENT.

his example. The Rev. William Kirk is a native of the famous County of Lincolnshire. He possesses all the fervour and earnestness usually associated with that county, where it is said Methodist churches are as plentiful as blackberries. He is a native of Epworth, the birth-place of our Founder, and, being the son of a local preacher of fifty years standing, was trained in the Church. Converted at an early age, he soon became a local preacher, and gave such promise that he was selected for the mission work before he attained his majority. A thoughtful expositor, animated in style and intensely evangelistic, he has always been conspicuous and successful in revival services. During a few weeks spent in Sydney *en route*, he saw much fruit of his labours, and in Auckland, where he assisted Mr. Buddle during Mr. Lawry's absence in the

Islands, similar results followed. As the years went by these multiplied. He was sent to the Newark Station to learn Maori, and soon acquired the language. In Hokianga he also found, in the eldest daughter of Mr. Hobbs, a wife, who was not only thoroughly conversant with Maori, but one whose well-furnished mind, gracious manner, and true devotion, made her a splendid helpmeet. For about fifteen years Mr. Kirk laboured in the Maori mission, for twenty-three years more he occupied some of the principal pulpits in our European churches with great honour to himself and advantage to the Connexion. He also served a term as President of the Conference, and was on several occasions elected Chairman of the District. Beloved and esteemed by all, he now lives in retirement at Petone, but preaches as frequently as his strength permits.

Upon Mr. Kirk was placed the responsibility of opening the long-thought-of mission on the Wanganui River. It had been long delayed, partly because of the scarcity of agents, and partly because the Rev. R. Taylor, Anglican missionary of Putiki, who was in the habit of visiting the native settlements up the river, was strongly opposed to a Wesleyan missionary being stationed there. But requests from the natives for such an appointment were persistent, and Mr. Whiteley, who had recently visited Taupo, strongly urged it. More help, too, was needed in the Taranaki South circuit. The Auckland District Meeting, held in July, 1848, therefore decided that the Rev. G. Stannard, should proceed to Waitotara, the Rev. W. Kirk to the Wanganui River, and Mr. Thomas Skinner, the cabin-boy of the "Hannah," who had become converted, and been made a catechist—to Taupo. It was no light undertaking for a young man of two and twenty, and his newly-married wife, thus to start a station in a district in which they were entire strangers. Nor do the arrangements which were made for their transit strike one as the happiest. At that time the only persons acquainted with the Wanganui River were Messrs. Taylor and Watt—afterwards merchants there. They ran a vessel between the settlement and Wellington, and it would seem to have been the wisest course for the newly-appointed missionaries to proceed by their boat. Instead of that, a little schooner called the "Harriet Leithart" was chartered in Hokianga to convey Mr. and Mrs. Kirk from thence, and Mr. and Mrs. Stannard from Manukau to Wanganui; while Mr. Skinner went overland from Taranaki. The crew of the schooner consisted of the captain and two sailors, and none of them had ever been so far south previously. A few articles of furniture and some doors and windows for the dwellings were prepared at Mangungu, and Mr. and Mrs. Kirk, with Mr. Hobbs, who was to see them settled, prepared for embarkation. But for weeks the vessel was detained in the river by unusually stormy weather; when they did cross the bar she struck more than once, and the sea broke over her. At Manukau there was a further detention. Off Taranaki there was a succession of gales, and she had to lay-to for several days. On coming to Waitotara the captain wanted to land them, and would have run in but for Mr. Hobbs, who insisted

that Wanganui was a much larger river than that. They therefore kept on their way, and about four o'clock, on a perfectly calm evening, were off the Wanganui Heads. They could have landed, but as there were no signals the captain resolved to wait till morning. It was time they were in port. Their provisions were exhausted, and they were joking over the fact that they would need to rig up a steel mill and grind some fowl-wheat they had on board. The delay proved disastrous. It was the night before the great earthquake in Wellington, and a heavy gale sprang up. The captain in vain tried to run for Mana or Kapiti, and at four in the morning, in the midst of a fearful tempest, the little vessel went ashore. At once, the captain called up his passengers to meet their death. The ladies were lifted on deck just as they rose from their beds. Amid the goods which lumbered the deck, and with the waves breaking over them, they lay in the darkness in a most anxious state. Fortunately, when daylight came, they found they were on the north bank of the river, and able to get ashore.

Mr. Hobbs went up to the settlement for assistance. Major Wyatt, the military commandant, sent a party of soldiers, and their goods were landed without further damage, but the schooner became a total wreck. Although the town was in a panic through the earthquake, and chimneys were levelled in all directions, the people showed them much kindness, and on the following Sunday the three missionaries preached in a large raupo church which had been erected by the settlers. The following week, Messrs. Hobbs and Kirk proceeded up the river to reconnoitre. They found several of the nearer kaingas were supplied with services by the Anglicans, and, on the advice of the natives, Ohinemutu was decided on as the site for the station, and land duly purchased. Ohinemutu was not far from Pipiriki, and supposed to be about eighty miles from Wanganui. The Maoris agreed to build a house for the young missionary and his wife, which was to be paid for by goods. It was of a very primitive character. They had abundance of



REV. H. H. LAWRY.

wheat-straw, and, inserting poles in the ground, they used this for walls. Consequently, it was far from vermin-proof. In this shed of thirty feet by fourteen, which Mr. and Mrs. Kirk divided into three rooms, and which had neither floor nor chimney, they lived for twelve months. All their cooking was done in the open air. A small weather-board cottage was then erected, and, with stone from the river, a chimney built. In this isolated spot, where for weeks and even months at a time they did not see a white man, or receive a letter, they resided for four years. Travelling to Wanganui was difficult, and involved four days' journey in canoes. The strain was severe. On one occasion Mrs. Kirk was ill with brain fever, but the natives demanded such an exorbitant sum for fetching a medical man from town that the idea had to be abandoned. Fortunately, Mr. Skinner just then arrived on a visit, and was able to suggest remedies which proved effective. Some few of the Maoris had been converted at Mr. Skevington's station at Waingongoro; but most were still heathens, though willing to be taught. Gradually the missionary and his wife

in gaining their confidence, and enlisting their aid. Some signal instances of a spiritual change passed. A chief named Ngapara had been a great warrior, and was the terror of the whole district. Under the influence of the Gospel he became as gentle as a lamb. That he might be near the missionary he built a house close to the station. There, he learned to read the Bible, and often for hours together he might be seen sitting on the ground, finding therein his greatest delight. A school was put up at Ohinemutu free of cost, and religious services and class meetings were well attended. At Mero, a village about ten miles down the river, a school was started. There was a population of about two hundred here. They also built a church; all attended, and were enrolled as church members. At Mangakau, twelve miles distant, another church was started. In the Tuhua district, some seventy miles from the interior, there were also several preaching stations which were regularly visited. Taupo was also

the Industrial School in connection with the Grey Institution at New Plymouth. Mr. Kirk remained at Ohinemutu for four years. An excellent orchard was planted there, and twenty years after the Maoris used to bring fruit therefrom to Wanganui - probably they do so still. No successor was appointed to Mr. Kirk on this station. He is of opinion that if Wanganui and Taupo were taken up somewhat precipitately, they were too hastily abandoned. There seems every reason to suppose this was the case; but permanent good was done, and even to-day in the neighbourhood of Ohinemutu, and at several kaingas near, there are natives who were baptised during the time of his residence.

Meantime, in the older stations work, was being diligently carried on, and with a fair measure of success. After Mr. Skevington's death, Mr. Woon was appointed to the district he had occupied, but fixed his residence at Waimate. The district being still too extensive Mr. Stannard was settled in Waitotara in 1848. Mr. Watkin found



STATION, MANGUNGU, ON THE ORIRA RIVER, WITH THE MANGAMUKA AND WAIHOU AS TRIBUTARIES.

Mr. Kirk's superintendence, and he preached at the kaingas there on several occasions. At Wanganui, a fair was occasionally held. All this involved travelling. Not infrequently the streams were so high and he had to be carried across by the natives, and in spite of all their efforts, he was often wet to the skin in a day. Sometimes precipitous cliffs had to be crossed by a rotten supple-jack ladder. On one visit he passed through an extensive forest of the towhai, the fruit of this was the favourite food of the native Maori. He found that these rats were preserved for food by the natives in their own fat, as is now done with the birds at Stewart Island. At first the Taupo Maoris were indifferent to Mr. Skinner's ministrations, but diligence and consistency he eventually gained a hearing from them. They built him a good house, and erected several churches. After being there two years Mr. Skinner was removed to superintend

the great difficulty in overtaking the needs of the Maoris in Otago, owing to the distances at which they resided; but he was everywhere kindly received, and there were cases of conversion. From Aotea in 1848 Mr. Smales reported that in three years preceding he had not known of a single case of infanticide or murder. The Maoris had begun to keep sheep and cattle, as well as to grow wheat. For grinding their grain a water-mill had recently been erected, and the cost of it—£80—had been almost entirely defrayed by the sale of pigs. In addition to the ordained missionaries, several lay-agents or catechists were now employed. Mr. Schnackenberg was at Mokau, Mr. Miller at Wakatutumu, Mr. Hough at Patea, Mr. Jenkins at Cloudy Bay, as well as Mr. Skinner at Taupo. Native local preachers, class leaders, and exhorters were duly appointed, and did their work faithfully. How thoroughly some of the Native circuits were organised, and what diligent supervision of the Native agents was necessary, will appear

by the following specimen of the first Native Local Preachers' Plan among the Ngatiruanui, issued after the Rev. J. Skevington's death, and probably prepared by Mr. Hough :—

He Pukapuka whakaatu i nga tikanga mo nga kai Kauwhau o te Hahi Weterana O Ngatiruanui. Inga ra hoki e haere ai ratou.

Ko te tikaniga mo te mahi (koia tenei) : me Kauwhau, me korero whakakaha, ki ia kainga, ki ia kainga, kua oti noi, te tuhituhi i tenei pukapuka—Ko te haere ia, me haere takirua, takirua.

1846. Tena : Kei nga kai Kauwhau, O Heretua, te mahi ki Waiaua, ki te umaroa, ki pukekowhatu, ki moutote, ki pungairere.

Hanureo 3 Me haeretahi, a Hemi, raua ko Tamati, ki enei kainga

17 " " Ihiaia, raua ko Hakopa
31 " " Ohaha, raua ko te Rawiti
Pepuere 14 " " Pumipi, raua ko Aperahama
28 " " Poharama, raua ko Hohua

Maehe 14 " " Hakarai, raua ko Nikorima

Tena : Kei nga kai Kauwhau o runga, te mahi ki Ohawe, Pukeoha, Puketi, Turangairere, Ohangai, Manawapou, Taumaha.

Hanureo 3 Me haere tahi, a Matiu Wata, raua ko Taituha, o Manawapou

17 " " Timoti, raua ko Rihari Watoni, nau (Tairoa of Patea)

31 " " Hohepa, raua ko Ruka, o Patea

Pehuera 14 " " Matiu Matai, raua ko Pita, o Manawapou

28 " " Wiremu Nera, o Manawapou, raua ko Parata, o Taumaha

Maehe 14 " " Parata Matiu, o Taumaha, raua ko Enoka o Turangairere

28 " " Hoani, raua ko Rawiti, o Turangairere

Apereira 11 " " Paoro o Turangairere, raua ko Taituha, o Manawapou

25 " " Paraoni, o Puketi, raua ko Horomona, o Pukeoha

Mei 9 " " Tamati Reima, o Ohawe, raua ko te Watuhauhi, o Turangairere

23 " " Patoromu, raua ko Hemi, o Ohangai.

An honoured missionary's wife has furnished us with the following translation :—

This writing is to direct the preachers of the Wesleyan Church in Ngatiruanui, and the days also when they are to go. The order of work is this : To preach, to encourage in the different places as written in this document. The order of going. Let them go two and two.

1846. Thus : The preachers of Heretua, the work at Waiaua to Umuroa—the Pukekowhatu to Moutoti to Pungairere.

January 3 Let them go together, James and Thomas, to those places

17 " " Isaiah and Jacob

31 " " Josiah and David

February 14 " " Bumby and Abraham

28 " " Absalom and Joshua

March 14 " " Zachariah and Nicodemus

Thus : The preachers above are to work at Ohawe, Pukeoha, Puketi, Turangairere, Ohangai, Manawapou, Taumaha.

January 3 Let them go together, Matthew Waters, and Titus of Manawapou

17 " " Timothy and Richard Watson

31 " " Tairoa of Patea

February 14 " " Joseph and Luke of Patea

28 " " Matthew Matai and Peter of Manawapou

March 14 " " William Naylor of Manawapou and Brother of Taumaha

28 " " Brother Matthew of Taumaha and Enoch of Turangairere

April 11 " " John and David of Turangairere

Paul of Turangairere and Titus of Manawapou

May 9 " " Brown of Puketi and Solomon of Pukeoha

23 " " Thomas Raynor of Ohawe and Waterhouse of Turangairere

Bartholomew and James of Ohangai.

A similar plan of the work in the churches from Patea to Wangachau was also prepared with equal particularity. They show the willingness of the native converts, the readiness with which the people listened to men of their own race preaching the Gospel, and the careful superintendence exercised. This was typical of what was being done elsewhere, and is a proof of the widespread and patient effort put forth in the rapidly-extending churches.



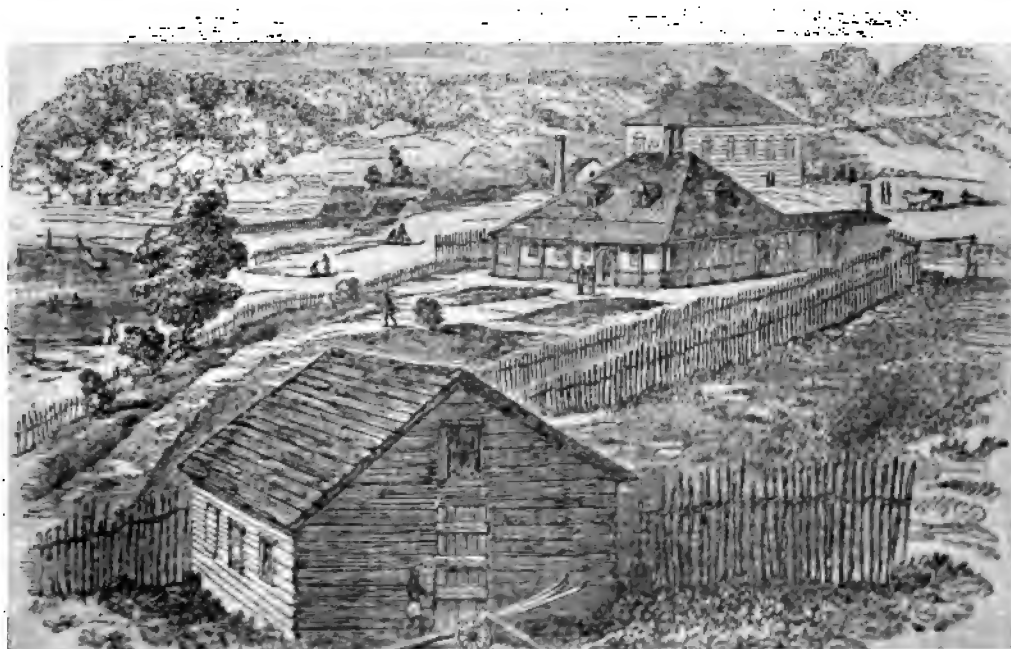
COLLECTION OF TOMAHAWKS.

CHAPTER VII.—EDUCATIONAL ZEAL AND INDUSTRIAL TRAINING.

SYNOPSIS.—Intelligence Requisite to Devotion—Schoolmaster and Evangelist—Early Efforts—Difficulties, Monetary—Agents, Lack of Control—First Attempts Wholly Religious—Enlargement of Curriculum—Aptness of Pupils—Graded Schools—Educational Policy Outlined—Grafton Road Native Institution—Stirring Scenes—Three Kings—The First Principal, Rev. A. Reid—Numbers Attending—Attainments—Industrial Work—College Buildings—The Grey Institute, Taranaki—Kai Iwi—Wellington Endowments—Conditions of Educational Trusts—Government Aid—Tribute to Sir George Grey—Village Schools—Results of Education in a Single Generation.

IT has frequently been affirmed that "Ignorance is the mother of devotion." A greater misstatement could scarcely be expressed in few words. Ignorance may be, and often has been, the fruitful parent of superstition ; of true religion it may be said, in the words of Holy Writ, "Wisdom and knowledge are the stability of thy times ; and strength of salvation." Hence, in all modern missions, the work of the evangelist and that of the schoolmaster have been conjoined. Indeed, the missionaries have often found that the best method of evangelisation was by acting as day-school teachers. They were thus

experiment was repeated, what was practically a boarding-school commenced, and boys and girls received from the out-districts. Primary schools were started in all the villages, and at stated hours the missionaries gave themselves to the work of instruction in reading and writing. The London Committee was appealed to, and supplies of slates, pencils, copybooks, and other educational appliances were sent out. As the Mission extended this process was repeated, and whenever preaching services were held for the adults, there was at least an attempt made to instruct the children. Obviously, there were grave difficulties.



WESLEYAN MISSION STATION, KAWHIA, 1845.—(From Quarterly Paper of Wesleyan Mission House, London, September, 1846.)

enabled to become acquainted with the mental powers and habits of their people, to extend their intellectual horizon, and, by communicating knowledge, sap the foundation of their superstitious practices. Moreover, the facts thus placed before them gave them fresh food for thought, directed that thought into healthier channels, and so tended to raise and purify their minds. To some extent, the founders of the Maori Mission had all this before them when they first came to the country. As the years passed by they became increasingly conscious that only by developing the educational side of their work could its permanence and stability be secured.

As already related, even in the first years at Wesleydale they recognised the need of schools, actually commenced them, and took a few of the more promising lads to live under their own roof, that they might be trained. In Mangungu, as soon as they were fairly settled, the

The missionaries were not trained teachers ; some developed an aptitude for this work, but others always found it a weariness. Their duties, too, were multifarious. As we have seen, they had to be the architects and builders of their own dwellings. Provisions for themselves and families had to be obtained by the slow method of barter. There was translation work to be done, and a grammatical as well as colloquial knowledge of the language to be attained. They felt, too, that they were essentially preachers, and, for the purpose of proclaiming the Gospel message, often went to a considerable distance, such excursions occupying several days. All this told against the regularity of school-work. The pupils, too, were not amenable to discipline. Never having been subjected to control by their parents, they were not willing to submit to that of the missionary. When they chose they came, and when their inclinations were otherwise, or they were chidden for

a fault, they absented themselves. Tuition was, of course, in their own language—they knew no other—and it was rightly judged that to enable them to read and write in their mother tongue was the first duty. The supreme aim was always to teach them the fear and love of God. Naturally, therefore, catechetical memorising and the reading of the Scriptures occupied the first place, and in the examinations proficiency in these departments gained distinction and applause. It was soon found, however, that the Maoris were apt at figures; so arithmetic lessons were introduced. Accounts of foreign countries were eagerly listened to, and thus in an informal manner, geography found a place in the curriculum. For the missionaries themselves to keep all the schools going was clearly impossible, as frequently a dozen kaingas or more were

slender allowances, and the charge on the mission shortly became considerable.

All these facts soon became patent. At their annual district meetings the missionaries discussed them. They had a strong conviction that the people ought to be educated. To secure regularity of attendance and continuous application, it was felt that the children must for a time be taken from their homes, and removed from the dissipating influences of the Maori kainga. To gain respect and exercise authority and influence, the teachers must be considerably in advance of their scholars both as to actual knowledge and in educational processes. Thus there came to be a general agreement that, while the village schools were continued, it was expedient to have also a central school in each circuit, to which the more



THREE KINGS COLLEGE IN 1897.

under one man's charge. The most advanced scholar in each settlement, or, sometimes, the man of most character, was therefore recognised as a teacher; but, with the best intentions on the part of those who were thus appointed, the experiment was not always a success. They did not see the necessity of daily attendance and regular hours. They were often very little in advance of their pupils, and the quick-witted and restless boys and girls, impatient of European direction, were still less disposed to be checked by one of their own race. Further, the keeping of these schools, even in a primitive and simple way, entailed considerable expense. The natives could not, or would not, meet this—perhaps it was scarcely reasonable at the outset to expect them to appreciate it sufficiently to do so. The missionaries were unable to provide funds from their own

promising scholars could be drafted, and living there and being closely supervised, could be trained to habits of order, tidiness, and regularity. Then, there must also be a higher school or training college, where those who had distinguished themselves in the circuit schools might be received, and fitted for the position of ministers and teachers. As New Zealand had now become a British colony, it was recognised as desirable that they should learn English. It was further hoped that the sons of chiefs who would inherit large tracts of land, and whose rank gave them large influence, would by such an education become fitted to sustain and discharge the responsibilities of their position. To add to their comfort, and to enable them to cultivate their land to the best advantage, some acquaintance with the mechanical arts was requisite, and so it was seen

that book-learning should be associated with industrial work of some kind.

In the memorable Special District Meeting, held in Auckland shortly after Superintendent Lawry's arrival, there was a general consensus of opinion on these points. They determined that the time was fully come to systematize their efforts, and that the sooner the central institution was started the better. It was wisely agreed to seek the help of the colonists in the undertaking. On the 14th May, 1844, a public meeting was held in Auckland for the purpose of enlisting their sympathy. There was an interested audience, and, after a brief statement of the plan proposed, the following resolutions were unanimously adopted :—

1. "That it appears to this meeting very desirable to

W. E. Cormack, Esq., and supported by Thomas Cleghorn, Esq.

3. "That as funds will be required to commence and carry on such an institution, Alexander Kennedy, Esq., be requested to act as treasurer, and the Rev. Thomas Buddle as secretary." Moved by W. S. Grahame, Esq., and seconded by Mr. Robinson.

4. "That a committee (to act for one year) be appointed for the purpose of raising funds and controlling the same; that Dr. Martin, Messrs. Brown, Cleghorn, Cormack, W. S. Grahame, G. Grahame, and Vayle, with the Wesleyan Missionaries, Treasurer, and Secretary (*ex officio*) be the committee for this year." Moved by the Rev. T. Buddle, and seconded by George Grahame, Esq.

5. "That for the purpose of securing an early commence-



PRINCIPAL'S RESIDENCE, THREE KINGS COLLEGE.

instruct a selected number of the natives of New Zealand in our language, with a view to their having access to the stores of English literature, and also to their becoming more efficient teachers of their countrymen in matters of religion and civilisation—to be called the Wesleyan Native Institution." This was moved by Dr. Martin, member of Council, seconded by Dr. Johnson, and supported by Rev. J. Whiteley.

2. "That as the vicinity of Auckland is deemed the most eligible locality for the commencement of such an institution, an early application shall be made to the Colonial Government for a suitable piece of land, and also that application be made for the appropriation of a fair and equitable proportion of the funds arising from native reserves." Moved by Rev. James Wallis, seconded by

ment of the Native Institution, a subscription be forthwith begun." Moved by Mr. H. H. Lawry, and seconded by Dr. Martin.

As evidence of the interest awakened, and the general favour with which the project was received, Mr. Lawry states :—"The editors of the three Auckland papers were there, and offered to advertise the resolutions gratis; they all, though differing on other points, agree in the goodness and expediency of this object, which is no small recommendation. Those who are familiar with the early history of Auckland, will see another proof of general approval in the names associated with the various resolutions. One of these, a prominent colonist, stated in the meeting that he believed he spoke the minds of the people generally when he said that the continuance of the

native race depended upon their being instructed as was proposed, and that the prosperity of the colony also very much depended on their elevation. The colonists at the time had very little money, and some, according to Mr. Lawry's report, were almost in a state of destitution; but the sum of £46 15s was promised at the meeting.

Application was, in due course, made to the Government, and on the 7th October, 1844, Governor Fitzroy granted to the Superintendent of the mission Lot 20 of Section iii., Auckland Suburban Lands, containing 6 acres 3 roods. This section is situated a little beyond the present Auckland Hospital, at the corner of the Grafton and Carleton Gore Roads. On it now stands the Grafton Road Church and Parsonage, and a number of residences. It was granted to Mr. Lawry in trust for the purpose of a Wesleyan Native Institution in perpetuity, and subsequently was conveyed by him to a body of trustees, who still hold it for the same purpose, and the rents received from leases of building sections are devoted thereto. Of the original Trust Board, only one, Mr. James Heron, is now acting; two others, Mr. Thomas Russell and Mr. G. Elliott-Elliott, still survive, but have removed to a distance. On this land an unpretentious cottage was erected, where the Rev. T. Buddle resided. A plain building, to serve as a schoolroom on weekdays and for service on Sundays, was also built, and dormitories, &c., for the students were also provided. That they were not of a very elaborate character may be inferred from the fact that ten years later they are said to be valued at £150. Part of the original schoolroom is now attached to the Grafton Road Sunday School. The missionaries had been on the alert, and the first students were soon assembled. They comprised young men from Wain-garoa, Kaipara, Pehiakura, Kawhia, and Hokianga. The building was formally opened in 1845, and the opening was made the occasion of an interesting little ceremony. The Governor and other notables were present, also many representative Maoris, and addresses were delivered indicating the objects sought and the methods to be pursued. As showing the feeling with which the natives regarded it, the following extracts from the speech of William Naylor, reported by Mr. Buddle at the time, may be given:—

"This is my thought. In old times we had no good. We thought as our fathers lived so would we live. We did not know the Christ. We were all mistaken; our fathers were all mistaken. We used to go and fight our friends and relations, kill them, and eat them. Our friends and relations used to make war upon us, kill us, and eat us. When we first heard of Christ we had two sides. We had a thought towards Christ, and a thought towards Satan.

"Now, this thought has come, this good thought (*i.e.*, the Gospel). You brought it. You showed us the name of Christ our Saviour, and we then considered that the great and true God was with you and not with us. Before we thought that we had gods of our own; but when you came we saw that our gods were no gods, and that your God was the true one. Hence we consider that it is not of ourselves, but by our teachers that we are what we now are. They told us of Christ and of His Word, and we began to say to each other, 'Let us listen to their talk.' Hence you now see us sitting at peace, and upon the good things. And I now consider that if we do wrong, we do wrong in your presence, who have taught us the right, and with a knowledge of what is right, and not in ignorance.

"What the Governor said about divisions in the Church was quite right. We have sometimes been led to think that the Church of England was one Church, and the

Wesleyan Church another; but I am glad to hear from the Governor that they are one, and have one foundation. We have been told that Wesleyans were all slaves, and the members of the Church of England chiefs; that the steps of the Wesleyans tended to hell, and the steps of the other to Heaven, and we don't understand this. It did not originate with us, but with you Europeans, and we must leave it with you to settle. We always thought there was one foundation, one root, and that the two were branches of the same, and I am glad to hear from the Governor that it is so.

"I approve of this school as a place where we may receive instructions, and let all who approve of it come; and I am wishful that all the young men should be instructed. It is by this—tikanga—that we live. Let us remember the words of Christ in Luke, 'No man having put his hand to the plough, and looking back, is fit for the Kingdom of God.' This word is for me and for all the chiefs. We ought not to embrace religion and then return to evil, for it is by this new word we live. These are all my thoughts."

Mr. Buddle, as Principal, or Governor, was responsible for the general oversight and Biblical instruction, while the English teaching for the first year or two was almost exclusively undertaken by Mr. H. H. Lawry. Nearly the whole of the students applied themselves with great diligence. Some made remarkable progress, and of those first received there were several who rendered excellent service to the Church and State in after days. Better still, their religious life was deepened. Formal Christianity gave place to a real enjoyment of its blessings. Mr. Buddle's powerful preaching, pastoral care, and earnest prayers tended not a little to this result. The young Maoris saw in him a man who "walked with God," and felt the power



REV. A. REID, EX-PRESIDENT, FIRST PRINCIPAL, THREE KINGS

of his example. One of this writer's earliest recollections of a Maori minister is that of the Rev. Hoani Waiti, then stationed at Kaipara. At a missionary meeting held at Auckland in 1864, he told the story of his conversion. From my own recollections, and an account of Mr. Bumby's life, a reproduction of it is possible. He stated that with others he had been sent to study at the Grafton Road Institution. Up to that time his religion was a profession only. He behaved properly, and attended services, and thought nothing more was required. "It was the death of Mr. Skevington that first led me to think in my heart. I saw if I were to die I should not go to Heaven. Then, I began the exercise of prayer: I prayed night and day. One Sabbath Mr. Buddle preached, and told us to finish the cultivation of our own gardens before we went to help others. I felt that I was wrong, and had

Spirit led me into secret to pray; and then and there I received forgiveness. I heard the Spirit witness, 'Thy sins are forgiven thee—all thy sins.' He washed my heart from all. His manifested love to me was so great, I could not understand it; but it has led me constantly to cleave to Him. On the 1st February last, while at secret prayer, I had such great rejoicing in the overpowering love of God that I fell to the ground. So great was the manifestation of Divine light to my soul that the water of my eyes flowed abundantly. Great is the pain of my heart for the love I feel to the souls of my relations. This my experience continues." It was a remarkable testimony. There and then Hoani received the knowledge of sins forgiven, and that renewal of nature to which his consistent and useful Christian life for many years after testified. Such experiences were typical and not infrequent,



GROUP OF COLLEGE STUDENTS—EUROPEAN AND MAORI, 1893.

THREE KINGS.

great darkness of heart. On October 24th Samuel (one of the students) preached on the text, 'Here have we no continuing city, but seek one to come.' I fell from my seat, went out, and could not speak. I went to secret prayer; became as one dead; God showed me the greatness of my sin, and hell opened before me." The burden was intolerable. He was unable to sleep. Near midnight he rapped at the Principal's door. On Mr. Buddle inquiring what was the matter, he said, "Oh, sir, my sins press me down: will you not pray for me?" No second invitation was needed, and soon European and Maori were praying together in the Institution room. "For three days and three nights my heart would not rest, nor its trouble subside, because of the greatness of my fear. On Thursday night, at the class, Mr. Buddle urged me to pray to God for forgiveness. On the following Friday, the

and were wonderfully helpful, not only to the tutors and the young men themselves, but to their relatives and countrymen.

The Colonial Government was solicitous to promote Native education to the utmost, and on April 1st, 1845, another piece of ground, containing 192 acres, was granted to the Superintendent on the same terms as that of Grafton Road. This grant forms the central portion of the property now known as Wesley College, Three Kings. It is situated about three miles from Auckland, and midway between Mount Eden and the town of Onehunga, the territorial name being derived from three volcanic hills which adjoin the section. By subsequent grants, dating from 1850 to 1858, further additions of 527 acres, 19 acres, 65 acres, and 20 acres were made. These also were originally granted to the Superintendent, but in

trust for an industrial school, and in the terms following : —“To hold . . . in trust, for the use and towards the support and maintenance of a school for the education of children subjects of Her Majesty, and of children of other poor and destitute persons, being the inhabitants of the islands in the Pacific Ocean, as long as religious education, industrial training, and instruction in the English language shall be given to youths educated therein, or maintained thereat.” The property is admirably located, and charming views of the country around are obtained therefrom. The greater part of the first grant is excellent land ; some of the other is fair, but the five hundred and odd acres, known as Waikowhai, and fronting Manukau Harbour, are of little value, being originally given as a fishing-ground for the Maoris. The Three Kings property, as affording larger scope than Grafton Road for industrial

faning the Sabbath day. He promised to investigate the matter, and endeavour to rectify it. It was their own thought. They had not previously said to me that they intended to speak on the subject to him, but they expressed their great concern for the state of their countrymen, who were becoming so demoralised. Their action was a pleasing indication of their own views and hearts being right. I trust good will result.”

With vice-regal patronage, Maori approval, and the active sympathy of Auckland citizens, it might be well said that the Native Institution when launched had both wind and tide in its favour. These were great advantages ; but a still more potent one was the wise selection of the first Principal and Headmaster. It was considered imperative that for training schoolmasters and preachers, one who was himself a trained teacher must be obtained.



MISSION HOUSE AT NGAMOTU, AND GREY INSTITUTE, 1834. (From a water colour painting by Mr. Harden, New Plymouth.)

training, and being further removed from the city, was determined on as the permanent home of the Central Institution. The foundation-stone of the buildings there was laid on April 5th, 1848, and in a MS. journal of Mr. Buddle's there is the following account of the proceedings : —

“Attended the laying of the foundation-stone of our Native Educational Establishment at Three Kings. His Excellency the Governor in Chief (Sir George Grey) laid the stone, and our General Superintendent conducted the devotional part of the service. Afterwards, our natives served up a Maori repast of potatoes, pumpkins, corn, melons, &c., grown on the spot. One of the young men of our Institution brought before His Excellency the state of things in this place in reference to the natives employed on the public works, neglecting Divine worship and pro-

Application was made to the Committee in London, and in response thereto the Rev. Alexander Reid was appointed. He sailed from London in the ship “*Ennerdale*” on December 22nd, 1848, and arrived in Auckland early in the following April. To Mr. Reid's vigour, energy, enthusiasm, and eminent fitness for his task, the success of the Institution was mainly attributable. A Scotchman by birth, a Presbyterian by training, and a Methodist by conviction, Mr. Reid was one of English Methodism's choicest gifts to the young colony. Brought up as a youth to scientific horticulture, at an early age he became conscious of the vocation of a teacher, and was one of the earliest students trained under David Stow's system at the Normal College at Glasgow. He afterwards followed his profession at Oxford and Bath. Being called and ordained to the ministry of the Church, he was yet to the end of

essentially a teacher, and a teacher "to the manner

His aptness in imparting knowledge, his quick-see a point, and his facility of illustration all made most competent instructor of youth. Soon acquiring Maori language, and becoming greatly interested in the welfare of the race, and ardently devoted to its elevation, he threw himself into the work with the utmost enthusiasm.

Whether on the farm, directing mechanical work or in the schoolroom, he inspired his dusky pupils with love for their work. Their quickness at figures, their natural ability as speakers, and the sensitiveness they showed to praise or blame all greatly interested him. Early and late he toiled for them and with them. At the same time he regularly took his turn as one of the preachers in Auckland and its neighbourhood. In the meantime he was a veritable Boanerges. Never losing the dignified manner of his country's best orators, his utterances were strong and vehement. While in private and sick room, he was tender and sympathetic, his denunciations of evil-doing, and his scorn of mean-

ness, lack of principle were most impressive. At once he took his place as a prime favourite with the Maori congregations, and retained this position to the end of his ministerial term of twenty years. For ten years Mr. Reid gave himself without stint to his position as head teacher of the Institution. For five years more he laboured as a missionary at Waipa, carrying on the work which Messrs. Buddle and Little had so well begun. After twenty-one years were spent in circuit work, principally in the chief cities of the colony, he returned to his first love, and to the Three Kings, as Principal of the Institution for European and Maori students, spent the last seven years of his life. So in 1891, from a spot to which he came to the end of his life, he was called to his reward.

His first buildings at Three Kings were of scoria, and consisted of a chapel (also used as a school-room with dormitories attached, and two living rooms. These are used as barn, stable, and other out-offices. After-wards, largely by the help of a liberal Government grant, a present schoolroom of wood (60 ft. by 30 ft.), with sitting, sleeping rooms, and kitchen, was erected. We are fortunately able to give two illustrations. Still, the Principal's residence, a house of eight rooms at a short distance from the school, was built. Maori work was largely employed in the erection, and it says of the excellence, both of timber and workmanship, that after fifty years wear and tear the buildings are still sound and used. It was intended that girls as well as boys should enjoy the advantages of the Institution, and at the time there were from sixty to seventy actually at the school. Youths and young men also came in considerable numbers, living in raupo huts constructed by themselves. Almost all the notices of the early history of the school are favourable, and even eulogistic. Mr. Reid's fame as a teacher drew many visitors to the annual examinations, and when there the proficiency attained interested and

delighted them. Writing to the Committee soon after Mr. Reid's arrival, Mr. Lawry says:—"Our school at the Three Kings is at present very encouraging. One hundred and fifty youths are there devouring the instruction given them; but the expense of such a boarding-school is very heavy. Governor Grey is very much our friend in this great effort to save this fine race of people. And you have demonstrated your zeal by sending out so many articles for the school, and a training-master and mistress." At the Annual Missionary Meeting held in Exeter Hall, London, in May, 1851, the new departure is thus referred to:—"Among the rising generation there is a general thirst for knowledge—especially religious knowledge—which we are endeavouring to furnish as fast as our means will permit; but the supply is not equal to the demand, although the Governor in Chief, Sir George Grey, is most anxious to afford us all the assistance in his power, both from his private purse and the Government funds. Our efforts at the Three Kings Institution, where there are about one hundred and fifty young New Zealanders under instruction,

have been, so far, most cheering in their result." Under date October 9th, of the same year, Mr. Buddle reports that "it is as interesting, and perhaps more encouraging than almost anything connected with our Mission. Mr. Reid is a most admirable man for this work, and has been greatly blessed. My only fear sometimes is for his health: he labours beyond his strength. Beside all the scholastic duties, he has a large farm to overlook, and keep the pupils at their industrial employments. They have fenced in during the year 106 acres of land, and have now under crop—potatoes, 30 acres; wheat, 25; maize, 12; pasturage, 14. Several of the elder boys can plough and harrow, ditch and fence, and others are learning carpentry under the superintendence of an experienced tradesman. They have erected the new buildings. The girls make, and mend, and wash the clothes both for the boys and themselves under Mrs. Reid's superintendence. She is a most devoted



REV. J. H. SIMMONDS, EX-PRESIDENT,
PRESENT PRINCIPAL THREE KINGS.

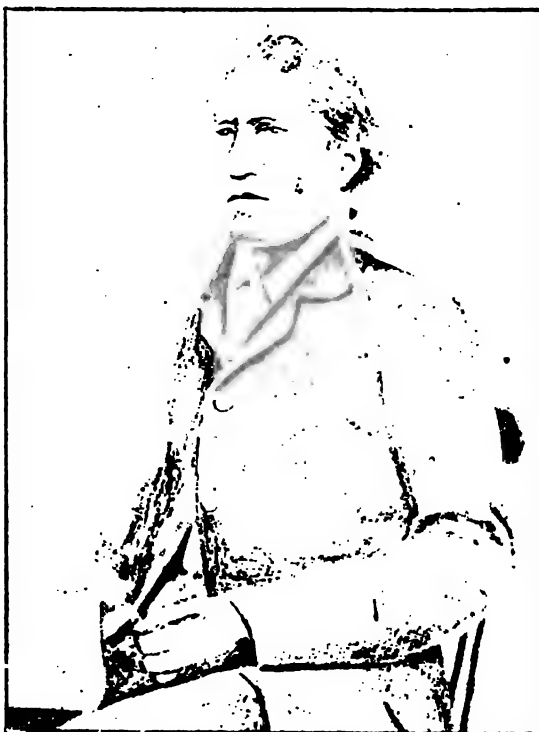
woman. I wish her health were equal to her zeal. I am sure if you could just go over this Institution you would be delighted beyond measure; and its fame spreads. Most respectable visitors make it a point to see the Three Kings; and some declare it is the only thing worth coming to New Zealand to see. This is going too far; there is, thank God, much worth seeing in the land as regards moral changes among the aborigines, but this may safely be considered one of the brightest spots." He then gives a copy of a letter received from Sir G. Grey, in which the Governor states he has approved the plans of the schools for boys and girls, authorised a grant of £600 for the same, and hopes the girls' school will be commenced without a moment's delay. Sir George adds that he often thinks of the school, and "hopes that if he lives till he is an old man, God will mercifully grant him the pleasure of revisiting it, and of finding it an institution of vast usefulness." In 1853 the Rev. Robert Young, an eminent minister of the British Conference, then on an official tour in the colonies,

visited the Institution. He says, beside the school proper, dormitories, and master's house, there was another building with six bedrooms, and a store. There were also eleven raupo cottages for the use of students. Some of them were married, and lived in these, both husband and wife being students. Mr. Young found the total number of persons connected with the establishment to be 131—viz., 71 boys, 25 girls, 16 monitors, 13 wives of monitors, and 5 infants. The maintenance was provided for by grants from the Government and the Missionary Society, the annual cost of each pupil being estimated at about £5—i.e., beyond the food grown on the farm. A public school examination was held, of which Mr. Young says:—"Copies were written, all of which were praiseworthy, and some truly elegant. In Gospel History, they stated in English, in answer to questions, the various facts connected with the birth and early life of the Redeemer. In Scripture Geography they showed great aptitude, scarcely making a mistake. In Mental Arithmetic they also appeared to advantage, and in parsing several sentences they evinced a very creditable knowledge of the principles of grammar." Mr. Young had had a peculiarly unfortunate voyage to Australia. Two vessels had broken down and been compelled to return. The one in which the voyage was completed had met with severe storms. He says:—"Mr. Reid stated in the Maori language some of the difficulties I had met with in reaching this country; and they readily translated what he said into English, and then gave a brief narrative of my voyage, with some notice of the different countries at which I had called." He expresses his admiration of their neat appearance, their attention, and the propriety of their behaviour at table. The Institution was under Government inspection, and a few sentences from the official report of that inspection are also quoted by Mr. Young:—"Several showed a clear appreciation of the principles of fractional arithmetic. A class was examined in English History, and afterwards in the outlines of human anatomy and physiology, with a satisfactory result in both cases. They showed also a good knowledge of geography. Some of the boys have made great progress in carpentry, under the skilful management of Mr. Boon. . . . We agree in thinking that the skill and energy of the master of this school are such as to leave nothing to be desired in that respect. The school exhibits in a high degree the advantages to be obtained by the services of a teacher regularly trained to the art." Students who had proved themselves capable as monitors were themselves eventually placed in charge of schools in the circuits, and in one report it is stated that six had thus been appointed.

The success of Three Kings led to similar efforts being made at other centres in the North Island. As Christianity had restored peace to Taranaki, the fugitives

driven away in former years returned to their ancestral possessions. Others emerged from the bush settlements, and once more tilled the coast lands and fertile plains. Their numbers rapidly increased, and from 1843 to, say, 1856 large and flourishing kaingas were numerous. Hence it was agreed to establish a Training Institution at New Plymouth. It was located at Ngamotu, on the land originally purchased there for a mission station. Started during the time the Rev. H. H. Turton was in charge, it was called the Grey Institute, in honour of the Governor. Buildings somewhat of the same character as those at the north were erected, though on a smaller scale. The land was also cultivated, and a fair number of students secured. We are glad to be able to present a bird's-eye view of the Station and the Institution, taken from an old drawing (see p. 114). For some years Mr. Turton had charge of the English as well as of the Native work, and so could

not give all the time to teaching which was necessary. To assist him in scholastic duties, and also to act as overseer on the farm, Mr. Skinner, who had formerly been employed there, was eventually brought back from Taupo. Subsequently, the English and Native departments were divided, and while Mr. Ironside and his successors took charge of the former, Mr. Turton and, afterwards, Mr. Whiteley, were appointed to the latter. In 1854, in addition to the young men, there were twenty Maori girls residing there, under the supervision of Mrs. Turton. The scholars came from as far as Mokau and Kawhia, in the north, to Waimate in the south. But there was not the same eagerness for education which at that time prevailed in the north. The people, or many of them, had been slaves, and the evil effects of slavery still remained. Mr. Whiteley, however, was known and revered by all, had great influence with them, and so long as he lived a supply of scholars was kept up. The unfortunate land



MOHI TAWHAI, CHIEF OF WAIMA, HOKIANG.

disputes, which culminated in the Taranaki war of 1860, had been seething for some years previously, and this interfered with the continuity and success of educational work. The older generation became suspicious of the pakeha, and the young men and women were kept as much as possible from European influence. It is not surprising, therefore, to find that by the year 1859 there were only twelve boys in residence. Still, a gallant and honest effort was made, and for some years a fair number profited both by the book-learning and the industrial instruction given.

From Patea southward along the coast-line, as well as on the Wanganui, Wangaehu, Turakina, and Rangitikei, there were large and populous native settlements. From Manutahi to near Wanganui, during several years, almost every village had its church under the care of the mission, and in the early fifties it was comparatively easy to secure congregations of five hundred and upwards. By direction of

the Rev. W. B. Boyce, in 1853, 385 acres of land were purchased by the Missionary Society at Kai Iwi, about nine miles from Wanganui. Farm and school buildings were erected, the land brought under tillage, and a third Institution started. It was initiated by the Rev. George Stannard, and afterwards was under the charge of the Revs. W. Kirk and W. J. Watkin for successive periods. At the outset it gave very great promise indeed. To make it as effective as possible a trained schoolmaster was brought from England, Mr. R. J. Allsworth being selected for the position. He was a local preacher of the Church, and after serving as teacher for some years, was ordained as a Presbyterian minister at Turakina. He now lives in honoured retirement at Picton. Under his care and that of the resident minister, the school was vigorously worked, and the land brought into cultivation. The scholars came from the Wanganui River and the Rangitikei district, as well as from Patea and Waitotara.

About fifty was the average number, and the cost about £20 each per annum. According to the testimony given by Mr. Stannard before a Royal Commission, about half this was for some years received from the Government as a capitation grant, and the remainder supplied by the Mission. There, too, in the end, the pernicious war spirit eventually broke up the establishment. About 1866 the farm implements and the stock, which had become valuable, were sold for £600, and this amount, voted to the Wanganui circuit, purchased the extensive and valuable central site in Victoria Avenue, on part of which the church and parsonage there have since been erected.

To complete the circle of the North Island it was always intended that a fourth Institution should be established in or near Wellington. It was hoped that endowments of land, similar to those at Three Kings, would be obtained from the Government, and it was suggested that these should be either in the Hutt or Porirua District—the former preferably. Nor was there any indisposition to make such grants, but on inquiry it was found that no suitable blocks of land were available there. At length, in 1852, Sir George Grey conveyed 73 acres 1 rood 22 perches of the town lands of Wellington to the Rev. James Watkin, then the Superintendent of Wesleyan Missions there. The deed recites that a school is about to be established in the province of New Munster "for the instruction of our subjects of all races, and of children of other poor and destitute persons being inhabitants of islands in the Pacific Ocean," and grants the land to Mr. Watkin, and his successors in office, in a trust the terms of which are identical with those of the later lands granted at Three Kings for an industrial school. Mr Watkin was most anxious to start at once, and in his correspondence with the English Committee the matter is frequently mentioned, and the importance of a school-

master being sent from England who could teach both Native and English children is insisted on. But there were grave practical difficulties. The land in those days produced no revenue. The Maori population near the city steadily declined. Land disputes, and the outbreaks that were the results of them, unsettled those who remained. Ultimately, Mr. Watkin left the colony without a start being made. What was to be done with the land was a frequent topic of discussion at early District Meetings. At one of them it was formally resolved and minuted that the most profitable occupation of it would be by purchasing brood mares and grazing them thereon. After some years it was let to Mr. Moxham as a milk-walk at a small rental. Meantime, it had been conveyed by Mr. Watkin to a Board of Trustees. The rapid growth of Wellington City had meantime greatly enhanced the value of the land, and in 1865 the Provincial Government determined to take

seventy acres for the purpose of Botanical Gardens and a Recreation Reserve. It was agreed that they should pay the Trustees £50 per acre, but as the Public Chest was depleted, they were also to pay 8 per cent. until the purchase-money was handed over. In the end the £3500 for the purchase was received, and £788 odd on account of interest, a further claim of about £500 for interest being still unsettled. A year later nearly £300 of the principal was spent in the purchase of lands at Manawatu, and afterwards £50 at Kaiwarra, these properties being still held. It being found impossible to establish a Native Institution, and there being then no general system of colonial education, the Trustees, under the chairmanship of Rev. T. Buddle, resolved in 1871-72 to open a day-school in Wellington, where, when necessary, free education could be given, and a small fee charged to others. Land at the back of Manners Street Church, and fronting Dixon Street, was purchased, and buildings erected, the entire outlay being £1200. A master

and an assistant mistress were appointed, the salaries being paid in part by fees and part by monies invested. In 1879 the buildings were burned, and the school has since been carried on in a building rented from the Trustees of the Taranaki Street Church property. In the report of a Royal Commission appointed to inquire into the condition of Trust Estates for Religious, Charitable, and Educational purposes in 1869, it is stated that the land was conveyed on the Church Model Deed, and the proceeds of the portion sold to the Government were "appropriated to the general purposes of the Wesleyan Society." This is a grave error, and as the report of this Commission was reprinted and presented to the Parliament in 1898, it needs to be corrected. As a matter of fact, the proceeds of that sale, together with the revenue derived from the remaining three acres, now let on lease for residential purposes, and of other lands purchased, have been



ARAMA KARAKA PI, CHIEF OF WAIMA, HOKIANGA.

invested, and recognised as belonging specifically to what is known in the Church as the "Wellington Native and Destitute Children's Educational Trust." Less the amounts expended on salaries, etc., they are still held for the objects defined in the Trust vested in Mr. Watkin, and according to the latest Report, the funds and property now held are valued at £8040, or double the amount received from the sale. The Conference of the Church has recommended to the Trustees that for the purpose of carrying out the Trust more fully, and on the only lines that seem now possible, an Orphanage and Industrial School should be commenced in the Wellington Provincial District, and this proposal is now under their consideration.

The establishment and maintenance of the Three Kings, Grey, and Kai Iwi Institutions were largely due to the liberal and fostering care of the Colonial Government. There was then no general State system of education for the Europeans, nor was one even thought of for the Maoris. The Government had neither the means to initiate such, nor the men to carry it on. It was therefore wisely determined to utilise the Mission Agency for this purpose. Sectarian differences were ignored, and grants of land and money were made to the Anglican, Wesleyan, and Roman Catholic churches for this express purpose. An annual vote of £7000 towards their support was also given by Parliament for several years. The Anglican Institutions at St. Stephen's, Auckland, at Gisborne, Te Aute, Wanganui, and Porirua, the Roman Catholic College at Takapuna, and our own Three Kings and Wellington received grants of land. According to the report presented to the Commission referred to above, there was voted from the Public Funds towards such Institutions and to Native Village Schools under the charge of the Mission from 1846 to 1868, a total of £77,593. Of that amount the Wesleyan Church received over £20,000, the grants varying from £10 to £1800 per annum. It is safe to say that the Missionary Society, during the same period, expended at least an equal sum for this laudable object.

What the purposes and intentions of the Government were in thus endowing and subsidising the Central Institutions and aiding the Village Schools is lucidly set forth in a memorandum of Sir George Grey, presented to the Special District Meeting held in Auckland in 1853, when the Rev. R. Young was present.

MEMORANDUM.

1. New Zealand shall be divided into convenient districts

for educational purposes connected with the Wesleyan Church.

2. All schools in such districts which receive any portion of the Government grants shall be conducted as heretofore upon the principle of a religious education—industrial training and instruction in the English language forming a necessary part of the system pursued in such schools.

3. The schools which are aided from the Government grant may be of three kinds:—(1) College, (2) Central Schools, (3) Primary Schools. Each educational district shall have at least one central school, which is to be made in as far as possible the means of multiplying primary schools in that district, which shall be regarded as being connected with the central school to which they belong.

4. The general rule being that the most promising candidates from the primary schools shall have the option afforded them of being received into the central school with which they are connected.

5. In like manner, the most promising scholars from the central schools will be eligible for election as pupils into the college of the district in which they are situated, where it is hoped that ultimately it may be found practicable to qualify native teachers for the ministry.

6. Maori or half-caste children, or the children of inhabitants of islands in the Pacific Ocean, as well as orphans or destitute children of European parents, are to be eligible for admission into any schools which may be supported from the Government grant, upon such conditions as may in the case of each school be determined by the Auckland District Meeting.

7. Any grants of lands for the support of schools will be made upon the usual Trusts to the Superintendent of the Wesleyan Missions in New Zealand.

8. The annual grant given by the Government shall be applied to the three following purposes, in such proportions as the Auckland District Meeting shall determine:—

- (a) To the support of existing schools, and the establishment of new ones.
- (b) To provide the means of educating in the College, or in the central schools, scholars to be trained as teachers, who, in addition to the other duties allotted to them, shall teach the primary schools. The total number of scholars to be educated as above shall, as soon as practicable, be made up to twenty, and shall, if possible, be maintained at least at that number.



MAORI WOMAN AND CHILDREN (PIKAU).
(From an English Missionary Publication.)

- (c) To provide for the payment of sums (which it is proposed, should not for the present exceed £10 per annum), in part payment of the salaries of accredited teachers, who shall have passed an examination before, and have received a certificate from, the Auckland District Meeting, or such persons as they may appoint.



WI TAMEHANA TE NEKE, OF WAIKANAÉ—
An early Native Teacher of Rev. J. Buller's.

Auckland District Meeting.

May 13th, 1853.

Accompanying the memo. was a letter to Superintendent Lawry, stating that the Governor was prepared to recommend to Her Majesty's Government that the sum of £1600 per annum for the northern provinces, and £700 per annum for the southern provinces, should be placed at the disposal of the Wesleyan Church, for the support of schools which are already established, or may hereafter be established. These funds were to be applied in conformity with the principles stated in the Memorandum. He wished the plan to be fully considered, and then to be informed whether it met the approval of the Church authorities, and if they were willing to accept the proposed annual grant on those terms. Having been duly considered, it was unanimously resolved to send the following reply:—

"That the Wesleyan Ministers of this district, convinced of the importance to the country of educational establishments, embracing the religious and industrial elements, record the sense they entertain of the interest His Excellency has ever manifested on the subject of education; and acknowledge, on behalf of the native converts, the benefits they have already received in relation to their social and moral improvement, from the schools that have been so liberally sustained by the Government under His Excellency's administration, and also express their cordial approval of the wise and comprehensive plan he has suggested for future educational effort."

The above interesting correspondence shows that the Government was then so well satisfied with what had been done that it was prepared to pay £2300 per year to continue and extend the benefits of such education. The

9. It is proposed, that as soon as practicable, at least twenty teachers in primary schools shall each receive the annual allowance of £10.

10. The funds appropriated to the purposes of schools supported from the Government grant shall be administered by the Auckland District Meeting.

11. An annual report of the state of the schools, and of the mode in which the annual grant has been distributed, is to be furnished to the Governor by the

G. GREY.

"Auckland District Meeting," which accepted and approved the proposals, was then the chief court of our Church in the colony, the others being only sectional meetings. The Memorandum itself shows the broad and liberal ideas which actuated the Governor, and indicates a wide and continuous sphere of usefulness. The Maori population has declined, but "orphans and "destitute children of European parents" are still with us. May it not be expected that, as the trade of New Zealand grows, many "children of inhabitants of islands in the Pacific Ocean" may be advantageously brought here for training. All these, according to the framer of the Memorandum, are eligible for the benefits of these institutions, so that the way is clearly open for the Church taking up this branch of philanthropic work.

Honourable and respectful mention should here be made of the zeal, energy, and munificence of Sir George Grey, and of the farsightedness of his educational policy. Different opinions will be held as to the political opinions of the great Proconsul and empire-builder, who during the past year has joined the majority; but all will admit that his interest in education was most intense and persistent, and that it was manifested in a most sagacious and practical manner. To the schools established by the Mission, and particularly to Three Kings, he was a constant benefactor. In the early days he frequently rode out to see the students at work. He recognised the necessity of moral and religious training, and clearly saw the special perils to which the natives were exposed. Knowing what an attraction a horse-race is to the Maori, and the gambling that usually takes place on the course, he arranged with the ministers that on the Auckland Cup day a tea-meeting should be provided for the natives in the grounds of Government House. There they assembled in large numbers, were regaled at his expense, amusements provided for them, while the Governor and Lady Grey showed by their presence their interest in them. In addition to the grants secured by him from the public revenue, he was himself a contributor to the school funds. Nothing saddened him more during the Waikato War than the breaking up of these educational establishments. When they re-opened he was to the end of his days a sympathetic observer of their work, and rejoiced in all efforts to carry them on.

Meantime the missionaries used their best endeavours to

make the village and circuit schools as efficient as possible, and thus keep up a supply of capable students for the Institution. Writing from Tangiteroria in December, 1848, the Rev. Jas. Buller states:—"The local Government has placed some funds at our disposal for the purpose of establishing boarding-schools for the children of



HOANI WAITI, OF KAIPARA.

our people on some of the stations. It was resolved, at our last District Meeting, that one of these schools should be maintained here, and therefore I have had the necessary buildings under erection, in order for the accommodation of the proposed number of scholars. I have had, for two years past, a number of children and young people as boarders; but, as soon as the buildings are ready for their reception (and they are now nearly completed), I hope to have about thirty boarders, besides as many day scholars as can attend. This institution will, I trust, prove a great blessing to our people; and, by enabling us to afford a better education to a number of the rising race, will tend to qualify them to take their stand on equal terms with their European contemporaries, and also, I



MRS. WARREN.

I have had twelve lads living in part of it for the last four months, whom I have clothed and fed, hoping to be allowed for it by the Government. I have spent three hours with them every day when at home, and am highly gratified with their attention to all my rules and regulations, and with the very encouraging progress they have made. They can now all read the Scriptures in their own language, and are well acquainted with the first part of the Conference Catechism; in addition to which they have made considerable progress in writing and figures, and are trying hard to acquire the English language. Some of them are already reading in the English Testament, and are rapidly mastering the difficulties of the pronunciation. This must, of course, be a work of time; but, provided we can obtain the means of keeping the lads together, they will be sure to master it, as their desire is very great and their application untiring. Considering the absolute absence of all restraint over children at the native places, I have been surprised at the orderly conduct of the boys. To all the means of grace they attend with great punctuality, and their behaviour at worship is all that we can wish; so that I hope, by the grace of God, our school may be the means of weaning them from many of those pernicious native habits which are so detrimental to the work of God among their parents, and that they will imbibe a taste for the comforts of civilisation, and obtain religion in early life." This painstaking work and oversight was carried on for many years in succession. Similar

hope, through the Divine blessing on their labours, be promotive of their future usefulness in the salvation of their countrymen." In Hokianga Mr. Warren reports concerning Waima:—"£120 was allowed for building a schoolroom here, capable of boarding and lodging thirty children. The building, which is now nearly complete, is very substantial, 60 feet by 20. . .

efforts were put forth at Waingarua, Waipa, Kawhia, Aotea, Mokau, and other places, and a fair amount of success attained. Sometimes there were serious drawbacks. In May, 1851, the Rev. Wm. Woon at Waimate, Taranaki South, writes:—"We met with a sad loss here the other day. A house which we had fitted up as a training school was accidentally burnt to ashes, and I have no means to put up another building." A letter written at Kawhia, in 1853, signed by the Revs. Whiteley, Smales, and Buttle, and sent to Auckland, states that land has been offered for schools at five places—Whakapaku, Waipa, Kawhia, Aotea, and Waingarua. So impressed did some of the natives become with the advantages of schools in their midst that they themselves endowed them with lands, and two such endowments, Crown-granted by the Government, are now held at Aotea and Waiharakeke. Others have been lost because the titles were not secured.

During the Rev. Robert Young's visit, returns were submitted showing that in the Mission as a whole there were then 188 Sabbath Schools, and 88 day schools, comprising 5846 scholars. The usual method, so far as the ordinary villages were concerned, was thus described to him by one who had had long experience therein: "The day commences with Divine Worship. The native teacher in charge announces sunrise by ringing his bell, which summons the entire population to the house of God. The worship consists of singing a hymn, reading a portion of Scripture, and prayer. Then follow the school exercises, in which the old and young of every grade are found side by side. One class have the Testament in hand, and are engaged most attentively, each trying to excel, detecting the smallest mistake, even of pronunciation, or pause, or intonation of voice, and making the offender give place

GEORGE STEPHENSON.

to a more skilful reader. After reading follows questions upon the lesson, when such information is imparted as may be required. Other classes of a more elementary character are also attended to, and after two or three hours thus spent they repair to their respective occupations. In many cases the evening is occupied with similar exercises, and the child is seen teaching the aged. The anxiety of the people to learn is so great that not infrequently do they continue their exercises in the huts to the midnight hour. This is an incidental proof that education was then quite as diligently attended to as was the work of preaching. According to the Rev. J. Whiteley, the result of all this was that through the schools of the various missions three-fourths of the adult population



ould already read, and two-thirds could write their own language. As this was the outcome of less than thirty

years' work—a single generation—it could not but be regarded as gratifying.



BAYFIELD MISSION HALL, PONSONBY, AUCKLAND. Erected by Mr. R. Hobbs, in memory of the Rev. J. and Mrs. Hobbs, and opened on the seventy-fifth anniversary of Rev. J. Hobbs's landing in New Zealand.

CHAPTER VIII.—SUBSTANTIAL PROGRESS.

SYNOPSIS—Education alone Insufficient—Moral Transformation Requisite—Sought for—Proofs of its Attainment—Erection of Churches by Voluntary Effort—Ebenezer Church at Ngakuta—Its Erection, Cost, and Dedication—Attendance at the Lord's Supper—Number and Demeanour of Communicants—The World's Evangelisation—Maori Missionary Meetings—Speeches and Speakers—Generous Contributions—Degradation and Barbarism from which Rescued—Improved Material Conditions—Devotion of Native Ministers—A Noble Quartett: Hamiora, Wi Patene, Te Kote, Hoani Waiti—Progress at Waikouaiti—Conversion of Native Priest ninety years of age—A Cannibal Christianised—Mr. Feren's Schoolwork—Incidents in Mission Life—A Matrimonial Quest—Openings in the South Island—Further Missionaries in the North—Revs. Schnackenberg, Gittos, W. J. Watkin—Remarkable Experiences of Native Converts—A National Reformation.

WHILE laudably anxious for the education of the Maoris, and using every effort for that purpose, the Missionaries never lost sight of the necessity of a moral transformation. They understood well that it was possible to train the mind without changing the heart. They were aware that if this were done they simply made the Natives more potent for evil. Even during the few years they had been in the country,



MANGAMUKA NATIVES, HOKIANGA.

instances had not been wanting where under a thin veneer of civilization, and some polish of outward manners, all the fiendish cruelty and treachery of the bad days of Maoridom were still existent. They preached, therefore, as frequently and faithfully as ever, and more powerfully than before, because they knew the language better. They denounced the people's sins, urged a present repentance, and, bringing forth its genuine fruits, in sorrow for sin and amendment of life. They pleaded with the people, to allow the Holy Spirit free access to their hearts, and expected thus to see the stubborn will subdued, the unruly passions subdued, and sinful men and women become "new creatures in Christ Jesus." The emptiness of a mere formal profession of religion was pointed out, and the possession of Christian virtues, and the manifestation of Christian graces, insisted upon. Catechetical exercises were still diligently maintained, but the aim was not now simply to secure a perfect memorising of the answers, but an appreciation and realisation of the truths expressed therein. Meetings for Christian fellowship were encouraged, but when experiences were recited, by close questioning and pointed application, it was sought to bring the truth home to their hearts and consciences. The aid of the older men, the men of weight and character, was enlisted, to try and raise the tone of family and village life. The ardour of young men was utilised by their being sent out as preachers, and encouraged to exercise their gifts. The Circuits were somewhat less extensive than formerly. For example, when Mr. Creed first went to Taranaki, his sphere of activity extended

along the coast as far as the Wanganui River. There were now three men in that region. But if their journeyings were less extensive, their work was none the less laborious. Mr. Buller gives a specimen of an ordinary Sunday's engagements. He says: "On the Mission Stations our congregations are more subject to fluctuations than on the out stations, owing to the circumstances of the people, who cultivate their crops in so many detached places on the banks of the river. At present, Tirarau and most of his people are living at an inland settlement four or five miles distant (*i.e.*, from Tangiteroria). I pay them a visit on the Sabbath morning, leaving a Native teacher to conduct service on the station. After preaching, I return home to dinner, meet a class, attend the adult Sunday School, preach in English, and again to the Natives on the station in the evening." Mr. Whiteley mentions in the most matter of fact way, meeting a society class for the renewal of tickets before breakfast, and afterwards holding four public services during the day. This was the common practice of all, and continued in all kinds of weather, year in and year out. The careful pastoral care exercised is apparent from another passage of Mr. Buller's letter, in which he states: "I have just completed the quarterly visitation of the classes in my Circuit, and, upon the whole, find ground for encouragement. I do not, it is true, generally meet with that depth of spirituality, which we love to discover in our people, and the necessity for which I continually endeavour to press upon them, but still I can perceive in them an increasing development of a work of grace on their hearts. For this I am thankful, and regard it as a pledge of greater prosperity.

Our church members have not greatly increased in number, but our congregations are considerably enlarged: for there are very few in this Circuit who do not attend the preaching of the Gospel. This latter feature, the habit of attending Divine worship, was one of the strongest evidences of the power of the Word preached. And it was general. A year or two after the commencement of the Aotea Station, it was reported that out of the eight hundred residents, all but forty attended the public services.



M. L. WAITE.

(A former Three Kings Student.)

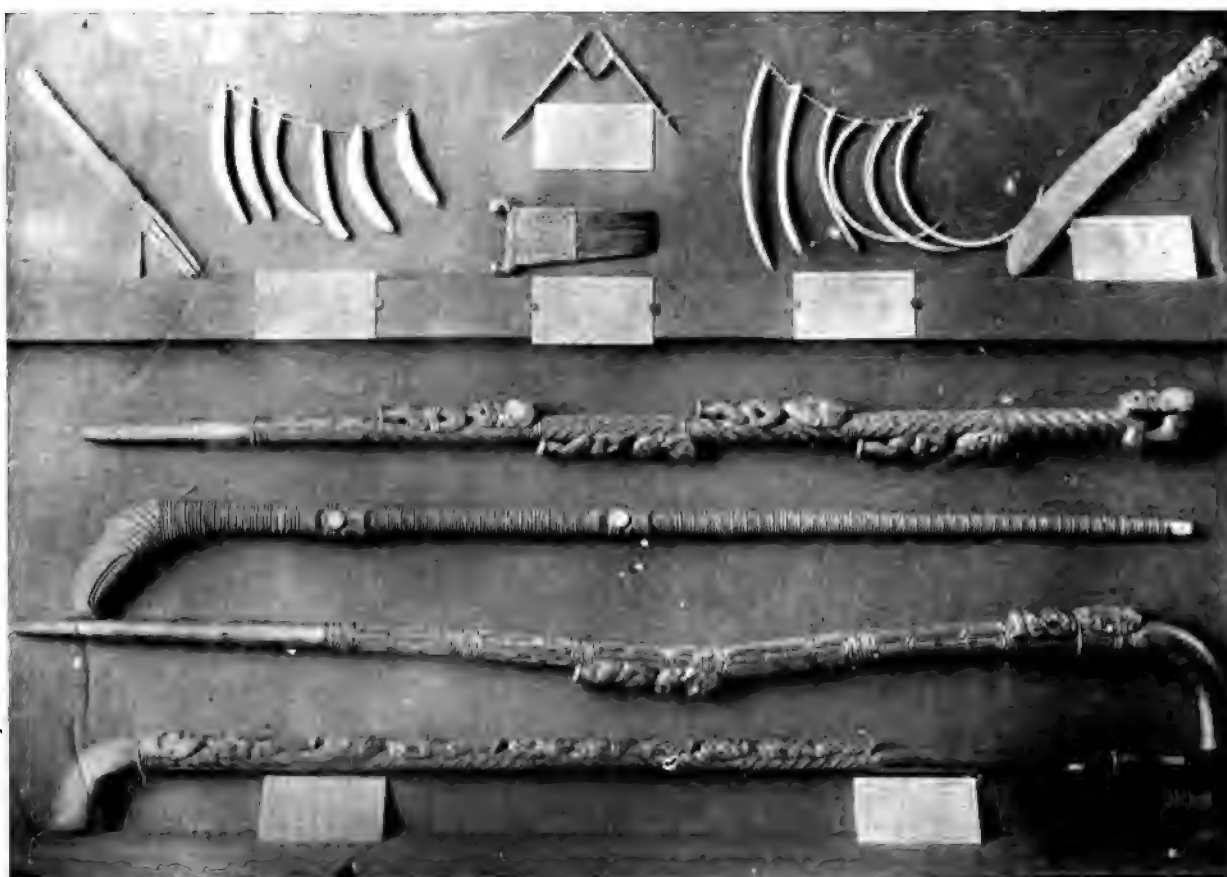
The erection of churches, or buildings set apart for public worship, was another proof of the same kind. At



MAORI WAR CANOE, with sail of reeds, passing Mount Egmont, a lofty mountain which raises its snow-clad summit as a mighty beacon over the Pacific. It is an extinct volcano, its height being 8,839 feet. This mountain is made "tapu" by the Maori. (*Reproduced from Angus' "The New Zealanders."*)

first, the Missionaries gave addresses in the open air talked with the people as they worked, or discussed religious questions in their runanga houses. This was as wise as it was necessary. But as they became acquainted with Christian usages, the importance of having buildings wholly set apart for devotional purposes and preaching was placed before them and generally accepted. As we have already seen, much of the labour in connection with the erection of the commodious church at Mangungu was freely given. In some cases prominent chiefs, of their own free will, set about this work in preparation for the Missionaries' coming. When Mr. Whiteley was on his way back from the North to Kawhia, he found William Naylor had put up a church to seat five hundred people, and that it was filled with an attentive congregation. Jabez

raupo, the same material as that of which their dwellings were constructed, and were comparatively inexpensive. Gradually weather-boards took the place of reeds, and considerable labour was expended in sawing timber for this purpose. In 1841, one of this character superseded the raupo church at Kawhia, and in the following year Waima and Tangiteroria followed this good example. In 1845 Mr. Turton, travelling with some of his people from New Plymouth, reports spending a Sunday with Mr. Skevington at Waitotara, and preaching there in a fine, large chapel to about four hundred and fifty persons. In 1850 the Rev. Geo. Buttle writes that he has just returned from Pukemapau, Whakatutumu, and other places, where he has been receiving the quarterly tickets of church membership, and says: "At Whakatutumu



CARVED STICKS.

MARTIN, PHOTO. - AUCKLAND.

Bunting, at Pehiakura, had made the same provision. In Mr. Buddle's itinerations from Waipa towards Taupo, he reports again and again that he found the people had erected churches (chapels as they were then called) in the villages, and the people were meeting for worship. During Mr. Turton's residence at Aotea the first chapel was accidentally burned, but the Natives at once set to work to build another. At Turangairere, Ketemarae, Katotauru, Mawhitiwhiti, Kateonetea, Ohangai, Taumaha, and other places in Taranaki South, there is the same record of zeal in church building. At Otamatea, Kaipara, in 1851, mention is made of a large new chapel, to seat three hundred, in which the people assembled, though it was not quite finished. Most of these early sanctuaries were of

I was much satisfied with what I saw. Their very neat little chapel, with the exception of the doors and windows, has been entirely their own workmanship. Although the bulk of the people were at a distant village the congregations were very encouraging, and, while some of the most important truths of our holy religion were being explained and enforced, they listened with marked and serious attention." Probably the largest and most costly of these churches was that erected at Ngakuta, Cloudy Bay. Mr. Ironside, who had the faculty of vividly describing what was done, as well as of inspiring them to undertake it, gives the following account of this. At the commencement of the Mission, a temporary church has been put up. This was a large squat building of about 25 ft. square, built of

answered the threefold purpose of church, house, and school. The bedroom was in a corner, l off from the rest of the building by carpets and is secured the Missionary and his wife the only ey were able to obtain for several months. As ssible the erection of the large and permanent s set on foot, and deserves special mention." As with all Church Buildings' Committees, many s took place. There was no architect or practical guide us in the great undertaking. But all ng and earnest. There were five leading tribes, resolved to divide the work into five portions, to be responsible for

The size, outside ent, was 66 ft. by id about 12 ft. up all plate. From a to a hundred and gave all their time r to the work for their wives attended rdens and cultiva- l brought in food r them. The frame ilding was of long, s of pine, two or hes in thickness. d lofty pines grew ills behind, and a y of these were the purpose, and to the required They were then it by main force, ged to the church the aid of blocks lent by the whal-

Skids were laid e logs were rolled hem, the hauling ed, and a hundred nds seized upon it; their limbs and the tunes set by an (sailor fashion). s it was a school etimes one of the ls, more frequently mprovised for the

Some of the peo- always to the fore, advice, suggestion, many others I have elsewhere, they had dislike to hard work. When the tough job of was in hand, these fellows made all kinds of r absenting themselves. The fogleman in charge ffective means of exposing these talking elders. d hear the strain as they emerged from the bush, i ano, ka kitea; he wiki ano, ka kitea. Kei te aro noa; kei te Mane, ngaro noa." "On the ou you will see them; on the Sunday you will see the Monday gone clean away; on the Monday n away." They would appear regularly at the rvices, but they had always a lame excuse for em away on Monday, when workers were called

for. However, the work went merrily on; sawpits were constructed, and each trunk was cut down into three or four slabs. These were adzed to a perfect smoothness, as though done by a carpenter's plane. They were set up for the walls, about a foot apart from each other, the inter- stices being filled up with wattle from the kareao—a clinging vine which grows luxuriantly in the New Zealand forests—plastered over with mortar. We gathered shells in great quantities from the beach and burned them for lime. The whole interior was lined with tall reeds, which grew in plenty about the swamps. The women exercised their ingenuity and patience in staining each reed with

various pigments, and the combination of colours was just beautiful. I worked with the men, and, as an amateur clerk of works, gave directions, as much as my many other duties would permit me. A carpenter from one of the whaling stations, a young man of respectable parents, who had gone astray, but who, through God's mercy, "came to himself," was with us for a month; worked *con amore*; making the pulpit and communion, fixing the doors and windows. There were eight large sashes, four on each side. These, with the doors, I had obtained from Port Nicholson. The carpenter's wages, with the cost of the windows and doors, and pine boards, for the pulpit and communion, amounted to £40. This was the whole sum with which the Missionary Committee was debited. The money value of that church could not have been less than £1,400 to £1,500. As the crowning achievement of the work I had "EBENEZER" painted in large capitals on a board, and affixed to the front gable."

One can picture the scene, the crowd of noisy though willing workers, the many days of toil, the not infrequent mishaps. Then the foundation timbers laid, the building gradually rising, and the last board being put on, and the last nail driven. What we can hardly imagine is the way in which so many, each having his own opinion, were led to work in harmony, and the perseverance which for twenty weeks had kept them at the task.

No wonder the Missionary was proud of his people, and no wonder that they looked forward with eager anticipation to the formal dedication of the church, which at such an expenditure of time and labour, they had erected. Of the opening, an equally interesting account is appended. "Friday, August 5th, 1842, was our grand



A LITTLE MAORI MAID—PARU-PARU TE KAHO.

G. H. WHITE, PHOTO, NEW PLYMOUTH.

church opening day. There was an immense gathering of the clans from far and near, all full of high and holy expectation. All the villages in the Sound, the Pelorus River, and the distant D'Urville's Island, as well as those in Cloudy Bay, furnished their quota of worshippers. After the morning prayers and lessons, a sermon was preached from I. Samuel, vii. 12: "Ebenezer! Hitherto hath the Lord helped us." No collection was made; the people had not silver or gold to give. They had been willing workers in building the church in the preceding five months. They had also exhausted their monetary resources in the *Paremata* for the New Testaments. Saturday, the 6th, was devoted to the examination of candidates for baptism, who had been meeting in class on probation for more than twelve months, and had given satisfactory proof of discipleship. The majority of them could read the New Testament; all of them were well acquainted with our second Conference Catechism, and repeated the first seven chapters *verbatim*. This *pauitanga* (general recitation) was deeply affecting to me. Sabbath, the 7th, dawned upon us bright and balmy; all was joy and animation. At 9 a.m. the candidates for baptism were gathered, and all arranged in rows in front of the pulpit to prevent confusion. The bell was then rung, and the mass of people flocked in. Between the prayers and the sermon I received into the visible church 163 adults and 34 children. Many of us shouted for joy. After dinner not the least interesting part of our opening services was the marriage of forty couples, who had been living together in a heathen state, but were desirous now of being united "in the holy estate of matrimony." To meet the needs of these Mrs. Ironside sacrificed a number of brass curtain rings, which she had brought with her from England. "Afterwards," says the Missionary, "we joined together at the Sacrament Table, and thus closed one of the most interesting Sabbaths the Middle Island of New Zealand had ever witnessed." He adds that at least twelve other churches were erected in Queen Charlotte's Sound and the Pelorus by the people of his charge, labour and material being alike gratuitous. The same kind of thing was repeated, more or less, on every Mission Station. It is important to note this. While the Maoris were naturally hospitable in the matter of food, generosity in other gifts was not characteristic of them. If they made presents even to their friends and relatives, they did it

"hoping to receive as much again." The fact, therefore, that they freely gave so much time, toil, and substance to these erections, shows that they had become deeply interested. Granted that the spirit of emulation was evoked, and had something to do with it, yet such exertions and results were highly creditable to them.

Attendance at the ordinance of the Lord's Supper was



MAORI BURIAL PLACE.

(Reproduced from Wakefield's "Adventures in New Zealand.")

another test and evidence of growing piety. This supreme and central rite of our holy religion was very properly made prominent in the Missionaries' teaching. Not, indeed, that they supposed the elements themselves to have any sacredness, that any change took place in their substance, or that any mystic virtue was added to them. Sacramental salvation has never been a besetment of

hodist Church. But as a commemoration rite, recalling the vicarious death of the Lord Jesus commanded by Him to be observed by His people of the world, and as a pledge of His coming it was urged upon the Maori converts. They were to observe it, and it was strongly impressed upon at they should do so in a becoming manner. A forgiveness of all their enemies, a determination to peace with them in future, and the putting away of and malice, were explained to be pre-requisites to conform to these conditions was specially for Maoris. Trained from earliest childhood to revenge, to allow no interval of years to prevent

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and then gave the Sacrament to a hundred com-
its. On April 6th, being Good Friday, he says:
ommemorated the death of Christ at Katotauru.
ied on the Crucifixion, and described the events of
. In the after part of the day I continued the
and administered the Lord's Supper to the people
l from the settlements, and spent a solemn and
le season. I was pleased to find several respectably
d they were generally clean in their persons. No
hes carelessly to this ordinance. While in hand,

everything is as still as death. One woman appeared in a rich gown, a red-silk bonnet, and white veil, which had a singular appearance. She removed the bonnet and veil in approaching to partake. Her appearance formed a perfect contrast to the mats with which the greater part were clad, and with their dark, tattooed faces. All had agreed to fast, according to the usage at home, and no food was eaten till the close of the day. This has been observed throughout the Circuit. They have clear and correct views of the Atonement." Of Waimate itself, he reports shortly before: "I had a large congregation of Natives, and administered the Sacrament to two hundred communicants. At the close of the service they sang heartily the praises

of the Redeemer, and I never saw a congregation more orderly or attentive in England. At a Circuit gathering at Okaro, in Kaiapara, when five hundred were present, one third of them thus pledged anew their service to God." Others told of like assemblies, and of deep and hallowed feeling prevailing. There was thus an established, strengthened, and settled Church, showing its love and gratitude by obedience to the Lord's commands.

While the building of churches may be looked at in one aspect as a provision for their own comfort, and observance of the Lord's Supper as the use of the means specially helpful for their own growth in grace, concern for those yet living in spiritual darkness is surely a convincing proof of change of heart. This was not wanting. Inci-

dental evidence has already been afforded that they travelled far and near to proclaim the Evangel. In places which the European could not reach, they unfolded to their countrymen the plan of salvation. Tribal connections were taken advantage of for this purpose. As the Maoris, like the Athenians of old, were always anxious "to see or to hear some new thing," this also was overruled to the furtherance of the Gospel. The very gladness of heart which characterised the young converts predisposed the minds of those whom they addressed in favour



CARVED IMAGE OF RAUPARAH, in one of his war canoes at Kapiti or Entry Island. The figure is cut out of hard wood, painted red.

From Angus' "The New Zealanders."

of their message. And, as in Apostolic times, "they that were scattered abroad went everywhere preaching the Word," and "the hand of the Lord was with them"; so in this new land, the testimony of those who had already experienced the blessings of Christianity led others to embrace it. Their teachers, too, set this object definitely before them. They pressed upon them as a solemn duty that they were to seek the salvation of others. They encouraged all efforts and enterprises which aimed at this. Thus their zeal was intensified. Presently they began to think of those dwelling in other lands, who were still in darkness and the shadow of death, and on whom the true light had not shined. Their geography lessons had supplied them with some knowledge of other countries than their own. The voyages, which the more adventurous of them had taken, to New South Wales, to London, and the South Sea Island Groups, taught them that the world was much bigger than they supposed. Above all, the Missionaries themselves ever sought to kindle and fan the flame in their people's hearts. They, themselves, belonged to a brotherhood intensely evangelistic. Some of their number, Messrs. Turner, Hobbs, Woon, and Watkin, had laboured in other islands of the Pacific. Mr. Lawry brought the latest tidings from the field, and told of wonderful advances. All were intensely interested in the recital. The work was, indeed, most prosperous. In the Friendly Islands, Fiji, and Samoa, multitudes were turning "from dumb idols to serve the living and true God." Accounts of remarkable conversions and transformations of entire villages came in private letters, and were reprinted in the religious periodicals. These were read in the Maori congregations, and sympathetically commented upon. So there grew in the minds of the Maoris themselves a desire to help in the world's evangelisation. Missionary meetings were therefore organised, and presently became part of the ordinary routine of the Stations. In some of them, after the fashion of those days, formal resolutions were moved, seconded, and supported, pledging themselves to help in the crusade against heathenism. In others, there was simply an address from the Missionary himself, followed by a few words of commendation from the principal chief, and then the offerings of the people were presented. In the reports and missionary publications of the time, there are frequent allusions to these meetings, and the records of some of them have been preserved, as was fitting. Mangungu led the way. Details of the

proceedings are not given, but it is stated that it was held at the request of the Natives, who were moved to pity by the reports from the South Seas, and the collection amounted to £11. Soon after the Ebenezer Church was opened, Mr. Ironside suggested such a meeting there. The people took it up with spirit. Everything was *en règle*, platform, table, and seats for the speakers. The chair was taken by Captain Richards, the master of the Government brig, and a Cornish Methodist, who made a good introductory speech. The Missionary followed, and the Maori

teachers, using quaint but apt illustrations, caught the spirit of the occasion, while a collection was taken up of nearly £12, so the South Island exceeded the North. In 1849, the Rev. W. Woon reports that on May 25th, he and his faithful companion, Thomas Rayner, a Native local preacher, after climbing precipices and crossing rivers in a heavy rain, arrived at Turangairere, where Mr. Woon preached. On the 26th the entry is: "To-day we held the Missionary meeting, which was a very crowded and peculiar one, on account of the singular addresses of the speakers. Some related their former degradation, darkness, present experience, etc., but all urged the propriety of sending the Gospel to the dark places of the earth. One chief was powerfully affected on the occasion. His name was Thomas Walker, of Patena. He was clad in a large dog-skin, and carried a native weapon in his hand. He jumped, flourished the stick, shook his hair, rolled his eyes, and shouted, 'Send the Gospel! Send the Gospel! It is good to send the Gospel!' The collection amounted to £8 0s. 6½d." This was on Saturday night. No wonder the record of the next day (Whit Sunday) is that there were large and overwhelming congregations, and it was a solemn and profitable occasion. That veteran Missionary, Mr. Whiteley, had also initiated such meetings at an early period, so that on his station they had become quite an institution. Of that held in 1851, he gives the following account: "I have recently made our annual appeal to the people for their contribution to the Mission cause, and as I am wishful to show our subscribers that their offerings are entered in the report, I

shall append the list of subscriptions, and beg of you the favour to get them inserted. The amount, you will see, is considerably more than we have realised in Kawhia in former years. One reason of that is an increase of ability, and another is an increase of interest. Our people need line upon line, and precept upon precept, in everything; and this year I have found the good effect of



A CARVED TIKI IMAGE, in an old pah near Roto-aire Lake. Beyond the Image is a little elevated whata, or box, for holding the bones of a favourite child. (Reproduced from Angus' "The New Zealanders.")

I brought forward all the reports, and exhibited the long lists of subscribers, and told of the large amounts of money that were collected year after year: the spread of the Gospel throughout the world. I particularly pointed out to them what had been specially done in New Zealand, and by whom; as, for instance,



CHURCH (EPISCOPAL), MOTUEKA, ON THE OPENING DAY.

£25; Native sawyers, £24 12s. 3d.; by individual and Europeans, and by the Mission families. And being so believing, especially with the Natives of the island, I let them see what I myself gave. I put a shilling in the plate, then another for Mrs. Whiteley, for our daughter Elizabeth, another for Sarah, for Mary Fletcher, another for Jane Bumby, and another for Hannah; and I said 'Now, we must not let either of us be ashamed to let the world see that we are willing to do for Christ and His cause; and now let you see what I and my family are doing, and now follow our example.' The result was as per the last list, and if their trade improves, as we expect, the coming year, I trust the next annual list may be more worthy of your acceptance." The same year James Buller, who wielded "the pen of a ready writer," gives an extended account of the fifth annual meeting of the Kaipara Circuit, held at the village of Otamatea. He states, "This is generally the spring event of the whole year, and it is pleasing to find that the interest of our people generally in these things does not diminish, but rather increases, as was especially manifested on this occasion. This remark, however, does not apply to the tribe in the immediate neighbourhood of the Mission Station; for although they go to *karakia* (worship) at their several hamlets, yet, with exceptions, they do not fulfil the hopes I sometimes cherished respecting them. They are very backward in everything of a religious character, and several instances have transpired which have grieved me very much. Very few of these people took the trouble to attend the missionary meeting. There were also others who were hindered by various circumstances, but they sent their offerings, from half-a-sovereign to a threepenny-piece, in token of their devotion." The occasion was utilised by the Otamatea residents for a great feast to their neighbours, and we are told "about three hundred Natives assembled, and their personal appearance was very

respectable." Abundance of food was prepared for the occasion—indeed, a great deal too much—and I am afraid that there was a little ostentation—a desire to be talked about—connected with such an extravagant exhibition of hospitality. I felt it my duty to caution them against a repetition of such immoderate provision, which seemed to be more in character with a native feast than with a meeting of Christian friends, and suggested that it would be much better to dispose of the surplus quantity, and appropriate the proceeds to the collection. Besides this rather over-stretched expression of their attention to their friends and visitors, I had nothing to find fault with, but very much to gratify me. The meeting proper was preceded by three or four days of special religious exercises, preaching, catechising, and the Sacrament of the Lord's Supper. Of the meeting itself, Mr. Buller says: "Having commenced with singing and prayer, I made a few observations, in which I reminded them of the state of millions of heathen, and informed them of the recent liberality of the Native Christians of Fiji. I then called upon a number of godly men to speak to a few very simple resolutions, which I subjoin, together with the substance of their speeches, which were listened to with great attention. I took them down as they were speaking, and have translated them as literally as I can."

Resolution 1.—"That it is a good thing to make a collection for the purpose of sending the Gospel to heathen lands."

WIREMU TIPENE said: "We all know the object of our assembling together on this occasion, to help forward the work of sending forth the Gospel into all the world. We were once in darkness, but our fathers and friends in England had compassion on us. They made collections, and sent us the Gospel. Thus the light sprang up among us, and now we are 'light in the Lord.' Let the Churches

of England now see that we, too, will follow their example. Let us increase our efforts. Let the man who has pigs set apart one this next year for the Committee, and give the proceeds to our minister for them. My mind says that what he told us is very good; instead of killing so many pigs for food when we assemble together, let some of them be sold for the collection. If any are squaring timber, let them make sacred a spar for this purpose, and let it be done from the heart. If I were rich,—if I had £5,—I would give it all. Let us do

what we can to show our love to our brethren, the heathen, who are sitting in darkness."

ARAMA KARAKA (Adam Clarke): "I do cordially agree with the words of the book (the resolution). Formerly I was ignorant. I owe it—we all owe it—to the love of the



REV. TE KOTE, NATIVE MINISTER, RAUPAKI.



Two Native Christian Children of Waiwakaia.

Standing - Te Moanonga (Stephen).

Sitting - Te Awahia (William Naylor).

good people of England, that now we are wise. The wall of partition has been broken down. We are no longer enemies, one with another, but we are all brethren through the length and breadth of the land. We have been enlightened. It is because we have received light that we have now come together in this place, to help to send our Missionaries to the ignorant people; to give our money to the Minister, that he may give it to the Committee, and they will send the Missionaries. Let us be all agreed. We have heard the words of our Minister. Let us cheerfully give to the Lord."

Resolution 2.—"That we offer an expression of our love to the benighted heathen."

PAORA TUHAERE, of Auckland: "This is my thought, the Gospel is the cause of my being here. We heard yesterday of the state of the people who are without the Gospel, and who eat one another, as we also once did. It was because God's people in England sent us Missionaries that we now know better. Is there any one who is thinking, 'Why should you give money? Why don't the Missionaries give money?' I say that person is a fool. My heart rejoices very much. At my own place I heard of your faith, and therefore I came. My word to you is, 'Let your light shine before men,' and may you be like 'a city set upon a hill which cannot be hid.' I say, Grow. It was the report of your faith which brought me here. We are all continually instructed by our Ministers; let us give our money to them, that the Gospel may grow. Let us all agree."

TOMATI REWETI: "This is what I have to say. This gathering together is a fruit of the Christianity of this place. We have, heretofore, assembled together, and given our money; that money has gone to other lands. Let the truth grow within all men. Let the Word of God reach the lands of darkness. We have been told to-day that those who have received the Gospel since we did (the Fijians) are before us—they do more than we do—The last is first! But don't let us be left behind. Take care that we are not in the background."

Resolution 3.—"That we pray to God that our love may increase."

TOMATI TOIA, in proposing it, spoke thus: "Yes; let us pray to God that our love may increase. Once we were in darkness, but we have heard of the death of Christ. The Gospel has been brought to us. The words of Paul apply to us. 'The night is far spent, the day is at hand!' We were in the valley of the shadow of death. Now let us be strong to show our love to the Saviour, that His Gospel may abound. I have at each of our meetings put these little books (the Resolutions) into my coat pocket; and I shall put this one there too, that I may often think of it. The Gospel will not fail. We have seen some of our heathen friends brought in this year, and they are here with us. Be strong. Let the hands of our hearts reach out to the Lord. Let us cleave to this good work. Ever, ever, ever."



REV. C. H. SCHNACKENBERG.

HOHEPA TERE: "I shall talk alone of the love of God. If we knew nothing of the love of God; if our hearts were all dry, we should not have come here. Let all know that love is everything. It is the only good thing. Let us all have love in our hearts; the lip only is not right. Let all feel that 'it is good to be here.' Our life is in the heart. Let all have this love, Chiefs and all. If we incline to other customs, our love will grow cold. Hear, all of you: Love is a good thing for the great man, for the little man, for 'love never fails.'"

PAORA TOHATEA: "My heart says 'Yes' to all that I have heard. For the great man, for the little man, love is the good thing. Let us love those who are beyond, that they may become like us—sitting in love in the presence of God. May we all appear at the great assembly in the presence of the Chief Shepherd! Many are under the bondage of darkness. Missionaries have come to us, and therefore our hearts should be like 'the good ground which beareth fruit.'"

MATINI HAU: "I now understand. In time past I was bewildered; I did not understand this thing. I now see that money was necessary to bring the Missionaries here, and it is wanted to send Missionaries to other countries. Let us do so 'in the unity of the faith.' Don't let us be weary. What we have heard is good. Let all ears be open. Let our prayers abound."

Resolution 4.—"That, as the work of the Holy Spirit is necessary in order to the success of our efforts, we will continually pray for His help."

APERAHAMA TUKUPUNGA: "Our example we find in I. Corinthians xvi. 2, 'Let every one of you lay by him in store, as God hath prospered him.' Let us follow it. We have heard of the Church of Moravia, the Baptist Church, Church of Scotland, and other Churches beside our own which do this. Let us continue. Has any one a pig to give? Let him do so. But let us not forget to implore God for His blessing. Don't think about the Chiefs up the river who have not come; they are ignorant. Don't be influenced by their example. What, because they are not here! Let us look to God."

HEMANA WITI: "This is my word. We are of God's Churches. There are many churches. 'Where two or three are gathered together' in His name there is a church. Therefore, we are one of His Churches. This is a good meeting. The Holy Spirit rests upon us. Let us pray God that He may work in us more and more."

ARAMA KARAKA, KAITOKE: "This is my thought. It is very good to set apart a pig, to make it sacred for the work of sending the Gospel to those who 'sit in darkness.' Let me also say that when we have another meeting, should it be at the Kainga of Parore or Tirarau, let none of us do as they have, because they have stayed away. Let us be united and continue in prayer."

Other good addresses were delivered by the Chiefs Paikea and Paenga-nui, and by Taimona Teikanui and Hepana Hamo, and the collection was £13, which is said

to be very much more than on any former occasion. While the resolutions adopted were evidently drafted by the Missionary, and the information he had communicated

upon their race. From some of the utterances, it is clear that the speakers had come to realise the true power of religion. But the bare fact that in less than twenty-five



MONUMENT TO TE WHEROWHERO'S DAUGHTER, AT A PAH NEAR OTAWHAU, WAIPA. The carving is said to have been executed by a single Native, with an old bayonet.

coloured some of the addresses given, it is equally clear there was also independent thought, and an intelligent recognition of the benefits which Christianity had conferred

years from the time when Mr. Wallis opened his mission on the river, eleven persons of influence could be found there advocating the propagation of the Gospel in

lands is most astonishing, and only to be accounted Divine power. How the facts of which they thus have knowledge as to the outer world would stimulate and intensify prayer in the converts is equally clear.

The next year's meeting was held at Okaro, to which the missionary was accompanied by about two hundred Maori in canoes and boats, and the total number present was about five hundred. As the Chapel was not large enough to contain them, both the meeting and the other services were held in the open air. Again it proved a success. Mr Buller says: "Twelve native teachers attended the meeting in brief but appropriate speeches, afterwards I invited Parore, Paiken, and Tirarau, three principal chiefs—to say a few words. The former spoke to the point: but the latter, unhappily, at an untimely, introduced the vexed question of a

collections we shall have renounced Christianity." There and then it was carried by acclamation to hold the next annual meeting on Mount Wesley (near Mangawhare) and there it was held. The above accounts all refer to the ordinary meetings in the Circuits. When, in 1850, the General Superintendent, the Rev. W. Lawry, visited England, in response to his son's suggestions, they contributed, as a special gift, weapons, mats, and curios, which, sold in London, realised £500. Thus they evinced their thankfulness for the blessings they had received.

These proofs of Christian feeling and principle are the more impressive, when the state of degradation and sin from which they had been rescued is remembered. Of this we can now hardly form a conception. But in some of those whose Christian behaviour was now irreproachable, the Missionaries saw remarkable instances of it. For example, Mr Buttle speaks of the principal native teacher



CARVED HEAD OF A CANOE AT KAIWARRAWARRA.

red land boundary. The collection, including several items of £1 and £2 each, amounted to the very respectable sum of £47 18s 2d, which I have had the pleasure of handing over to our Financial Secretary. Trade here had been brisk, hence the increased amount at collection. At one time, it looked as though these singing meetings might be given up. Failing to get the question above referred to settled to his satisfaction, Tirarau's brother, in a subsequent discussion, proposed and urged that the Missionary meetings be discontinued. Evidently human nature is much the same in Maori as the European. On this, Mr Buller applied to the people, were they prepared to accede to such a position? "Their reply," says he, "left me no cause to regret that an opportunity had been afforded of testing their determination." With a hearty voice they exclaimed, 'No, never! when we give up our Missionary

at Whakatamutumu as a fine man, firmly attached to the discipline of the church, and looking well after his charge, and hence the satisfactory state of things which we invariably find on visiting the place. Yet he states "this man himself told me, in a recent conversation I had with him, what a monster he had been in years gone by. 'Without natural affection,' most unceremoniously, and free from the least relenting, he had murdered his own children, putting them into holes dug in the earth, placing large stones over them, and so crushing them to death. Then the Missionary exclaims, 'The dark places of the earth are full of the habitations of cruelty.' 'By what power,' he further asks, are these works of 'the old murderer' to be destroyed? He—the teacher—would say, 'By the preaching of the cross of Christ.'" Nor was this by any means a solitary instance. It might be paralleled in almost every congregation. The

change was simply astounding. Mr Woon, referring to this, says :—"The account we have heard of what they did in the days of their ignorance and when under the power of Satan is revolting to humanity. They were guilty of shedding each other's blood without remorse, and now shudder at the deeds of death which they perpetrated, ascribing all the change to the Gospel. Mothers, who used to trample their infants to death to get rid of them, because they were troublesome, are now possessed of the love of God, and love their offspring. Men, whose hands were against every man, and every man's hand against them, who used to kill and devour their enemies in war, are now walking in the fear of God and the comforts of the Holy Spirit, love their neighbours as themselves, and all mankind for Christ's sake. Children, who were ignorant and debased by the corrupt example of their parents, are now instructed and taught in schools, and can read fluently in the New Testament Scriptures. In former wars, many have been torn from their homes and friends and taken captive; but, since the Gospel has exerted its salutary influence, the Chiefs have given up their slaves, and they have returned to their kindred. I witnessed a very affecting scene the other day. Two brothers had thus been separated for years. On the return of the elder from slavery, they were locked in each other's arms weeping, rejoicing that the former captive was free and on his native soil again." Sometimes a most graphic account of conversion was given to the Missionary. A young man from Patea told Mr Woon "for some time he worshipped God with his lips only, and knew nothing of the extent of the Divine love." Presently he was convinced that he was a sinner, and that in Christ there was salvation from sin. He said his sins appeared in bulk like Mount Egmont, and in number as the sands of the sea shore. After praying and seeking in the means of grace, he fled for refuge to the Saviour, and could now say with the Apostle "Thou knowest all things; thou knowest that I love thee." At his baptism he chose very appropriately the name of Peter, and after hearing him pray after one of the public services, the Missionary could not doubt that he had passed from death unto life.

The beneficent influence of Christianity was also seen in improved material conditions. Wheat-growing was common. Steel mills had been introduced, and even some water-wheels erected, so that the grain was ground, and bread became one of the principal articles of diet. Respect for law and order were steadily growing. A remarkable instance of this is found in the church records as early as 1841. Five persons had been murdered by a Maori in the North. The guilt was clearly sheeted home, and then the murderer was found and given up, his fellow tribesmen resolving to stand by the law. The ferocious and inhuman treatment of captives taken in war gave place to kindlier

feelings and more generous treatment. One such incident may be related. A young chief had become wearied with the constant scenes of bloodshed. He hid himself in a place near the enemy's pah, so that he could see all that was passing. From the pah another young chief came out to reconnoitre. He sat down with his back turned towards his concealed foe, who, stealing quietly along, sprang suddenly upon him, pinioned his arms, and led him away prisoner. When they were out of sight of the pah, he unbound his captive and bade him pinion his own arms instead. He did so, and then marched back with his former captive to his own pah. There was at once a rush, and the presumed prisoner was in the jaws of death. Then the young chief commanded them to stay their hands until he had told them how he had secured his captive. He related all the circumstances of the case, and asked them whether they ought to kill him. They were filled with admiration, the prisoner was unbound, peace was made between the contending tribes, and having been feasted, the young man returned to his own place, accompanied by some of his newly-gained friends. Quarrels were now often settled without any fighting at all. Great Chiefs like Patuone and William Naylor exercised all their influence, and frequently acted as pacificators. All this was indication of the strong hold that Christianity was gaining.

Perhaps a triumph equally great was the way in which during this period, some of the best educated and most intelligent Maoris gave themselves to the work of the Native ministry, and the diligence, efficiency, and success with which they discharged the duties of their office. Among Europeans, the Christian ministry is looked upon as an honourable profession. But for a Maori it meant a life of restraint and great self-sacrifice. He must give up the ceaseless wanderings, in which, as a people, they delighted. He must surrender the possibility of making money by trade, which, to many of them, was a

tempting bait. He had to forego, for the most part, political influence. In dress, in conversation, and manner he must be a pattern to the people, and be content to accept a slender remuneration, while he laboured unceasingly for the spiritual welfare of his race. All this was joyfully done, and the name and work of some of these early Maori ministers deserve honourable mention.

HAMIORA NGAROPU (Samuel Honeybee), whose portrait appears on page 85, was the first actually received into the ministerial ranks. Insignificant in appearance, and of no rank, he developed a strength and maturity of Christian character which won great respect. A young man of five or six-and-twenty when the Mission was commenced at Whaingaroa, he was one of the first attendants at the services. Soon he learned to read, and through the instruction given and study of the Scriptures, he became "wise unto salvation." Finding that he possessed the



MR. GEO. STEPHENSON, SENR., a local preacher of the Maori period, who helped to build Mangungu Church, and lived to be over 90.

power of speech, he was, after proper probation, received as a local preacher. He travelled long distances, and was made very useful, both among his own tribe and others. After working as a Catechist, he was in 1856 received as a candidate for the ministry. He was then a man of middle age and of sound judgment. For thirty-one years he faithfully discharged the duties of a Christian pastor. Through all the excitement of the war period, he and his people remained loyal to the Queen. The later years of his life were spent at Whatawhata, on the Waipa river. Infirmities of age prevented his travelling as formerly, but long as strength permitted he preached to his own people there. His death, at the advanced age of seventy-eight, was calm and peaceful, his last words giving assurance that he was about to enter on life eternal.

WIHEMU PATENE (William Barton) (p. 100) was in almost every respect a contrast to Hamiora. He had a splendid physique, and by birth was related to the highest Chiefs of Waikato, the very aristocracy of Maoridom. On a field of battle he first met the Rev. J. Whiteley, who sought to make peace between two contending parties. Hitherto he had taken delight in the raids of his tribe, and was fast gaining celebrity as a warrior. Now he became an attendant at the Mission Church, and soon after was converted. Possessing considerable mental power, and the gift of oratory which most of the higher-class Maoris had, he began to preach, and was soon popular. On the opening of the Grafton Road Institution, he became one of the first students, and greatly profited by the training. Working successfully as a teacher and Catechist, he was in 1859 called to the ministry, which he exercised chiefly among his own tribe. During the trying time of the Waikato war, his counsel was often sought by the Government, and while himself thoroughly loyal, he was greatly respected by the rebels. In his house at Karakariki, he presented a good example of home life, and comfort and order unusual, while he fully preached the Gospel, which had been to himself "the power of God unto salvation." Although so dissimilar, he and Ngaropi were true yokefellows, always solicitous for the welfare of their people. After a twenty-five years' ministry, Patene passed to his reward, at the ripe age of seventy-four.

WILLIAM TE KOTE TE RATOR (Scott) (p. 129) belonged to a Wairarapa tribe, and was an exceedingly amiable and gentle character. In his youth he had personal experience of slavery, for he was with his parents taken captive by the notorious Te Rauparaha, and carried to Porirua. While living there he was brought under the power of the Gospel, and became a decided Christian. In 1854 he was sent to the Three Kings Institution, and for three years was privileged with Mr. Reid's training and instruction, by which he greatly profited. His knowledge was increased and his judgment matured. The Maoris in the Chathams,

having long desired a minister, he was sent, and laboured there with great devotion for several years, and had considerable success. Eventually most of the people there returned to Taranaki. Kote was then stationed at Raupaki, having under his charge the Maori congregations of Canterbury and Otago. He travelled from Kaiapoi to the Otago Heads, and ministered to the people with great acceptance. After many years, becoming too feeble to itinerate, he returned to the home of his ancestors, where he died in peace, after a blameless life of seventy years, of which thirty-six were spent in the ministry.

HOANI WAITI, of Kaipara, was a fellow-student with Hamiora and Wi Patene at Grafton Road. Though but a youth, he was there soundly converted, as has been already related. He became a close student of the Scriptures, and had an extensive acquaintance with their contents. He was a persuasive preacher, his doctrine distilling as the

dew. By birth he was entitled to the position of Chief of the tribe, but his taste and habits led him to prefer the position of a Christian pastor. After some years' service as Catechist he was ordained, and was in every respect a pattern to the believers for nineteen years more. The official obituary says of him: "His Christian life was marked by gentleness, consistency, and heroic endurance under great trials, while his ministry was marked by fidelity and success." He gave two sons to the service of the church, and among his last words were, "The past is past, the future is bright, very bright." Though twelve years have passed since his death, his name and memory are still cherished by the Kaipara people.

HONE EKETONE (John Eggleston) also served faithfully for five years, while PIRIPI HANNA'S (Philip Hannah) course was cut short after a few months. All these were in the Scriptural sense of the expression "men of God." They knew the power of Christ's grace, and faithfully proclaimed it, while their lives were a convincing

testimony. The European Missionaries gladly recognised them as fellow-labourers, and held them in high esteem.

In Waikouaiti, the most southerly station of the Mission, work was also being steadily carried on, and a goodly measure of success achieved. In the ship "John Wickliffe," which arrived in 1848, and brought the first contingent of immigrants to Otago, there came a young local preacher from the City of Durham, Thomas Ferens by name. He had received a good education, and was full of zeal. A few days after his arrival the Rev. C. Creed visited him, and one or two other Methodists at Port Chalmers. After inspecting his credentials, Mr Creed offered Mr Ferens the position of Day School Teacher for the Maori, half-caste, and European children on the Mission Station. He accepted the proposal, and discharged these duties for about three years. During that time he kept a journal, the manuscript of which has



PAIKERA TE HEKENA, NGATIWHATUA TRIBE,
OTAMATEA, KAIPARA.

been kindly placed at the writer's disposal. It is full of interesting details, and shows the difficulties with which the Mission was beset in the early years, and the progress made. As previously stated, Waikouaiti was then a whaling station, and the European population was of a very mixed character. Various nationalities were represented, and most of the men had been at sea for years. Not a few of them were hard drinkers. Some of them had married Maori wives, others were notoriously immoral. Their free living and hard drinking were serious obstacles to the spread of the Gospel among the Natives, as they naturally referred the Missionary to the lives of his own

Christ's life. The Missionary also took long journeys, and regularly visited the *kaiks* (as the villages are there called) from Moeraki to the Molyneux. He gained the confidence and esteem of the people, who used afterwards to refer to him as the little man of great energy and wonderful knowledge, the latter because of the account which he was able to give them of the Natives of the Fiji and Friendly Islands. Not a few were converted under his ministry, some of whom he saw die in the faith of the Gospel, while others, for many years after, showed the consistency of their Christian profession. When Mr. Creed took charge, he was better furnished than his



CARVED AND INLAID MAUSOLEUM OF E TOHI, the mother of Rauparaha, on the Island of Mana, in Cook's Straits.

countrymen. Spirituous liquors, too, were freely distributed, and with the usual disastrous results. When Mr Watkin began his work, he had first of all to acquire the language. His knowledge of Tonguese helped him, and he was soon able to make himself understood. But there were no books, so he had to begin to translate immediately. Primers and a translation of the Gospel of Matthew in their own dialect were prepared, sent up to Sydney for printing, and on their return he set himself to teach both old and young. They proved apt pupils, and some of them soon became acquainted with the outline of

predecessor, as he brought with him a supply of service books, hymns, and Testaments. These were printed in the Waikato dialect, which is soft and euphonious, and had been chosen by the two Protestant Missions as the standard for literary purposes. The Natives who could already read were charmed with it, and as Mr. Creed was a fluent speaker therein, all listened with great attention to his addresses. An account is given of the conversion of a remarkable old man of ninety years of age, which took place in 1849. His name was Maru. By birth and profession he was a priest, or *tohunga*, and remarkably

well acquainted with Maori mythology and tradition. He was a man of exceptional ability, and his life had been eminently virtuous. He was not tattooed. He had never eaten human flesh, but abhorred the custom. Nor had he given way to the excesses which were so common. From his youth up, having knowledge of Maori mysteries, he had always revered the greatest God in the highest heavens, and believed in an Incarnation of the Son of this God, of which they had some hazy idea. The mode of his decision for Christ was most pronounced. He was in the habit of attending Divine service. One Sunday morning, with other old men, he sat listening. Mr. Creed's text was I. Corinthians i. 24: "Christ, the power of God, and the wisdom of God." In illustrating his subject, he referred to the Maori tradition of Incarnation, and urged that in Christ there was the realisation of this. Maru's eyes were fixed upon the speaker. As he presented Jesus as the Incarnate God, the Holy Spirit applied the truth. He saw its meaning, and as he heard of Him who was the power and wisdom of God dying to save mankind, he uttered exclamations of assent and approval. From that time he was most devout, and would listen to the reading of the Scriptures by the hour. Always quiet and gentle, he now became exceedingly earnest for the salvation of his old companions, and talked and pleaded with them to this end. After about eight months, he died, in the faith of Jesus. While sitting in the sun, his spirit passed away, no one knowing the hour of his departure. Another veteran, who also became a convert, was called Koraka. He was the oldest chief of the tribe, and had been a noted warrior and cannibal. As a young man he remembered Captain Cook's visit, and treasured for many years a tomahawk given him by the great navigator. With this tomahawk he had carried terror into the ranks of his enemies, slaying not a few, and then savagely tearing out and eating the hearts of his victims. Nor had he himself passed scatheless, but bore the marks of many wounds. After

Maru's conversion, he spent many hours conversing, with the result that he also became 'a new creature in Christ Jesus.' He put away the younger of his two wives, and married the elder, who also became a sincere Christian under the name of Mata Wakina (Mother Watkin). This old couple also died in the Christian hope. Haerewa, another fighting chief, was also converted. Many such trophies of grace were gathered, and though the population was small, lasting good was done. As the Missionary had to visit distant parts of Otago, and was sometimes away for weeks, the conduct of service during his absence was devolved upon three Natives—Matiu (the 'Captain'), Rawiri Te Maire, and Horomona, and testimony is borne to the decorum and propriety with which they officiated and to their earnestness as preachers. Incidentally we obtain a glimpse of the incidents which broke the monotony

of life on the station. On one occasion a small vessel came into the harbour, on board of which was a sea captain and a young lady from Pigeon Bay, who had come to be united in holy matrimony. As Mr. Creed had left a few hours before for Port Chalmers, there was no resource but to up stick and follow him if their laudable object was to be accomplished.

The Rev. J. F. Wohlers, of the German Mission at Jacob's River, came to visit his brother Missionary, and impressed all who met him with his simple and unaffected piety.

Mr. Ferens threw himself heartily into the work of teaching, and both Mr. Creed and himself were gratified with the progress the children made. He also learned Maori, that he might preach to Natives as well as Europeans. Six months after his arrival he read the prayers and lessons in that language, and soon after made

his first attempt at preaching therein. As he was imperfectly acquainted with the idioms, he adopted the plan of reading the text, stating the divisions, and then applying the various parts by reciting appropriate Scripture passages bearing thereon. This earned for him from his Maori congregation the sobriquet of 'the man with the straight tongue.' Stimulated by what had been done in the North, Mr. Creed aimed at making Waikouaiti the chief centre of education for the southern portion of the Middle Island, and he and Mr. Ferens actually selected a site for the institution that was to be. Mr. Ferens' zeal, intelligence, and piety were such that Mr. Creed wished him to become a Missionary, and he spent some months in preparation for the examinations. Since the arrival of Europeans in the Colony, there has never been a large Maori population in the South Island. In 1840, the total number was estimated at seven thousand. But there were considerable villages at Motueka, at Arahura on the West Coast, Akaroa and various other bays on Banks' Peninsula, as well as in Otago, and in the neighbour-



REV. JAMES STACK AND DAUGHTER.
(From a photo taken when late in life Mr. Stack visited New Zealand.)

hood of Queen Charlotte's Sound. As the Wesleyan Mission was the first established, all these were more or less identified with it. Within a few months of Mr. Ironside's settlement at Cloudy Bay, parties of them came from all these places for instruction, and many of them returned to their homes professing Christians. The connexion was kept up with Waikouaiti, and requests came from these other centres that a resident Missionary should be appointed. It was the purpose of Mr. Creed that Mr. Ferens should be settled in one of these places, and from his talents, piety, and good sense, there is reason to believe he would have proved a most successful co-worker. Unfortunately, dissension and trouble arose in the Home Church. The Missionary exchequer was depleted, and imperative instructions were sent out that no further extensions were to be attempted. Even the small

allowances made to the Missionary and Schoolmaster were two years in arrears. Like good men and true, they stuck bravely to their posts, exercised the most rigid economy, and dispensed with all the paid labour possible until the storm was past. Even then the financial stringency was such, that an additional Missionary could not be employed. Mr. Ferens therefore turned his attention to business, ultimately became a runholder in North Otago, and was for a time possessed of considerable wealth. To the end of his days he was a devoted preacher and generous supporter of the Church, and always looked back with pleasure to his

Cort Henry Schnackenberg was a native of Hanover, where he was brought up in the Lutheran Church, and, trained in the fear of God. At thirteen years of age, the death of his father cast him upon the world. As a young man he went to London to fill a position in a business house, but shortly after emigrated to New South Wales. After residing there two years, he was sent by his employers to New Zealand, to act as agent for the purchase of flax, timber, and other produce. Living at Kawhia he became acquainted with Mr. Whiteley, and joined the Church. His deep and earnest piety was conspicuous, and



PIPIRIKI, WANGANUI RIVER.

MARTIN. PHOTOGRAPHER.

residence on the Mission Station. Mr. Creed's health failed shortly after, and he was removed to New South Wales, where he died in 1891. The portraits of himself and his wife are to be found on page 75.

After a few years, the Missionary income was again buoyant. Some of the older Missionaries were removing, and others were required for work in the European settlements. Labourers were still required on the Maori stations in the North, and three men were received into the ministry in the colony, two of whom happily still survive.

as soon as he learned Maori he began to preach. In 1844 he became a Catechist at Mokau. During nine years that he spent there, he gathered congregations in most of the settlements and established several schools, his sphere of work extending from Mokau to the White Cliffs. Having proved himself faithful and capable, he was received into the ministry in 1853. From 1858 to 1863 he had charge of the Kawhia Station. He travelled long distances into the interior, and laboured most assiduously. On the Native war breaking out, the Government considered his life was not safe there, and compelled him to remove. He

took up his residence at Aotea, hoping still to watch the converts, attend to the schools, and possibly bridge the gap between the disaffected Natives and the Europeans. His hope was delusive. The rapid spread of the Hauhauism made his continuance there impossible, and by the death of the Rev. T. Buddle he removed to Whaingaroa (Wellington), where the last sixteen years of his life were spent.

The times were troublous. He was often exposed to insult, and had much discouragement. Kawhia, Aotea, Waipara, and Waipa were, one after another, added to his pastoral charge. Little could be done. Except those on the mission station, and a few at Waipa, all the Natives joined the rebels, and many of them lost their lives. His work was grieved at the close of his life-work. But he led on, preaching to all English and Native congregations, and trying to know no weariness until sickness overtook him, and on a voyage to England for medical advice he expired in his 71st year.

Mr. Schnackenberg acquired sufficient proficiency with English to be a fluent speaker. Of Maori he had a competent knowledge, and he spoke it freely. He was a diligent pastor, and by the time he died he was greatly respected. Modest and retiring, but sincere and conscientious, he gained also the goodwill of the European Churches. As an old man he said, 'I have never been a jubilant Christian, from the age of twelve I have honestly endeavored to serve the Master. The Master spared me in the conflict with the rebels, and his brother ministers sincerely loved him.'

Three years after Mr. Schnackenberg began his pastoral work, the Rev. William Gittos, now the minister in the active of the Mission, was

educated as a candidate. Connected by relationship with some of the old Mission families, he was brought up as a Native at Hokianga. There he gained an acquaintance with the Maori language, which he has since so perfected, that now he not only knows it better, and speaks it more correctly, but most Maoris of this generation. Converted as a young man, he soon became a local preacher, and in the neighbourhood of Auckland conducted services for both Natives and Europeans.

When he offered for the ministry, his thorough acquaintance with Native habits and usages enabled him to take charge of a Mission Station. For two years he labored at Wairoa, and over twenty at Otanateua, he

ministered to the Maoris of the Kaipara District, gaining great influence among them. His physical strength was freely spent in their behalf. Long and fatiguing boat journeys were undertaken by day and night to visit their settlements, and he endured fatigues, to which a less robust man must have succumbed. He literally lived for the Maori people, being their trusted adviser in things temporal as well as spiritual. In all the toils of those and subsequent years he has been greatly aided by his wife. The second daughter of Mr Hobbs, herself possessing an almost perfect knowledge of the Maori character as well as the language, she has inspired and sustained him

with a devotion equal to his own. Seven years ago, Mr Gittos came to Auckland, but still had the oversight of the Kaipara circuit. Subsequently, at the request of the Conference, he re-opened the Waipara Mission, residing at Te Awamutu, and visiting the principal Native kaingas throughout the King Country. In 1894, he was appointed Superintendent of the Maori Missions in the Auckland Province, in which capacity he supervises the work of the Native ministers in Hokianga, Kaipara, and Waipara, and visits and preaches in these districts from time to time. After forty-three years of uninterrupted service in the Mission, and having borne a full share of exposure, he is still strong to labour, while his name and influence are recognised by the Maoris in every part of the colony.

The Rev. William J. Watkin's ministry also commenced in 1857. The eldest son of the late Rev. J. Watkin, he was born in the Friendly Islands, but brought up in New Zealand. At Waikouaiti he learned to speak Maori as easily as English, and, as a youth at Wellington, maintained

his acquaintance therewith. As assistant teacher at Three Kings, he had daily occasion for its use. A man of unusual fluency and wide reading, blest with the saving salt of humour in an unusual degree, he soon became a popular speaker. His first circuit was Nelson, but there were then within its bounds as many Maori preaching places as English, and both the ministers were bilingual speakers. He was removed from thence to the Kai Iwi Institution, where for four years his gifts for teaching were brought into requisition. Never a strong man physically, his vivacity, power of picturesque description, amiability, and sympathy gave him ready access to the Native mind.



MRS. H. H. LAWRY.

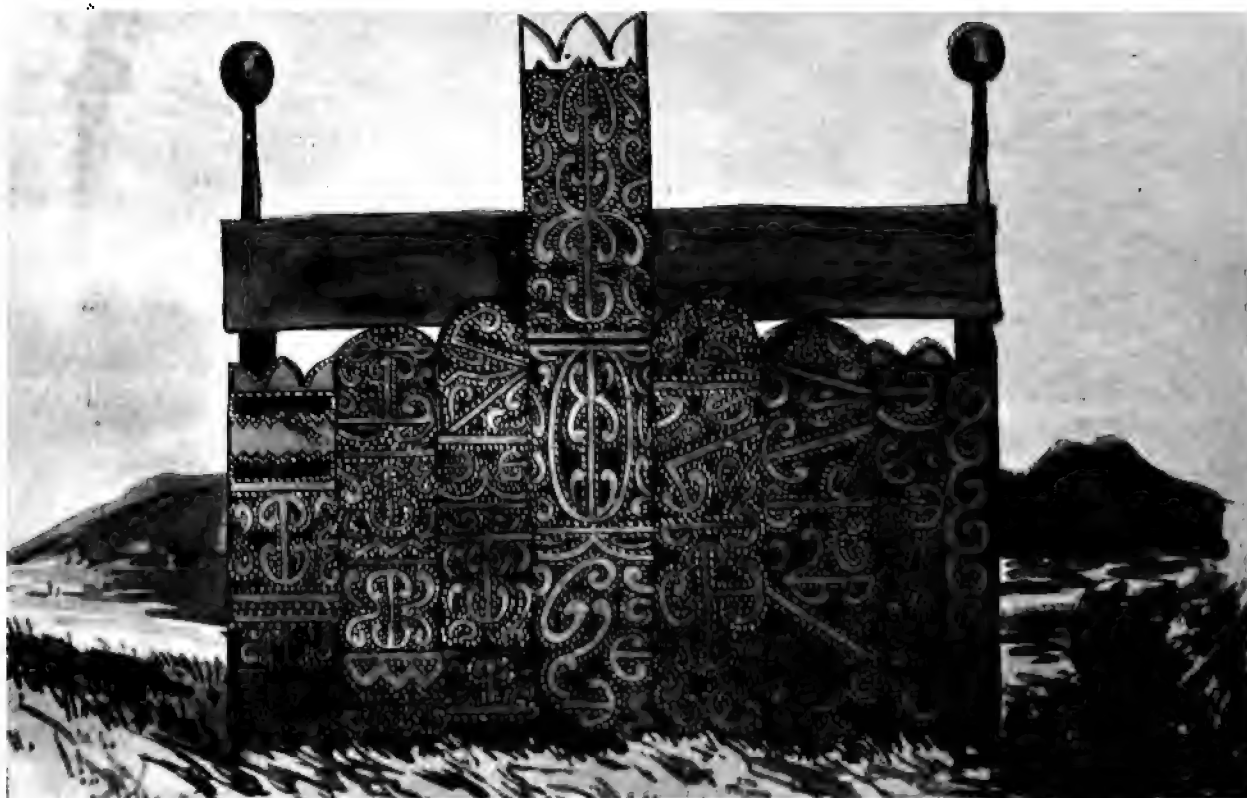
Obit., Dec. 21st, 1897.

After leaving Kai Iwi, Mr. Watkin's ministry was chiefly in the European churches, and after thirty-five years of labour, he became a supernumerary in Onehunga, where he still resides.

Of the progress thus sketched, statistics alone would give a very imperfect idea, but they bring out significant facts. On the fourteen stations of the Missions there were in 1846 seventeen European Missionaries. They were assisted as teachers, class-leaders, local preachers, etc., by 345 gratuitous helpers, and had under their care 2960 church members, and 4874 pupils in the schools. Seven years later it was reported that there were 253 chapels and

his visit to Auckland conclusively proves. Five of these, three men and two women, as given in his published journal may be cited :—

JOHN : "These are my thoughts. I am not going back to old times. I do not intend to speak of my former condition, but simply to talk of my present experience of the things of God. When the Word of God first found me, it made me feel that I was the greatest sinner in the world. It told me, too, that Jesus Christ died for the chief of sinners. What I want to say just now is, that I feel Jesus Christ died for me; that he redeemed me from all my sins. I feel persuaded you are going to Heaven. I



A MONUMENT TO THREE CHILDREN, NEAR TE AWAITI, CLOUDY LAY.

(Reproduced from Angus' "The New Zealanders.")

One of the most perfect specimens of Maori carving and inlaying.

preaching places, 5 catechists, and 322 local preachers, while the members numbered 4500. There were 188 Sunday and 88 week-day schools, with 5816 scholars, and the total attendants at public worship were computed at 10,864. During the septennial period, therefore, the membership had increased by fifty per cent., and the scholars by more than twenty per cent. The entire Maori population at the time was supposed to be from a hundred to a hundred and twenty thousand, and Mr Whiteley estimated that nine-tenths of them had embraced Christianity. That it was not a mere formal profession, the experience of several whom Mr Young met on

am rejoiced in my heart to know that I am going there too. You believe in Jesus Christ, and hope to get to Heaven through him. Now, if you get to heaven through Jesus Christ, I shall certainly be with you, for I feel that He is my Saviour, and has redeemed me from my sins. This is all I have to say."

ISABELLA : "These are my thoughts that are inside my heart. In the days of my ignorance I sat in darkness, and knew not that there was a Saviour for me. When I was first awakened I saw my darkness and misery, and my heart cried. My heart did not tell me to look up to God. I could not. I could do nothing but look at my

* Most of the illustrations in the remainder of the Maori section have been prepared from special drawings made from the excellent illustrations in Angus' "The New Zealanders," published in 1847, and a rare copy of which has been kindly loaned to the editor by Mr. C. Ewen, of Wellington.

continued thus for a long time, and could only what a great sinner I was, and nobody could save himself. The darkness began to break. A little light shined on my heart, and God said 'Come unto me and I will give thee rest.' While I was listening and waiting, greater light broke over my soul. The words of the Holy Spirit went up to God. I said, I have been very disobedient long. Now, take my life and my soul; I give all to Thee. God took me for His own. I can now rejoice in God my Saviour. I have found the path to heaven is laid, and made plain through Jesus Christ. My great desire is that I may live to God; that He may never remove to a distance from me; that I may never be separated from Him. I desire to glorify Him as long as I live."

He said: "In my old state I was a great thief. I used

the property of a great man. When committing the crime I was arrested, and cast into prison. While I lay there my friend had compassion on me, and ransomed me. He paid down a price for my ransom, and I was made free.

I mean, I was a great inner, a great thief, I robbed God; but Jesus came, and paid down a price for me. He redeemed me with His precious blood. I was in the Institution at Auckland in 1848. It was here I was first convinced of sin. It was then Mr. Buddle preached on the 12th of January, from Isaiah 66, 'The wicked shall be brought down to hell, and all the forgetful shall forget God.' The Holy Spirit knocked me down. I fell to the ground, and felt I was just hanging over the edge of the pit, ready to fall. I looked about for

but saw no refuge. My life fled. I was sinking. Jesus came, and I saw the light of God. I cast myself on His mercy. He took me from my sins, and I gave myself to Him—my hands, my feet, all my body—unto Him for God, and all my soul too. I am His, and He has made for us all a home to heaven—the home He has made for us all. All I have to say."

He said: "My thought is that I was one of the greatest sinners in the world. When I was continuing in my sin, I thought, 'the finish of these things will be death.' I came to live at the Three Kings School, I found that God was preached by day and by night. No day and no night passed, without the Word of God spoken. I found, too, that they prayed day and night, and I was led to give my heart to God. I said to myself, 'ere is my heart.' I gave all myself to God. I did not leave myself, but gave the whole of me to God. He

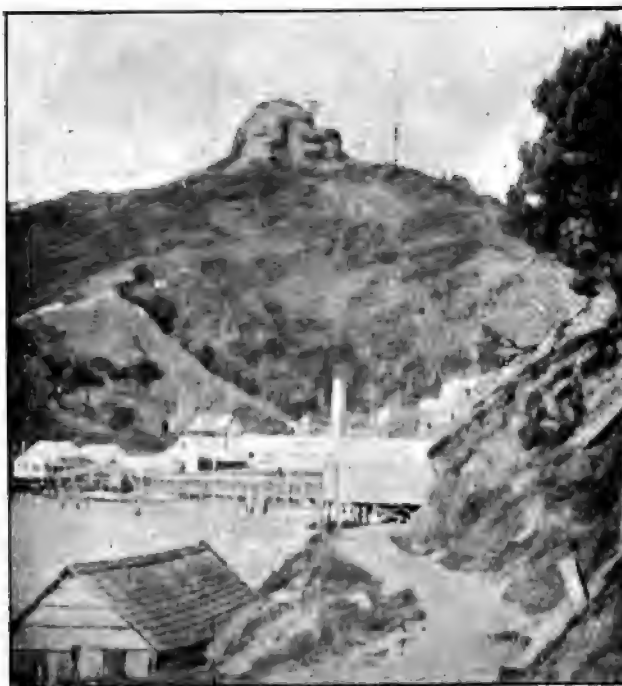
took me, and I am His. The desire of my soul is to love Him, and to sit with Him for ever."

TOMONA: "This meeting warms my heart. When I look back I see that we had no such meetings as these in the days of old. Until Missionaries came to the land we saw no work like this. They brought the news that Jesus died for us. If that news had not reached us, we had all perished. There was one thing that stirred us up in this place, and made the work of God revive. It was the death of a Missionary. He fell down dead in this house (alluding to the sudden death of the Rev. J. Skevington). If it had not been for that death in a moment, the work of God amongst us would not have been so great. We saw him die. We saw the greatness of religion. We began to feel more its goodness, because it makes us ready for death. I began to feel that I must seek the salvation of my soul,

lest God should take me away in a moment. I began to seek, and on March 16th, 1847, I heard Mr Buddle preach from Acts ii. 23, ('Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.') I felt I was the man. It came home to my heart. I did it myself. I crucified my Saviour with my own hands; I nailed him to the cross; I put him to death. All this I did by my sins. I felt that He died for me, and I committed myself to Him. Then and there I gave myself to Jesus, and now I am His. My desire is, at all times, to stick to Him, to keep close to Jesus, and get nearer still. This is all."

The Missionaries present testified that these were fair specimens of what they heard on their several stations. Mr. Young therefore was justified in coming to the conclusion that "New Zealanders, formerly enveloped in darkness, filled with malignity, and covered with blood, have received

with meekness the engrafted word, and happily realised its saving and transforming power. The earnestness and deep feeling with which they spoke evinced their sincerity, and told of the glory which dwelt within, and the testimony of their pastors to their generally upright walk and conversation was highly satisfactory." When it is added that the Lord's Day was almost universally observed as one of rest and worship, that cannibalism was almost at an end, that war was discountenanced, and the arts of peace pursued, no wonder the workers cherished the hope that the Maoris would become a Christian nation indeed. Well might they say, "If we are not apostles unto others, doubtless we are unto you; for the seal of our apostleship are ye in the Lord."



NEAR VIEW OF ST. PAUL'S ROCK, WHANGAROA.

PEARSON. PHOTO.

CHAPTER IX.—DAYS OF DARKNESS.

SYNOPSIS—Time Needed for True Christianisation—Specially with Maoris—Their Habits and Proclivities—Difficulty Intensified by Early Colonisation—Pernicious Examples—Greed for Land—Two Instances of Cruelty and Wrong—Legacy of Hatred Therefrom—Religion of Many, Formal Only—Land Troubles—Wars in Consequence—Enormous Gains—Flimsy Evidences of Purchase—The Wairan Massacre—Preceded by Glaring Failure of Justice—Reckless Proceedings of Europeans—Sad Results—Behaviour of Christian Natives—Abandonment of Cloudy Bay Station in Consequence—Heke's War—Its Causes, Incidents, and Results—Alarm in the North—Yeoman Service of Friendly Natives—Attack on Auckland Prevented by Kaipara Chief—Peril of Missionaries—Injury to Converts—Rauparaha's Raid—Loyalty of Christians—Beginning of Wairara Troubles—Fighting and Loss—The Land League and King Movement—Their Aim and Outcome—Waikato Campaign—Hauhauism—Its Tenets and Practices—Rapid Spread—Relapse into Barbarism—Sanguinary Conflicts—A Twelve Year War—Murder of the Rev. J. Whiteley—A Church Devastated—Principal Stations Wrecked—Sadness and Sorrow—A Day of Gloom.

WHAT any heathen nation could be really Christianised and civilised in the space of forty years was hardly to be expected. When we remember the inveterate power of habit, and the influence of heredity, continued through many generations, is borne in mind, it is obvious that even the Divine power of Christianity must have time to work. When, moreover, we reflect, that by the New Testament an immeasurably higher code of morals is introduced and enforced, that in conformity with our Lord's teaching, it is affirmed that the lustful thought is adulterous, and that hatred indulged and cherished is murder, it is clear that such ideas must have time to filtrate and penetrate. Further, when we see how among ourselves, after centuries of Christian teaching, not only do old superstitions linger and exert their power, but outbreaks of fanaticism and manifestations of brutality and revenge are by no means infrequent, thoughtful men will not be surprised that work in the Mission field is checked and hindered by like causes. In the case of the Maoris, all the characteristics, traditions, and customs of the people were so adverse to the pure and elevated influences of the holy religion brought among them, that relapses were inevitable. The communal life and unrestricted intercourse of the pahi, the practice of allowing the children to be present at all kinds of discussions, the indecent allusions of many of the native songs and legends, all tended to perpetuate, if not to foster, licentious thoughts, and impurity was so common that it was hard for them to realise that it was offensive in the sight of God. Revenge

was looked upon as a sacred duty. An insult, or even a slight, could only be wiped out with blood. Not only was the injured one bound to retaliate, but his relatives and connections all became parties to the quarrel. Feuds were handed down from one generation to the other, and no act of barbarity was too shocking if thereby satisfaction

could be obtained. Even when there was no legitimate ground of offence, they were subject to furious gusts of passion. A sudden outburst of anger overpowered the reason, blinded the judgment, and often ended in ferocious acts. They valued life so lightly, and thought so little of bloodshed, that the enormity of murder could with difficulty be brought home to them. Deception and intrigue were engrained in their nature, and if an object were to be gained thereby, it was not only allowable but praiseworthy to mislead. They were always exposed to the ravages of fanaticism. Their *tohungas*, or priests, guarded well the secrets of their profession, and often terrorised their votaries. They imagined, not infrequently, that demented persons were really possessed by superior beings. Thus they easily became the victims of those designing individuals, who under pretence of supernatural illumination and direction, had a

keen eye for temporal advantages. All these things the Missionaries knew full well. Altogether apart from the spiritual blindness and ignorance which came through indulgence in a course of sin, and the opposition of "the carnal mind, which is enmity against God, and is not subject to the law of God, nor indeed can be," they recognised



REV. S. AND MRS. IRONSIDE.

peculiarities of the race enormous obstacles to the use of the "wisdom which cometh from above," and is "first pure, then peaceable, gentle, easy to be taught, full of good works, without partiality, and without hypocrisy." Thus, even in the time of their greatest ease, and when people were crowding to be baptised and instructed, they "rejoiced with trembling." They felt the life of these young converts needed to be watched and guarded, and that at any time their fondest hopes as a nation might be blighted.

These difficulties were complicated and intensified by early colonisation of the country. The very success of the mission was its peril, and accelerated, if it did not create, dangers of another kind. Not until Missionary work had softened and toned down the natural ferocity of the Maori, was it safe for Europeans to attempt a permanent settlement in the country. And it was chiefly owing to the goods and implements, which were seen at the Mission House, that the people came to tolerate and eventually accept the residence of white men among them. They did not only value the goods, but that they could be purchased by the Maori, and the cultivation of their land.

Thus, not only did it become clear, that in twenty-six years from Marsden's first landing at the Bay of Islands, and only thirteen years from the second commencement of the Wesleyan Mission, that this land was to become a British colony. The first Legislative Council formally acknowledged this. In a resolution of its proceedings, December 26th, 1841, it thus recorded:—

"The great difference of opinion may be entertained as to the value and extent of the labours of the Missionary body there can be no doubt they have rendered

valuable service to this country; or that, but for them, a British Colony would not at this moment be established in New Zealand." Nor did the Missionaries of the churches mentioned oppose colonisation as such. Individuals among them may have done so. Several heartily wished that it could have been deferred for a few years, until the time was "established in the faith" and better prepared to meet the conflict and clashing of opinions, prejudices, and passions, which the coming together of the two races rendered inevitable. From the beginning quite a number held that it could never be the purpose of Providence that a land so naturally so fertile, and capable of becoming the home of millions, should remain in the possession of a people who never cultivated one-tenth of its soil, and were unable to develop its resources. They held that colonisation was in the best interests of the Natives themselves. And even those who regarded it as premature, under the circumstances precipitated it, did their best to make it successful. They welcomed their countrymen, sought to clear the way for them, and by their great influence with the Maori, to lessen the friction which was bound to come.

But the necessary framework and machinery of Government, which the establishment of the Colony brought with it, in the shape of officers charged with its administration, enactments for carrying out its purposes but restricting individual liberty, and, above all, taxes to provide the means of support; all in their turn became provocative of trouble among those who hitherto had been so lawless, and were remarkably impatient of restraint. Still more was this the case in connection with the irregular settlement, which for ten years previous to the proclamation of the Colony had been going on. The upright conduct of the Missionaries and their families, and their evident desire to benefit those among whom they lived, disposed the Maori to welcome other Pakeha residents. These, on their part, soon learned that a considerable trade could be done in supplying goods and bartering them for flax, potatoes, timber, pork, and maize. So a very large influx of Europeans took place. Some of these were high-minded and honourable. Others were selfish, passionate, greedy, and unjust. They simply came for what they could get, introduced ardent spirits and

fire-arms, put no restraint upon themselves, and often outdid the heathen in their licentiousness. Naturally this evoked intense hatred, and causes of individual quarrel rankled in the minds of those injured, until sometimes whole tribes were involved. The outbreaks did not always occur immediately. They were accustomed to bide their time, but when the reprisals did come they were of the old savage character, directed not only against the offender, but all who were associated with him.

Two instances of the above, where injustice, cruelty, and wrong must have left a heritage of enmity, which in the end

could be appeased by bloodshed only, may be cited. The first of them is certified by the Rev. W. Colenso, recently deceased, and the narrative of it is given at length in Brett's "Early History of New Zealand." It appears that on the 29th of April, 1834, a barque called the *Harriet* was wrecked near Cape Egmont. All on board escaped to the shore, and for some days were well treated by the Maori residents. Then a quarrel arose, shots were exchanged, and nine sailors, one woman, and two children were taken and held as prisoners. Some were removed to Moturoa, and others remained at the *kaingas* near the scene of the wreck. The master of the barque, Guard by name, with five others, was permitted by the Moturoa Natives to go to the wreck in a boat, and promised to return with a cask of powder in payment for it. Accompanied by three Maoris, this party found their way to Blind Bay instead, and thence proceeded to Cloudy Bay. At the latter place goods were obtained to ransom the captives, and a schooner set sail for the purpose. Bad weather prevented its calling at Taranaki, and the captain and his companions, with the



THE MISSION HOUSE, WAIKOUAITI.

three Natives, were carried on to Sydney. There the aid of the British Government was invoked, and H.M.S. *Alligator*, with a schooner, the *Isabella*, and a company of military on board, were sent down to ransom and rescue the woman, children, and sailors, who yet remained. The officers of the *Alligator* were doubtless honourable men, but they trusted too implicitly to Guard, and to an

ex-sailor, called Battersbee, who had formerly lived in New Zealand, and put too much power in their hands. The Natives who had been taken to Sydney made no complaint, regarding it as an accident, and caused by stress of weather. They were willing to help on board, and gave no trouble. The Maoris of Moturoa honourably carried out their share of the negotiations, and when their countrymen were landed, the seamen whom they had detained in bondage for four months were brought to the vessel and surrendered. These had no ill-treatment to report, for though ill-fed and scantily clothed, they testified that their owners had shared what they had with them, and had not even forced them to work. The vessel then proceeded down the coast to obtain the woman

and children, and the subsequent proceedings, even after this long interval, must bring the blush of shame to all who have regard for the honour of the British name. It was ascertained that the woman had been humanely treated, a whare having been specially constructed for her residence, and privacy secured. The children, who seem

to have become quite at home, had been made pets of. When it was proposed to ransom them, the Natives were ready to grant them liberty, on payment of the stipulated sum. Unfortunately, the operations on shore were left largely in the hands of Guard and Battersbee. What the character of these men was, and how they looked upon the Maori people, may be judged from an observation made by

Guard to Dr. Marshall, the surgeon of the man-of-war. Dr. Marshall on the passage from Sydney enquired of the Natives on board if they would welcome a Missionary, should one be sent to them. The answer was "Yes; but he must stay with us, or the other tribes might kill him." Guard, who was standing by when the enquiry was made, at once scouted the idea of the New Zealanders becoming Christians. The Doctor asked him how he proposed to effect their civilisation in the absence of Christianity. The reply, made in serious earnestness, and a tone of energy and determination, at once unmasked the man, and made one's heart sick at the thought, that upon his uncorroborated testimony, an expedition had been fitted out against New Zealanders likely to be



TE OHU, A HEATHEN PRIEST OF THE NGATIMANIAPOTO TRIBE OF AHUAHU, KAWHIA.

fraught with disastrous consequences. "How would I civilise them! Shoot them to be sure! A musket ball for every New Zealander is the only way of civilising their country." With incredible short-sightedness, this man and Battersbee, because of their supposed knowledge of the language, were allowed to conduct the operations for the

release of the captives, and to use the British force. How did they do it? According to authentic accounts Guard repudiated the payment of the promised ransom. He and his companion openly boasted how they had lied to the Natives, and tried to bounce them. They were guilty of the grossest cruelty. When the captor of the woman met Guard, he rubbed noses in token of friendship, and said he was ready to carry out the bargain. Yet he was seized, thrown into a whaleboat, pricked with a bayonet, on attempting to escape shot in the leg, and finally brought on board, to be attended by the surgeon, who found him suffering from ten wounds. How these ambassadors then returned to the shore, were alarmed when a shot was fired in welcome, made the most barefaced misrepresentations,

they did not ill-treat them. So far as all documents show, they were true to their plighted word. On the side of the English was the wrong doing, and Dr. Marshall sums up the account of the last encounter by saying, "Nothing on the spot had occurred to provoke this sanguinary outrage. Not one jot or tittle of our demands, whether righteous or unrighteous, remained to be ceded. Nothing can justify so foul a deed of blood. . . . The guilt of the men is our guilt, their sin our sin." Was it any wonder that Natives who had been treated thus, should nurse the thought of the injury inflicted, and when the opportunity came, pay the debt with interest.

The Rev. J. Buller, in his "Forty Years in New Zealand," tells the sad and romantic story of Nga Huia.



NEWARK MISSION STATION (PAKANĀE), HOKIANGA.
From a sketch kindly lent by Mrs. Rawson, New Plymouth.

provoked a quarrel, while in the *melee* that followed, some were killed, and others wounded, is a story sickening to read. It is the more so because when afterwards, the man whose wounds had been dressed, and whom his tribesmen thought was killed, was sent back with presents and testified as to the kindness he had received; the woman was at once brought on board, dressed in a fine mat. The other child was brought to the beach on the back of a Maori, who was shot, and his head kicked about on the sand. Yet these Natives had committed no offence. According to their own law and usage, the plundering of Guard's vessel was quite proper, as such salvage was the property of the tribe on whose shore it was cast. It is true they took the Europeans prisoners, but

She was of high birth, being the daughter of Pomare, a chief of the Bay of Islands. A fine, tall, handsome woman, her charms proved attractive to a British military officer, and her father assenting, she became his wife. Whether any sacred ceremony attended the marriage is not related, but they lived together, and the union was acknowledged. Presently the regiment was ordered to Wanganui, and the officer went with it, leaving his partner behind. With the confidence and affection of a true woman, she determined to follow him, and carried out her intention. There were then no roads in the country. There were rugged mountains to be scaled, gloomy forests to be traversed, dangerous rivers to be crossed, and treacherous swamps to be headed. Love carried her triumphant over

all these difficulties ; and passing through the interior, by way of Taupo, she came to Otaki. There, as the daughter of a great *Rangatira*, she was received with honour, and a large contingent of young chiefs, escorted her to Wanganui. By the time she reached the town, she was at the head of a cavalcade of sixty : a veritable princess of the Maori

than one European country, would have led to the murder of the unfeeling brute, who thus dishonoured his uniform and his country. Cases like this were, alas ! only typical of a number. Those who suffered most often said little, but they 'treasured up wrath against the day of wrath, and, when fitting opportunity came, exacted atonement



CLEARING IN A KAURI FOREST.

(Reproduced from "Wakefield's Book.")

race. There she found her friend, lived with him again for two years, and gave birth to a daughter. The officer, who belonged to a wealthy family, then returned to England, promising to send for her. She waited long. No letter arrived. Then she went back to her father, and literally died of a broken heart. Such conduct, in more

from the race to which the aggressors belonged. They were exceedingly inimical to the growth of that religion which the Missionaries proclaimed, and boded ill for the future.

Further, it should in all fairness be added, that with considerable number, the profession of Christianity was

only formal. Evidence has already been adduced, that there were among them not a few to whom the Word of God had come 'not in word only, but in power, and in the Holy Ghost, and in much assurance.' They had become citizens of the 'Kingdom of God,' and realised that it was 'not meat and drink'—did not consist in the reception or



MRS. ALFRED.

repetition of a creed, in attendance on ordinances, but was "righteousness, peace, and joy in the Holy Ghost. These, almost without exception, stood firm. But there were many others who professed to be Christians, because some noted chief had done so, whom they were accustomed to follow. Others did so, because they saw that temporal benefits followed the advent of the Missionary among them, and they had an eye to the loaves and fishes. Excitement and novelty also, counted for not a little, and the public recital of Scripture and Catechisms, the joining in songs, and the influence of animated speakers and preachers, all told. In every congregation were those who were types of 'the stony ground' hearers described by our Lord in St. Mark's Gospel, and of whom he says the seed in their heart had not much earth, and immediately it sprung up, because it had no deepness of earth." They fulfilled the parable to the letter. They 'heard the Word,' immediately received it with gladness, but 'having no root in themselves endured but for a time,' and, when 'affliction or persecution arose for the Word's sake, immediately they were offended.' This accounts largely for the defections of after days.

The first cause of distinct loss to the Mission, and which ultimately all but wrecked it, was war. It was not the fighting merely, but the alienation, distrust, and bitterness between the races which were engendered thereby. The Maoris themselves have a proverb that "Land and women are the roots of war." Their relations with the English people give added force to the saying. The Maoris were

passionately attached to the soil. A people who were at once both cultivators and travellers, they understood that their comfort and even their existence depended upon their possessions. Their land laws were complicated by their communal system and intricate tribal relationships. But they were well understood by themselves; and their rights, in a given block, even when almost infinitesimal, were never yielded without a struggle. Moreover, the whole country was owned, though little of it was occupied. By right of conquest or ancestry, or for fishing purposes, every rood was parcelled out. Mr Buller remarks: "Not a foot of ground was without a claimant. Every one had a right to cultivate some soil for himself, provided he did so in agreement with public opinion, and the law of *tapu*. The first of these was declared in the assembly of the people, and the last was regulated by the priests." How tenaciously a Maori clings to his land, and to what lengths he will go to retain or recover it, is well illustrated by a story told by Captain Gudgeon in connection with the Taranaki campaign. A company of Native allies was then associated with the colonial troops. One of these called Katene, one day said to an officer of Gudgeon's force. 'Do you trust me?' 'I do,' replied the officer. Katene sat and looked in the fire for some moments, then laid his hand on his friend's knee, and said 'You are right; and you are wrong. You are right to trust me now, for I mean you well; but never trust a Maori. Some day I may remember that I have lost my land; and that the power and influence of my tribe have departed; and that you are the cause. At that moment I shall be your enemy. Do not forget what I say.' In that utterance is the key to the darkest and most chequered pages of New Zealand's history.



MRS. KIRK.

Ignoring these facts, or unacquainted with them, the first settlers sought to acquire large tracts of land. Especially when it became plain that colonisation would in a few years take place, there was the most frantic eagerness to establish a claim, which it was thought would be recognised. Crowds of speculators came down from Sydney to Port Nicholson and the Bay of Islands. Depending on pakeha-Maoris as interpreters, who were not always reliable, they entered into transactions involving thousands of acres, got chiefs to sign deeds which were written in English, and of the contents of which they knew little or nothing. No doubt they were often misled by the go-between, and sometimes by the supposed owner. All Maoris were not proof against this easy method of acquiring goods. How extensive these so-called purchases were, may be judged by the fact that

Peninsula a year later. The price paid by the latter was goods to the value of £6, and a promise of further trade to the amount of £240 more; or less than 2d. per acre. Altogether, apart from the question of what the land was worth, it will be seen that there were here the seeds of misunderstandings, which were bound to produce heart-burnings and conflicts in the not distant future.

In this history, it is not necessary to give an exact and detailed account of all the New Zealand wars, whether between the Natives and the Imperial Government, or between our Maori fellow subjects and the colonists. Many books have been written thereon, and pamphlets and articles innumerable. Sometimes the controversy as to the accuracy of the narrative has become heated, and the atmosphere grown sulphureous. The accounts hitherto are chiefly by those who were themselves concerned in it,



MAORIS DRYING SHARKS.

G. H. WHITE, PHOTO, NEW PLYMOUTH

when Captain Hobson arrived as the first Governor, forty-five millions of acres were said to have been bought, twenty millions of them by the New Zealand Company. How preposterous many of the claims were will appear from the record, that after a most painstaking enquiry out of twenty-six millions of acres claimed by 300 persons, Crown grants were issued to them for one hundred thousand. A Mr. Wentworth laid claim to the modest area of twenty millions of acres in the Middle Island, for which he had paid £200 down, and promised an annuity of £200 more to the chiefs who sold it. The New Zealand Company actually sold a hundred thousand acres in London, before the title to a single one had been secured. A Captain Hempleman professed to have purchased Akarua, in 1837, and L'Anglois, a French captain, averred that he had bought 30,000 acres on Banks'

either as actually fighting, having to do with its direction, or pecuniarily interested in the results. In one case there is a strong unconscious bias against the colonists, who are represented as being incapable of justice or fairness. In others there seems a disposition to permit no dark shading at all on the colonial side. Possibly the time for an impartial review has not yet come. All that can be attempted here, is to try and disentangle a remarkably mixed story, and give as briefly as may be, a sketch of the several outbreaks, with the effect produced by them upon Mission operations.

The first of them was what is known as the Wairau Massacre, on January 17th, 1843. As already reported, the Rev. S. Ironside was at that time the Missionary in charge of the Cloudy Bay Station. Eight years ago, he sent to "*The New Zealand Methodist*" a full and connected

t of the whole sad business. Forty-eight years had since the actual occurrence, and as one of the few persons who were acquainted with all the facts, he felt incumbent upon him to place them upon record. From a journal carefully kept at the time, and containing a full account, and in the light of the investigations afterwards made and which he noted, and with the years given to mature his judgment, he gave a plain and finished statement. From his narrative it is clear that the Natives who then killed so many Europeans, were greatly irritated by what they deemed a failure of justice in reference to events which had transpired six months before.

They were also battling for what is now admitted to be their rights. Mr. Gittos's account of the case is summarised as follows:—Two years before, the daughter of one of the principal chiefs in the district, had been married to a storekeeper, a European. Her father was a near relative of the

Rauparaha, who, he usually lived on the northern side of Cook's Bay, was the head of the

In the absence of the European at Nelson, one of the Europeans, an escaped convict of dissolute habits, went into the house, visited his wife, and then on discovery, murdered her infant son.

His own wife, who was a Native, gave information as to the perpetrator, who had confessed to his guilt. The whole matter was settled at the Bay of Islands. Summary vengeance would have been taken and Cook killed, but the Missionary's intervention. He urged that justice should be allowed to take its course, and finally they consented to it. The matter was referred into by the

Resident Magistrate, and Cook committed for trial at the Supreme Court at Wellington. At that court, Mr. Gittos, on the request of the Government, acted as counsel, and states his strong conviction that the Crown Attorney took little trouble in getting up the case. The only witness was Cook's own wife, and the legal point was then allowed, that she could not give evidence against her husband. Probably this was strictly in accordance with the law. But as no steps had been taken to obtain other and circumstantial evidence, which could have been produced, the man was acquitted. Kuika's relatives

and friends were greatly enraged. A few months before a Native man in Hokianga had been hanged on purely circumstantial evidence for the supposed murder of a European. They put the two cases side by side, and not unnaturally came to the conclusion that there was one law for the pakeha and another for the Maori. Even the Missionary was exposed to obloquy, and charged with favouring his own race, by getting them to consent to a trial according to British law, which had failed to mete out justice.

On the heels of the disturbance thus caused came the attempt of the officers of the New Zealand Com-

pany to take possession of certain land, and settle some of their immigrants thereon. There is very grave reason to doubt whether they had any title to it. On account of the disaster which followed, there was a great outcry, and the whole business formed the subject of debate in the British House of Commons in the following year. From this it appears that the claim was made on two grounds. First, it was said that it had been duly purchased from the representatives of Captain Blenkinsopp, a whaler, to whom it had been sold a dozen years previously. During his residence in the Bay, Captain Blenkinsopp had married, or at any rate lived with, the daughter of a chief called Te Puhi. He then gave to the Maoris an old six-pounder cannon, but drew up a deed in English, in which he inserted this as the price agreed upon for the purchase of the land in question, and to this he obtained their signatures. The Natives admitted the signatures, but declared that they definitely stated that, by the deed they were simply binding

themselves to allow the Captain to obtain wood and water, with other like privileges, when he visited the place, and were assured this was all it contained. This they strongly asseverated several times in Mr. Ironside's presence. Captain Blenkinsopp protested that he had really bought it. At any rate he mortgaged it to a firm of solicitors in Sydney, and as he was unable to repay the advance made, it became their property. The Captain was drowned shortly after. His widow came to Hokianga in 1839, when Colonel Wakefield was there, and sold him a copy of the deed, the original, of course, being



THE REV. W. GITTOS.
Superintendent of Maori Missions in the Auckland District.

in Sydney. Secondly, Colonel Wakefield stated that this block was included in a large purchase made by himself direct from Te Rauparaha. He had a deed, written in English, which purported to be a sale of the whole country from the 38th to the 42nd degree of latitude. Te Rauparaha stoutly and consistently maintained that



MRS. WM. GITTOS.

Wairau was never included. He admitted that a map was shown him, and Blind Bay, in Nelson, had been parted with, and was informed that only that was wanted. A respectable European stated that he heard this from the Colonel's own lips. On that understanding, Rauparaha signed the deed. It seems hardly conceivable that on evidence so flimsy and unbusinesslike a serious attempt to take possession should be made. More remarkable was it that this should be done when it was known that a Commissioner (Mr. Spain) was now investigating these land titles, and purposed visiting the Wairau in a few weeks. The Natives solemnly warned the authorities of the Company against

taking any action. Te Rauparaha himself, and the two chiefs, Hiko and Rangiheta, paid a special visit to Nelson, to state that they should resist all attempts of the kind. Notwithstanding this, the survey party was sent. Their pegs were taken up, the breakwinds which they had erected for shelter were destroyed, and Mr. Ironside got into bad odour with his people, by inviting them to his house. He, however, still urged them to wait until Mr. Spain came, and then justice would be done. Meantime, Rauparaha and Rangiheta, who was his son-in-law, were already on the ground. Warrants were taken out for their apprehension on the charge of arson. It was true they had burned the huts, and removed the tents, but they had scrupulously respected all the surveyors' property. An armed force was sent to execute the warrant. The opposing parties met at the Tua Marina stream. Mr. Thompson, the leader of the Europeans, announced that he had come to arrest the chiefs and take them to Nelson, and showed the handcuffs which would be put on their wrists. This to the Maoris was adding insult to injury. They stated distinctly that they would not yield, and if the stream were crossed, there would be trouble. The crossing was attempted. A general scramble ensued. Intentionally or otherwise, a gun was fired. The Maori tomahawks were brought into play. Rangiheta's wife was shot. This made him almost frantic and his party desperate. Several Europeans were killed, and they were driven off. Of those remaining, part surrendered their arms, but their captors, mad with blood, put them to death. Twenty-two Europeans lost their lives there.

According to all accounts, those of the Europeans and those afterwards obtained from the Maoris and confirmed by Rauparaha, the behaviour of the people connected with the Mission was admirable in the extreme. They were

working in their cultivations when the armed party from Nelson came, and compelled them to go to the place in dispute, where the old chiefs waited. Naturally, they went over to the side of the stream on which their relatives were. During the discussion that followed, their voice and influence were all for peace. One of them proposed that Mr. Ironside should be sent for to advise and mediate, but the proposal was scouted. They said, "Wait till Mr. Spain comes. We will listen to him." When preparations were made to cross the stream, the chief, Rawiri Kingi Puaha came forward with the Maori New Testament open in his hand, and said, "Don't fight, don't fight! This book says it is sinful to fight. The land has become good through the preaching of the Missionaries. Don't make it bad again." He was rudely pushed aside with an expression of contempt. During the night it was proposed by Rangiheta to kill all the white people in Port Underwood. He knew the Government would be angry, and so wanted to have revenge beforehand. Rawiri firmly resisted him, and said to do this would also endanger the Missionary. They protested against the killing of the captives, which Rauparaha said was done by some of his heathen followers from the North Island. Mr. Ironside was allowed to go and bury the dead, but during his absence the war party ransacked the village where he lived, and destroyed all the property. The resident Natives then fled with them to Manawatu, Mrs. Ironside's two Native servants being only allowed to remain, on her paying for them with a pair each of her best blankets.

The sad consequence of all this was that in the end, the Cloudy Bay Station, which had been one of the most promising, was broken up. After the excitement of the massacre was over, a large meeting of the Natives was held, at which the Missionary was present. The Ngatitoas, the principal tribe, belonged to Rauparaha, and determined to follow their old chief to the north. The Ngatiawas on Queen Charlotte's Sound had for some time been anxious to return to Taranaki, from whence they had been driven by the Waikatos' several years before. The Ngatitua migration decided them, and their purpose was carried out. As a temporary measure, Mr. Ironside, who found it necessary to take his wife to Wellington, put the station and the few Natives left in the vicinity under the charge of Paramena (Parmenas), one of his teachers. He was one of those whose retention Mrs. Ironside had secured by the sacrifice of her blankets. Mr. I. says: "He was the best Maori preacher I ever heard, arguing out the truth, and bringing it home to the conscience as none but a Maori could." As it was imprudent to go so far as Kawhia, the district meeting was held at Ngamotu, when all the matters in connection with the massacre, and its probable effects upon the



HUIIA FEATHER.

on were considered. The Natives from Queen Charlotte's Sound who had come to Taranaki were hopeful Mr. Ironside would follow them, and still be their primary, but it was resolved that, for the time being, could live in Wellington, and along with Mr. Smales,

return to Cloudy Bay. Writing to England in October, he says, "We hope that when these Natives find that their conduct in the Wairau affair is, on the whole, favourably viewed by the English authorities, and when the matter is settled, they will be induced to return to their



MAORI CURIOS

Collection of W. H. Skinner, Esq., New Plymouth.

G. H. WHITE, PHOTO

was then in Porirua, do what he could for Ngatitoas, at the same time he should have charge of the pean and Native work around Wellington. Mr. eley, the Chairman, did not abandon the hope of a

own home, and again settle down in the neighbourhood of the Missionary's residence. At any rate, we think that he should show them the example, and our hope is that inducement will have its effect. Moreover, we are very

wishful that the Natives of Queen Charlotte Sound should, if possible, be persuaded to give up a project which they have formed of coming up to Taranaki; because we greatly fear that such a step would lead to a clashing of claims and interests which would be productive of serious consequences. . . . Our hope is that when they find their teacher to have returned to his old station, they also, as well as the Cloudy Bay Natives, will settle down with him in quietness and peace." The offence against the law was condoned by the Governor, but the hope of their return proved delusive. The Ngatiawa went to Taranaki, and Mr Ironside settled down to his work in Wellington. Mr. Jenkins, a local preacher who had a fair knowledge of Maori, was sent to Cloudy Bay to watch events and take care of the station. Three months later, Mr. Ironside reports: "I have very good news from Mr. Jenkins. The Natives have received him with open arms, and are quite delighted with his appointment. It should be observed that the Cloudy Bay Natives have removed to this side of the Straits, sixteen miles from Wellington, but about twenty stragglers remain. The large body of Natives belonging to the Circuit are in Queen Charlotte's Sound, and to them Mr. Jenkins devoted his chief attention, but resides at Ngakuta, as the uncertainty of the movements of the rambling New Zealanders, and also the great expense of building, will not justify beginning another station at present. There must be a removal of that station soon, for it is of little use for the Missionary to live half a day's journey from his charge, and the Cloudy Bay people appear determined not to return. What will be the issue of these things we know not, but this we know "the Lord reigneth." They never did return; the station was not built, and after some time Mr. Jenkins was removed. During his two years residence there Mr. Ironside had baptised 613 adults and 165 infants. He had married 171 couples. There were 120 meeting in class (*i.e.*, church members) at Ngakuta, 310 on Queen Charlotte's Sound, and 250 in Blind Bay. Of the adults baptised he says, "I knew them all personally, and none of them were admitted until they had given satisfactory proofs of their fitness." Out of hundreds of cases to illustrate this and show their christian character, he gives the following: "Coming up the harbour, one of his boatmen called out,

'Do you see how those shellfish cling to the rock. Just so my heart clings to Jesus Christ.' Emma, a Ngakuta member said, 'I don't think I have any religion at all.' 'Why, what troubles you?' was the enquiry. 'Why, sometimes I think I will go to the bush and have a good time in prayer all to myself. I go and kneel behind a tree, and there I can't say anything and cry abundantly.' At the Bible reading one Sunday morning, John iii. 16 being read, Josiah said, 'It was not only undeserved love, but it was unasked. If He had waited till we had asked Him, He would never have loved us at all, and we should all have been lost. Our proud hearts would

not stoop to beg his love. Yet He freely loves us." No wonder the Missionary was grieved to the heart to leave so interesting and promising a sphere of labour, and sorrowed sincerely when it had to be abandoned.

Heke's War in the North, 1844-45, sprang from two causes—the blundering of the Government, and the turbulence and ambition of a young man anxious to display his power. The Waitangi Treaty, while recognising the Native ownership of the land, very properly secured to the Government the right of pre-emption. When established, the Colonial Government was not economical. Considerable money was squandered in the attempt to form a township at Russell, and the purchase of the Auckland site was costly. Official salaries were on a generous scale. The authorities were soon short of cash. The floating debt was £24,000, and £5,000 was due for salaries. To meet the emergency, it was resolved to borrow £5,000 from the Bank, for which 12½ per cent. interest was offered. But so poor was the security supposed to be that only £2,000 could be obtained. To provide for immediate necessities, de-

bentures of the face value of 5s. to £50 were offered and declared to be a legal tender. This, of course, aggravated the evil. The right of pre-emption was given up, but it was ordained that the purchaser of lands should pay a tax of ten shillings on every acre obtained. The Natives were anxious to sell. They had obtained a taste for European comforts, and the sale of land offered a ready means of gratifying it. They could not understand the inability of the Government to buy, and still less could they comprehend why, when they sold to others, a heavy amount should be levied by the Crown. In any case the tax was



MAORI CHIEF AND WIFE, IN MATS.
From a publication of the Wesleyan Mission House, London.

prohibitive, and put an end to all transactions. Customs duties were high, and lessened the amount of shipping. Whalers accustomed to visit the Port of Russell in considerable numbers complained of the heavy dues demanded. To those who had the responsibility of administration, the situation was perplexing. Mr. A. Saunders says: "The unpaid Civil servants clamoured for their salaries; the numerous creditors demanded their principal and interest; the defrauded land purchasers claimed their land; the Maoris demanded the right to sell their own land; and the penniless unemployed immigrants craved the means to take them from such a poverty-stricken land, as the vigorously executed customs duties had destroyed the

He had married a daughter of the celebrated Hongi. When he found the number of whalers visiting the Bay diminished, he listened eagerly to their statements as to the injustice of the imposts levied. A private quarrel added to his anger. A woman of his tribe was married to a European called Lord, at Kororareka. She was reported to have cursed him—a huge offence in Maoridom. He stripped the house, and made a demand on the other Europeans for *utu*—payment for the insult. Naturally, this was refused, much to his chagrin. Looking on the flagstaff as the symbol of authority, and connecting the signalling with Customs payments, he collected a number of young men, and, on July 8th, 1844, cut it down. There



HEAD OF TE RAUPARAHĀ'S WAR CANOE, carved and decorated with kaka or albatross feathers.

The custom was, when these canoes were in use, to ornament them

merchandise of the colony and driven away the whalers." An address to the Governor from Kororareka told him that the country had become, beyond example, one general scene of anxiety, distress, and ruin, so that property had lost its value, personal security was at stake, and happiness had almost ceased to exist." Discontent was general. Complaints loud and deep came from both races. It was the very time for an agitator to work mischief. Hone Heke, a young chief of Kaikohe, had been to the Mission School at Keri Keri, and obtained a smattering of English.

was great excitement. Natives who sympathised with him flew to arms. Emissaries were sent as far north as Mangonui and south to Whangarei, to secure help. A goodly number of younger men responded. The older were more cautious. They knew what the evils of war were. Waka Nene, the great Hokianga chief, warned him to be quiet, and said he would, if necessary, oppose him by force. Others ranged themselves on Nene's side. The Governor despatched a vessel to Sydney for a military force, which was promptly sent. The friendly Natives

counselled him that this display of power was unwise and irritating, "that it was not worth while to shed blood about a block of wood," and that they would control Heke. They also joined in the request for the repeal of the ten shillings stamp duty, and the removal of the customs imposts. Their advice was taken. The soldiers returned to New South Wales. The fee on land purchases was reduced to a penny per acre and a Land and Income Tax replaced the customs levies.

Then a false move was made. The flagstaff was re-erected and encased in iron. A blockhouse was erected around it and a guard kept there. As Heke continued to drill his men and build pāhs, a reward of £100 was offered for his apprehension. This exasperated him exceedingly. He said the Government were trying "to buy him like a pig." In his settlement he erected an effigy of wood, and cleaving it with an axe said, "That is for your Governor." Others flocked to his standard. Even then Nene and Repa stated they were prepared to keep him in order, and assembled their men for the purpose. On the other hand, Kawiti, a great fighter, cast in his lot with Heke, and 800 men encamped within four miles of Russell. A man-of-war was sent to protect it. Soldiers were again brought. After several skirmishes the town was attacked in force on March 11th, 1845, the blockhouse surprised, five men killed, and the flagstaff once more cut down. The town was destroyed, the houses burned, and the terrified inhabitants removed to Auckland. The greatest alarm and consternation prevailed throughout the north. Native messengers from the bay frightened the settlers around Whangarei by exaggerated accounts, and 48 of them crowded on to a small decked boat and made their way to Auckland, being three nights on the way. Farm-houses, stock, and furniture were all left. Auckland City was threatened with an invasion. Meantime, the fighting proceeded with disastrous results to the British, for in an attack on the pā at Ohāeawai 107 of them were killed. This, of course, made the rebels jubilant. At this crisis Captain Fitzroy was superseded by Governor Grey. He at once called in the debentures, forbade the sale of arms to Maoris, and, realising that Heke could only be subdued by Native help, sent rations to Nene's troops. Rawiti and Heke saw their supplies diminishing, and the number of their foes increasing, but would not sue for peace. They had built a large and enormously strong pā, at Ruapekapeka, sixteen miles inland. It was garrisoned by five hundred men, and here they made their last stand. It was invested by 1,170 British soldiers, aided by 500 Natives. After being battered by artillery for ten days, it was taken by assault on Sunday, January 11, 1846. The power of the rebellion was now broken. Soon after Heke and Kawiti wrote submissive letters to the Governor. Waka Nene used his influence on their behalf, and requested that instead of their land being given to him, they should be undisturbed in its possession, and unconditionally pardoned. This was wisely acceded to, and they were won to loyalty. The flagstaff was not re-erected, but

five years after Kawiti's death, his son voluntarily put one up, calling it Whakakotahitanga, i.e., being in union.

While this war lasted, the Missionaries on the Northern Peninsula were placed in considerable peril, and their work seriously hindered. At one time it seemed as if the colony itself would be wrecked. It must be remembered that the total English population was not more than ten thousand, and of these only four thousand were in the Auckland Province. There were no roads, no steamers, dense forests, and the few settlers were widely scattered. They had no adequate defence; and had the Maoris combined, they could have driven them from that part of the country. But a large proportion of them were intensely loyal, and those belonging to the Mission showed their loyalty by their deeds. Of these Waka Nene was the most conspicuous. He had seen the evils of war in days gone by, and knew that if Heke were successful, anarchy and a great loss of life would follow. He therefore drew his men from Hokianga, drilled them steadily, and never rested till the great pā was taken. For his services he received a pension of £100 per year. Tirarau, the Kaipara chief,

though not actively fighting, was none the less useful. While the people of Auckland feared the appearance of a fleet of war canoes, the plan of Kawiti and Heke was to attack from the land side. They proposed to cross to Wairoa, go down the Kaipara, march along the foot of the Waitakerei Range, and approaching from the Whau, in the grey dawn of the morning, set the town on fire. It was quite practicable, but to carry it out, it was necessary to march over Tirarau's land and use his canoes. A letter proposing this, though couched in highly figurative terms, was sent to him from Kawiti. This letter he brought to his Missionary, Mr. Buller. He, of course, impressed upon him the duty and policy of refusing, while he sent a message to the Auckland authorities, warning them of their peril. Kawiti was a near relative of Tirarau. It would have been a breach of etiquette to send a reply in haste, and he took time to think over it. But on the following day at his dictation, Mr. Buller had the satisfaction of writing a letter respectfully but firmly

declining his co-operation. So the scheme was foiled. Mr. Buller had been advised to remove his family to Auckland. He took the chief's advice. This was decidedly against it. He said, in case of alarm, he would assemble all the Europeans on the river at the Mission house, and they and all his forces would protect them. "That hatchet or gun," said he, "that kills you shall take my life." Thus they remained in safety. In Hokianga there was great anxiety. Mr. Hobbs, writing in April, 1845, says, "All is quiet, but trembling. Tamati, at the earnest request of the Europeans, has returned for awhile from the Bay, that he and his men might be a sort of protection to them." He adds: "Our lives will very much depend on the measures which may be taken by the Governor, and his plans respecting the Bay of Islands. I think if the Governor attempts to take Heke and Kawiti without two to three thousand troops, he will be very likely to find himself mistaken. The Natives will not respect a small



WM. THOMPSON (WĪ TAMEHANA),
the King Maker.

force ; but if a large one came, it would prevent hundreds, if not thousands, from joining the rebels, who are now undecided." This shows there was great danger of the rebellion spreading, and that the alarm was widespread. The greatest concern was felt in England for the safety of the Mission staff, and at the Missionary Committee of

that island, and earnestly prays that the evils which threaten the Mission and the Native population, in the midst of which they are situated, may, in the Providence of God, be mercifully averted." In December of that year the Mission Secretaries, reporting the latest intelligence, say, "It will be gratifying to the friends of Missions to



AN UPRIGHT SEPULCHRAL MONUMENT, at a small island pah in Tory Channel, not far from its junction with Queen Charlotte's Sound, South Island.

ANOTHER UPRIGHT MONUMENT at Te Awaitei, Cloudy Bay, South Island. Both are made out of portions of canoes.

Review in connection with the Leeds Conference it was moved and seconded by prominent laymen that "The Committee deeply sympathises with the Missionaries in New Zealand in the perils to which they are exposed, in common with other Europeans, in the disturbed state of

know that the Missionaries and their families have been graciously preserved in the midst of wars and tumults, and that the Mission property remains uninjured. The conduct of the converts, with very few exceptions, has been most praiseworthy, and the fidelity and skill of the Chief Nene

to no one person more than 2560 acres, except by permission of the Governor in Council. But by an enactment all beyond that area which was bought reverted to the Crown. He did his work carefully and conscientiously, but, naturally, many were disap-

Maoris and Europeans alike thought themselves deceived. Rauparaha and Rangihæta refused to abide the award in relation to certain lands at the Hutt. By insisting on their supposed rights, a war party was raised some of the settlers there. Soldiers were sent and were driven off, but entrenched themselves in a

to know all about these movements. Governor Grey therefore surrounded his pah at daybreak, took him prisoner, and for some time he was confined on a hulk in Auckland Harbour. Rangihæta, who had fled, stirred up trouble in the Wanganui district. The town was attacked and a soldier killed in March, 1847. A settler called Gilfillan, with his wife and four children, were then murdered. Friendly Natives caught five of the supposed murderers. Four were hanged and the fighting ended. Three months later, on the intercession of Tamata Waka and Te Wherowhero, who became hostages for his good



THREE MAORI CARVED CHESTS.

MARTIN PHOTO. AUCKLAND

coming up from the Porirua Harbour, where they were killed by other restless spirits. A man called Te Wherowhero and his son were murdered. In May, 1846, they attacked the Hutt blockhouse, guarded by fifty soldiers, and killed five of them. A boy bugler called Allen, while giving the alarm, had his right arm cut off. With gallantry he raised his left, and blew a sounding horn and roused his comrades before he was killed. They then carried away his bugle, and soldiers and settlers had the satisfaction of hearing its notes from the rebel encampment. Rauparaha professed friendship, but was supposed

to have a different behaviour. Rauparaha was liberated. During all this time, when there was great excitement all through the Wellington Province, the Mission Natives again proved their loyalty. Rawiri Puaha, on hearing of the attack on the Hutt blockhouse, went with Mr. Ironside to the Superintendent of the Province to offer to take the field against Rangihæta. He promised to muster two hundred men, with whom he would join the soldiers immediately. In this case also the sense of right triumphed over the obligations of kinship, for Rangihæta was his relative. But he said, "I really am ashamed of my countrymen. I

think I shall go right away from them to another place." So strong, however, was the prejudice there against Maoris that the offer was rejected, and he felt rather sore. But it was equally noble. Here also injury was done to the Native congregations in Wellington, the Hutt, Porirua, and elsewhere, as they became excited and unsettled.

All these, together with some less important struggles, were but the beginning of troubles. With the exception of the break-up of the Cloudy Bay Station, the Mission practically had not yet been interfered with. In the other places during all these years, the work had been steadily prosecuted. The Waitara disputes and fighting, followed by the Waikato war, ruined the larger part of it, enlisting the sympathy of much larger numbers of the Natives, and spreading the trouble over a great part of the North Island. To trace its course is an unwelcome task, and in a war carried on in so many places and lasting over two years, it is not easy to present a connected narrative. But because of its disastrous effects on the Missionary operations, and to show how these came about, in spite of the utmost efforts of the agents, it must be attempted. Agrarian troubles, the political aspirations of a people misdirected, personal ambitions, superstition and fanaticism, quarrels of officials, and debates in Parliament, all had a share therein.

As usual the commencement was a land dispute. Wiremu Kingi (Wm. King) was of the Ngatiawa tribe. In the troubles of 1843 he showed himself a true friend to the Wellington settlers. From Waikanae, where he lived, he went with Archdeacon Hadfield, of Wellington, saw Haerewha, a Native criminal, tried, convicted, and taken to prison. His compatriots were angry, and wished to kill all the pakehas. He exerted himself to suppress the rising, and succeeded. At Governor Grey's request he then armed his people, fought with Rangihaua, and took eight prisoners, seven of whom were transported. Two years later, with 600 followers, he removed to Waitara. There they soon grew rich, and

by 1854 owned 150 horses, 300 head of cattle, 40 carts, 35 ploughs, 20 pairs of harrows, 5 winnowing machines, and 10 wooden houses. If it be true that as a man accumulates property he dreads war, Kingi and his people may be supposed to have wished for peace. But a number of Natives there had determined to sell no more land. Probably he was one of them. In 1859 Governor Browne visited Taranaki. At a Native gathering he stated that while any man who did not wish to sell would be upheld, he was prepared to buy of those who wished to dispose of land and could give a good title. A Native called Teira (Taylor) immediately offered to sell 600 acres at Waitara, and in token thereof laid a fine mat at the Governor's feet.

King at once protested. He said to his people, "I will only say a few words, and then we will depart." He then said, "Listen, Governor; notwithstanding Teira's offer, I will not permit the sale of Waitara. It is in my hands, and I will not give it up. *Ekore! Ekore! Ekore!* (I will not! I will not! I will not!) It is said that he held this particular block in trust, and had, moreover, promised his father not to dispose of it. But officers of the Land Department pronounced Teira's title good and £200 was paid on account. Orders were then given to survey. King avowed his determination to resist this, but evidently was anxious to avoid fighting. He sent women to pull up the pegs as fast as they were put in. As the



CHILDREN ON THE BANKS OF THE RIVER WAIPA.

surveyors persisted, his men broke the chain. He was allowed twenty-four hours to offer an apology, with a promise that no further opposition would be offered. As this was not forthcoming, martial law was proclaimed on February 22, 1860. In a short time the hitherto peaceful little settlement became a scene of confusion, and the labour of twenty years was lost. The out settlers forsook their farms and took refuge in New Plymouth. Every able-bodied man was impressed for military service, and a large number of Imperial troops landed. The women and children were sent over to Nelson. Churches were utilised as lodging-houses and hospitals. The Maoris carried on

er their usual fashion by killing the settlers who d out to their farms. Several engagements took tween them and the soldiers. Blood was shed on de, but without any decisive result. Even while es were proceeding efforts were made to settle the

King appealed to the Waikatos to support his Waharoa said, very prudently, "Let us find out in the wrong. Let us not take up an ous cause. Let us search out the merits transaction, so that if we die it may be hteous cause." Six months later he said he should get his tribe to support it, as he felt sure King ice on his side. Ahipene, of Waiuku, and seven iefs submitted to Governor Browne the following

Meanwhile the Land League and the King movement among the Maoris had both taken definite shape, and secured the support and adhesion of large numbers. Although afterwards united, these had a separate origin, and aimed at distinct objects. The former was designed to prevent alienation of territory; the latter arose from a desire for the enforcement of law and order. We have already seen that at the Remuera meeting the fear of their lands vanishing was before them, and so moderate and respected a chief as Wm. Naylor voiced their dread. Epiha Putini was possessed by the same feeling. As the years passed by the more thoughtful were greatly exercised on the subject. They said: "The money we receive is soon spent, but our land is gone for ever." At length they



AGED SLAVE WOMAN AT POUKETOUTO, A VILLAGE INLAND FROM MOKAU.

ls:—“(1) That the piece of land should be set o be afterwards settled by a court. (2) That the of evils, whether as regards men, land, or property, now be unloosed or forgiven.” That these pro- were not accepted is greatly to be regretted. me a body of Waikatos had gone to King’s help. er they were formally commissioned by their chiefs tful. At any rate, soon after their arrival, they urprised, and suffered severe loss. Tamihana son) went down to see them, and arranged a truce ne Government, by which they were bound to home, and the Taranaki natives agreed to abstain rther acts of violence. This was in May, 1861.

resolved to form Leagues, the members of which were pledged to sell no more. The first of these appears to have been organised at Manawapou, in Taranaki, in 1853. It was initiated in a very solemn manner. The largest house they had ever built was erected for the place of meeting. After full discussion the proposal was carried. And as the house had been called Taiporohenui, this became the League’s watchword. Had they simply bound themselves, no one could deny their right to do what they willed with their own. But they soon attempted to prevent others. Then trouble arose. The first instance was in the same province. Rawiri Waiaua made up his mind to sell. Katatore, a land leaguer, ordered him to

Neither the Government nor the colonists entered into the war blindly or eagerly. It is true that Governor Browne, after the truce with Thompson respecting Waitara, called on the Taranaki and Waikato natives to lay down their arms, and take the oath of allegiance, and on their declining to do so, resolved to invade the Waikato. But shortly after he was superseded by Sir G. Grey, who had an almost perfect acquaintance with the language, was personally known to all the old chiefs, and in his former term of office had done his utmost to befriend and elevate the Maori people. He used his personal influence to the utmost, and displayed wonderful energy. By a well-meant scheme of civil institutions he sought to supply the evident lack of government of which they complained. Maoridom was divided into twenty districts, over each of which an English Commissioner was to preside. Every district was sub-divided into hundreds, and two Native magistrates, a warder, and five constables were to be appointed to each. The magistrates were to receive salaries of from £30 to £50; the warder £30; and the constables £10; the latter also getting a suit of uniform yearly. These magistrates were to form a District Runanga or Council, over which the Commissioner was to preside. All this the General Assembly sanctioned. It was hoped thus to allay the war spirit. Responsible Ministers were sent to the Kingite Chiefs, proposing to refer the Waitara dispute to arbitration. Friendly Natives of rank went on the same embassy. Unfortunately, it was too late. The leaders of the party had tasted the sweets of power and office. Possibly they could not control the younger men even had they wished. The Governor, therefore had no alternative but to enforce the Queen's authority by every means in his power. By this time it had been discovered that

Teira's title to Waitara was not valid after all. Governor Grey therefore resolved to surrender the claim. Unhappily, before intimating this, he announced that he would re-occupy Tataraimaka, a tract south of New Plymouth, honestly bought and paid for, but of which during the conflicts there, the Natives had again taken possession. This unaccountable blunder precipitated the collision. The actual responsibility for lighting the flames of a war which burned so fiercely and spread so widely rests upon Thompson. When the occupation of Tataraimaka was decided on, the Natives sent to him for orders. Those orders, signed by him, and other leading chiefs, were: "Begin your shooting." They were promptly obeyed, and two officers and eight private soldiers of an escort party killed on May 4th, 1863. Events in Waikato had meanwhile been hastening to a crisis. Immediately on his return to the Colony, the Governor had sent up Mr. Gorst to that district as Resident Magistrate. He was not allowed to exercise his judicial functions; but, being permitted to reside there, he kept the Government informed of what was transpiring. It was thought expedient that he should begin an Industrial School, and the Episcopal Church Mission premises at Te Awamutu

were leased for the purpose. Several young men were induced to attend. Presently a Maori newspaper was started, to counteract the teachings of the organ of the King party. This publication enraged them, and a strong party, fully armed, marched one day to the printing office, took possession of press, types, and material, and destroyed or carried them away. It is said the type was melted down for bullets. It had also been resolved, with a view of strengthening the frontier, to erect a court-house and police barracks in Lower Waikato, on land owned by a friendly chief. The Kingites declared it would not be permitted, but the timber was sent up. Then they came and threw the whole into the river. A month later they expelled Mr. Gorst and his assistants. They now determined to act on the aggressive, and a plan was matured for an attack on Auckland City. To-day this may seem a wild and impracticable proposal; but to those who knew the Auckland Province at that time, with a metalled road to the southward extending only a little more than twenty miles, lined in the later portion by forest and fern, in which it was easy for Natives to lie concealed, it will be clear that it was quite feasible. At any rate it was seriously contemplated. Sir W. Fox says:

"The southern Natives were informed by a circular letter signed by leading chiefs of the war party in Waikato, and of which letter the Government obtained a copy, that it was intended *immediately* to attack Auckland and other places. They were exhorted 'to sweep out their yard, and we will sweep ours,' meaning 'Do you drive out the Europeans in your district, and we will do the same,' and the letter concluded with a well-known war-song of the olden time, the last line of which was 'Grasp firm your weapons, strike, fire.' Thompson knew of

and agreed to this, for in a letter written shortly after he says: 'I have consented to attack the whole of the towns. I shall spare neither unarmed people nor property. If they prove the strongest, well and good. If the Maoris prove the strongest, this is how it will be; the unarmed people will not be left.' This was unmistakeable. At the same time attempts were made to rouse all the tribes in the island, and a mission, headed by an old chief of seventy, was sent to Cook's Straits to urge the Natives there 'to drive the Europeans into the sea, so that they may disappear from the land.'"

The British forces were under the command of General Cameron, who was brought up from Taranaki to avert the threatened danger to Auckland, by carrying the war into Waikato itself, where it was now seen that the struggle must take place. The Maoris had drawn what was called the *aukati* or boundary line, at the Maungatawhiri Creek, and stated they would regard the crossing of that as a declaration of war. How on July 7th that was done; how after erecting blockhouses between there and Auckland the General brought up stores and war material, and advancing against Mere-mere, compelled its evacuation; how his forces gained the victory at Rangiriri, on November



FLAX BASKET. Specimen of Maori Women's Industry.

20th, took 183 of the Waikatos prisoners, and sent them down to Auckland, the histories record; of the fighting at Rangiawhia, unaccountably long delayed; of the close investment of the Orakau Pah by 2000 men; of the bravery of the defenders, who, though they had two hundred killed, when summoned to surrender, said, "We will fight for ever and ever," and when asked to let their women and children go free, replied, "They will fight as well:" of the preparations for an attack on the stronghold at Maungatautau, and its subsequent evacuation, which gave to the British command of the Waikato delta, only the most cursory mention can be made. The seat of war was then transferred to Tauranga, and, notwithstanding the dreadful blunder and panic of the Gate Pah, when life was uselessly sacrificed, advantage was gained at Te Ranga, and the large food supplies of the rebels in that district destroyed. All this was accomplished in less than a year, and the King movement almost shattered.

Unfortunately, in 1864, it received a strong reinforcement by the fanaticism usually known as Hauhauism, which not only gave to it renewed vitality and enlarged the area of its influence, but introduced into the warfare features of barbarity at which the soul revolts, and which greatly embittered the strife. The nominal originator of it is said to have been a lunatic named Te Ua, who was supposed to be harmless. He was a Taranaki native, and when the *Lord Worsley* was wrecked on the beach there, tried to prevent the Maoris looting her. For an assault on a woman of the village he was tied up. While thus confined he said that the archangel Michael, the angel Gabriel, and hosts of minor spirits from the wrecked vessel visited him. Gabriel ordered him to burst his bonds, and they snapped accordingly. He was bound a second time, and this was repeated. He was then ordered to

kill his son; he did break his leg, and on washing it in water, it was immediately made whole. He further stated that the angel Gabriel told him the proper method of worship was to erect a pole, around which they should move in circles, uttering one cry, "Hau! Hau!" He further affirmed that the gift of tongues was communicated. Apparently this gibberish was believingly received by

many. About this time, near the Kaitaki Pah, about ten miles from New Plymouth, Captain Lloyd and seven others were killed. In their mad hate the rebels cut off their heads, drank their blood, and buried for the time heads and bodies in separate places. Then came a new revelation. It was said that the angel Gabriel, appearing to the men who had done this, and speaking through Captain Lloyd's spirit, ordered his head to be exhumed, cured in their own way, and taken through the length and breadth of the land, stating that henceforth this head would be the medium of man's communication with Jehovah. "These injunctions were carefully obeyed, and immediately the head was taken up it appointed Te Ua to be high priest, Hepanaia and Rangitauri to be his assistants, and revealed to them in the most solemn manner the tenets of the new religion,—viz., the followers shall be called 'Pai Marire.' The angel Gabriel, with his legions, will protect them from their enemies. The Virgin Mary will constantly be present with them. The religion of England, as taught by the



TAWHIAO, MAORI KING.

J. MARTIN PHOTO, AUCKLAND

Scriptures, is false. The Scriptures must all be burnt. All days are sacred, and no notice must be taken of the Christian Sabbath. Men and women must live together promiscuously, so that their children may be as the sand of the seashore for multitude. The priests have superhuman power and can obtain for their followers complete victories by uttering vigorously the word

'Hau.' The people who adopt this religion will shortly drive the whole European population out of New Zealand. This is only prevented now by the head not having completed its circuit of the whole land. Legions of angels await the bidding of the priests to aid the Maoris in exterminating the Europeans. Immediately they are destroyed and driven away men will be sent from Heaven to teach the Maoris all the arts and sciences now known to Europeans. The priests have the power to teach the Maoris the English language in one lesson, provided certain stipulations are carefully observed, namely: The people are to assemble at a certain time, in a certain position, near a flagstaff of a certain height, and bearing a flag of a certain colour."

It is an amazing farrago of nonsense and wild improbabilities. But

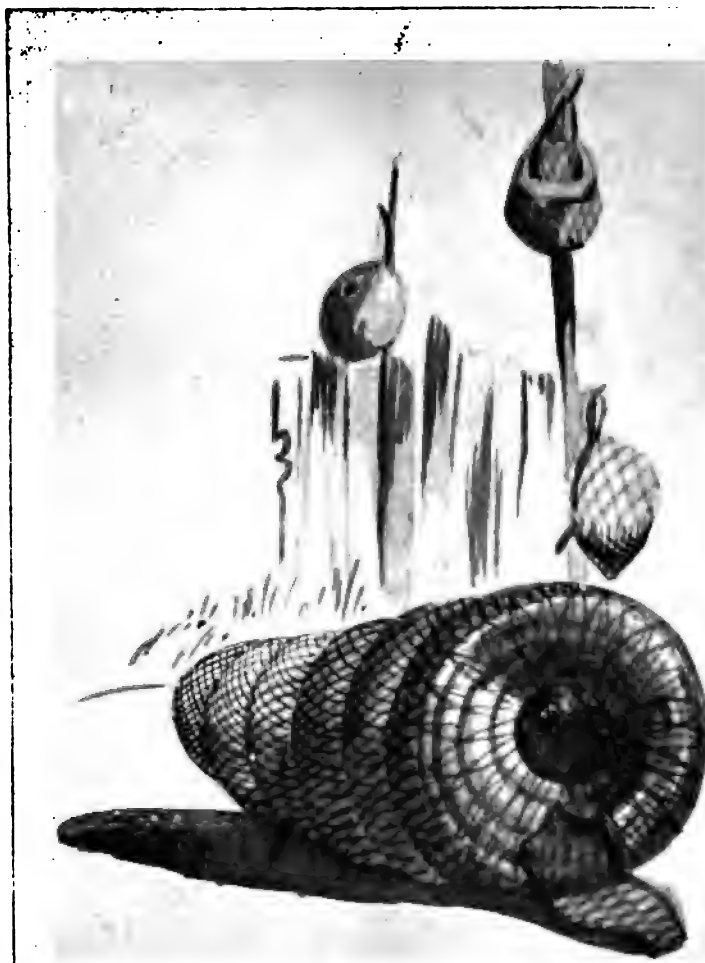
Mr. John White, the Resident Native Magistrate of Wanganui, an old Hokianga boy, who knew the Natives well, and compiled this summary, vouches for it as being greedily received and thoroughly believed in by many. Throughout Taranaki Province, up to Taupo, in Waikato, and among the natives of the East Coast it spread like wildfire. In their villages the pole was set up, the dance commenced, and the aid of the gods invoked. When the head of Lloyd was shown, further heavenly directions were expected. By the aid of a little ventriloquism these were given, but more commonly they came through the priests. These promised the votaries of the faith invulnerability in battle, on uttering certain words. The liturgy, if it may be dignified with

that name, was a compound of Judaism, Christianity, and the old heathen incantations. It is not necessary to suppose that all who professed it were genuine devotees. Some think the whole outline was the conception of a daring spirit, who saw that the King movement required a more potent bond of union. Many were too intelligent to accept its teachings. But the leaders utilised it, and employed it as a lever to make wider the cleavage between the races. It appealed successfully to the sensual passions, excited into activity the hatred of the Europeans which had become general among their followers, and permitted and indeed encouraged the vilest savagery. Although

some of the prophets presuming on their immunity from injury in battle, were killed by English bullets, the imposture still spread. "It developed eventually into one of the most disgusting and terrible superstitions that ever found lodgment in diseased brain or perverted heart." Even now, though shorn of some of its worst features, it is by no means played out. It was called *Pai Marire*—i.e., good and useful—but it sent them back headlong into barbarism.

Naturally this gave a new and horrid character to the warfare, which at various points was briskly carried on. Quarter was neither given nor expected. It was war to the knife. Of the enlistment of the Waikato regiments, and their settlement to guard the frontier; of the campaigns undertaken on the West Coast to open communication between Wanganui and New Plymouth; of the failure of the Imperial troops to effect this, and its successful accomplishment by friendly Natives and colonial forces; of the many fierce fights waged; of the heroism shown; and of the loss of valuable lives in these encounters it is impossible to write at length. Nor can more than honourable mention be made of the loyal Wanganui natives who, with the greatest gallantry, challenged and fought the Hauhaus at Moutoa, and saved the town from attack. Of the blundering of the Government or the Governor, who sent the Waikato prisoners to Kawau and allowed them to escape; of the further escape of sixty others confined on a hulk in Wellington harbour; and of the seizure of the schooner

Rifleman by Te Kooti and the other captives at the Chathams, it boots not to tell. On the withdrawal of the British troops, and the putting of the whole responsibility upon the colonists, it is not necessary to comment. Nor can more than the most casual reference be made to the horrid murder of the Rev. L. S. Volekner, at Opotiki, and the dreadful circumstances of it; of Te Kooti's blood-stained track, and the massacre of thirty-three Europeans and thirty-seven Maoris at Poverty Bay. These roused the indignation of the colonists, and have left sad memories. Then there were the expeditions in the Uriwera County and the Taupo district, when the pluck,



EEL TRAP.—Maori Domestic Pursuits.

valour, and endurance of the colonial force were only equalled by their Native allies. After this there came the raid of Titokowaru on the West Coast, when Wanganui was again threatened, and when levies hastily raised were sent into battle within a few days of enlistment, and then a further search for Te Kooti, who made good his escape to the King Country. The issue was that during twelve years of fighting it is supposed 460 Europeans were killed, and 766 were wounded. Of friendly Natives 233 perished in the defence of the Colony, and 155 were wounded. Of those who took up arms against the Government, it is known that 1785 were slain, 418 wounded, and 1447 were taken prisoners. The power of the Waikato tribes, the aristocracy of Maoridom, was broken. Large tracts of their land there, and also in Tauranga and Taranaki, were confiscated. Their pride of race was shattered, and a similar confederacy against English rule rendered impossible in the future, when they saw that even during the war the number of the white settlers increased. A sullen dejection took the place of the former defiance, and for some years after the last shots were fired they resolutely rejected all proposals for friendly intercourse. On the part of the

sanctuary forsaken, and the restraints of religion no longer regarded. As the months and years went by, their fears were verified, and it became a subject almost too painful to speak about. Needless to say, they did their utmost to avert these evils. Messrs. Buddle, Wallis, and Reid, all of whom were well-known to and highly respected by the Waikato Chiefs, put forth every effort to prevent war. They visited them at their homes, attended some of their great meetings, pointed out the overwhelming strength of the English nation, and the madness of defying it. In Taranaki Mr. Whitely was all but ubiquitous. By visits to the pahs, remonstrances with the leaders, and letters to the Waikatos, whom he knew, he sought to stem the tide. But all in vain. On war becoming inevitable, Governor Grey sent to the natives at Pehiakura, Ihumatao, and the adjacent settlements, demanding that they should lay down their arms, and take the oath of allegiance. They were the relatives and friends of the Waikatos, and at once they forsook their homes, went up the river, and cast in their lot with the Kingites and Thompson. The Rev. A. Reid was then living at Waipa. Many of the leaders of the Kingites were his personal friends, some of them old pupils



PAPA OR CARVED BOX.—*Specimen of Maori Art.*

Colony there was not only the loss of valuable lives in battle, but many cold-blooded murders, and the addition of three millions of pounds to the National Debt. As an offset, there was the making of roads, the increased knowledge of the country, and the satisfaction that the Queen's sovereignty had been maintained.

What the feelings of the Missionaries were during these years of strife and bloodshed it is impossible to describe. While some held that the Maoris had not been judiciously handled, and thought even that the King movement in its early stages might have been guided and made useful, yet when rank rebellion and defiance of the Government was the outcome of it, all were agreed that chastisement was inevitable. But they looked with sorrow unfeigned on the effect that it must have upon their churches and converts. They foresaw that the affections of their people would be alienated. They felt persuaded that the younger men, who were naturally proud and arrogant, could not long be restrained. They were convinced that the advances they had made towards civilization would not only be checked, but that amid the excitement of war they would go back to their old practices. Knowing the Maoris as they did, they early came to the conclusion that the women would follow their husbands and sons to the war, and the issue would be villages deserted, cultivations neglected, the

or the fathers of ex-Three Kings scholars. They told him that war was coming and he must leave. He demurred. With the utmost friendliness, personally, they persisted. No violence was attempted. He locked up his house, leaving in it a considerable amount of goods and furniture, till better days should come. As the fight became hotter, Government ordered Mr. Schnackenberg to remove from Mokau. For some time many of the rebels retained their religion, and did their utmost to observe its ordinances. Several teachers, and at least one Native minister, were among them. It was known that these kept up regular Sunday services, and the voice of daily prayer was heard in their encampments. It was a practical religion that they had been taught, and how well they had learned the lesson cannot be better illustrated than by a story told by Major-General Sir James E. Alexander. "One day several large canoes were seen coming down the river from Mere-Mere with a white flag flying. On being detained at Colonel Austin's post they were found to contain a large quantity of potatoes and several milch goats as a present for General Cameron and his soldiers. The chiefs of Mere-Mere had heard that the General and his troops were short of provisions, and in obedience to the Scriptural injunction, 'If thine enemy hunger, feed him; if he thirst, give him drink,' they had sent these presents." Mr. Reid's

Mission house remained untouched by them, though afterwards looted by the Europeans. Men who could act thus were not wholly bad. Naturally, as the war went on and they saw their men falling, and their power melting away, they became embittered. Many openly renounced all fear of God: some went to a very excess of wickedness, and there was no deed of devilry that they did not devise and execute. Religion was looked upon as a cloak. Mr. Wallis, who before this time had removed to Onehunga on account of family affliction, wrote that he did not think there would be, what some dreaded, an invasion of the town, but he feared the issue would be the complete destruction of the Maori churches. Everything pointed in that direction. Even the few who had not gone to the front would very rarely attend Divine service. They showed no desire to converse on spiritual subjects. The war occupied all their thoughts. Of course there were exceptions. There were those even who took part in the terrible conflicts of those troublous years who retained their faith in God, and the habit of prayer. But the great bulk of them forsook Christianity, and became the ardent devotees of Hauhauism. It was under the influence of this fanatic zeal, and the hatred of Europeans, that the brave and honoured John Whiteley, who for thirty-five years had spent his strength on their behalf, was barbarously murdered by them. He had been indefatigable and trustful to the very last. Even while war was raging, he visited their *hauingas* to carry the message of Gospel peace. He could not believe that any of them would try to injure him. Long after all the others sought the shelter of the town of New Plymouth, he continued at the Institution. After that, he still travelled along the road, preaching or speaking to twos and threes who were left, and also to the soldiers in the blockhouses and any out-settlers who had again gone to their farms. The thought of personal danger never entered his mind. By this time, 1869, the war was languishing. Guards were still kept, and the blockhouses occupied. On Saturday, February 28th, he rode out to Pukeruihe, or the White Cliffs, intending to hold service at the redoubt where Lieut. Gascoigne, his



1 AND 3. ORNAMENTED PADDLES.
2. ORNAMENTED HANDLE OF PADDLE.

family, and one or two others were in the morning, and then preach at some other places on his way back to town. It proved to be the last day of his life. Whether they intended to kill him at the first is doubtful. Naturally it was some years before all the sad details became known, as they could come from Native sources alone. For years, many believed that it was a European who fired the fatal shot. On February 26th of last year, there appeared in the *New Zealand Times*, of Wellington, from the pen of its travelling correspondent, a long and consecutive account of the massacre of the Europeans which preceded the Missionary's murder, and of that murder itself. The account which he gives is from the written confession of one who was an eye witness of the foul deed. It was duly made in the presence of two Europeans at Mokau in September, 1882, but a pledge was given that it should not be divulged during the lifetime of the man to whom it was voluntarily made. Closely condensed, it narrates that this man, with three others, had that morning come from Urenui. They met Te Wetera with a *tana* or war party of about fifteen, who informed them they were going to kill all the Europeans at Pukeruihe. He sought to dissuade them, but in vain. They forced himself and companions to join them, saying they needed him to interpret. They came to the blockhouse, and at Te Wetera's request the two Europeans in charge came out and greeted them in a friendly manner. On enquiring their business, these men were told they had some pigs to sell, and asked them to go to the beach and see them. As they went down, both were tomahawked. A messenger was then sent to enquire if Lieut. Gascoigne and his family were at home. Finding they were not, the house was broken open, and firearms and ammunition stolen. Presently Gascoigne with his wife and three children, one of whom he was carrying, came up to the front of the redoubt where they were. He shook hands with two of them whom he knew, expressing surprise that they were back again. As he went towards his house, walking fast, two Natives followed and killed him and the child. By this time Mrs. Gascoigne and the other two children were hiding near the parapet. The same Natives murdered them, and

then reported to Te Wetere, who all this time had remained seated and kept the narrator by him, what they had done. They then plundered the house, and divided the most valued or coveted articles. "While doing this they saw a man on horseback coming in the distance. Te Wetere then said, 'Whether it is a white man or a Native, we must kill him.' He then sent five men to watch. One of them sung out, 'It's a white man!' Te Wetere answered, saying, 'Let him come.' Mr. Whiteley then rode close up to the Natives. I, at the same time, was standing on the bastion. A Native fired the first shot, the horse falling at the time. As soon as the horse fell, four Natives fired at Mr. Whiteley, and he fell dead. After Mr. Whiteley fell I saw one of those who shot him (name given) take his vest and watch with it. Soon after we left, taking a horse with us, a Native leading him. We left two men behind, Te Wetere telling them to burn the houses. When we got to the creek, one of the party who had two firearms with him gave me one, which was a rifle." The names of these Natives were all given, but the person from whom the correspondent obtained this copy was not permitted to divulge them. The correspondent also stated that he had learned that a European, whose name was given, was also a witness of the massacre, in which, however, he took no active part, he being at that time merely a slave in the custody of the tribe of which Te Wetere was chief. He could not trace his after career, nor did he know if he were still living. This is very circumstantial, and there is no reason for doubting its substantial correctness.

In December last the European Wesleyan congregation at New Plymouth opened a new Church, to which they have given the name of "The Whiteley Memorial Church." At the dedicatory meeting, the following letter from Mr. John Skinner, a son of the former Catechist, and himself a Maori scholar, was read. It has a pathetic interest, and thirty years after sheds light upon the events that led up to the tragic occurrence, and the feeling with which it was regarded even by prominent men among the rebels themselves. Mr. Skinner stated that it was told him at Mokau by one of the men intimately connected with the raid: "In February of 1869, the Maniopotu were gathered in force near Awakino Heads, and it had been proposed to make a raid on Taranaki. The time was considered opportune, as Taranaki was practically in a defenceless state, through the departure of the military settlers and the general exodus of men from the district, attracted to the Thames by the wonderful yield of gold from the mines.

Honi Wetere te Rerenga was the principal advocate of this attack, but the more cautious Wahanui opposed it. It was after an excited speech from Wetere that Wahanui taunted the family of Takerei—of which Wetere was the second son—that they were ever noted for saying, 'Go into the fight,' but never known to say 'Follow me.' This taunt of cowardice was the more galling as it was true, for their cowardice was a byword in the tribes. Spurred by the jeers Wetere answered back that he himself would lead, and see if they were brave enough to follow. Gathering the men of his *hapu*, and mad with excitement and the lust for blood, they marched on Pukearuhe. As to what happened there, there is no need to tell. It is one of those deeds of history that are better forgotten. But of the death of Whiteley it is as well to tell, as it shows the manner of the man to whose memory the people of this



PUKEARUHE OR WHITE CLIFFS.

[From Taranaki News.]

town are doing honour. It was late in the evening when the aged minister rode up the track leading to the blockhouse at Pukearuhe, where Lieut. Gascoigne and his family had lived, and he must have noticed some strangeness in the surroundings even in the darkness. Presently a brave voice called out to him to go back, and was answered, 'Why should I go back? My place is here.' Again the order from Wetere, 'Go back, Whiteley, your place is not here!' 'My place is here,' answered the old man, 'and here I remain, for my children are doing evil.' Again the Maori's order to go back was given without effect, but an evil voice, and surely not that of a pakeha, cried out in the darkness, "*Kahore e tangi nga tikaokao mate*,"—Dead cocks do not crow. No longer could Wetere restrain his

men, who had already smelt the blood of men and babes, and a shot was fired that brought the faithful old horse Charlie to his knees, and his aged master to the ground. Kneeling beside his dying horse in prayer, he was shot again and again. And so he died as he had lived. A man without fear, and ever ready to give his life in his Master's service, and never shrinking from what he believed to be his duty. Can we not believe the last prayer of this martyr to be that of the first martyr for Christ—the prayer of Stephen, "Lord, lay not this sin to their charge." The death of Whiteley ended this bloody raid, and the *taua* returned to Mokau, and met Wahanui and his people at Awakino, and told of the deeds done at Pukearuhe. At the naming of the killing of the men nothing was said, but when told of the killing of the woman and children, the old chief expressed disgust, and said war was not with children. This was not war but murder. When the deed done to Whiteley was told, the old man was silent with horror, and the women, seeing how matters stood, broke into the wild wail for the dead. For he was as their father, and as their father they loved him. For a long time this continued, the men with covered heads, and the women wailing. Then Wahanui ordered the camp to be broken up, and his people to retire into the wilds of the King Country, saying, 'Here let it end, for the death of Whiteley is more than the death of many men.' With this death ended the fighting between the two races, who should ever have been friends. . . . It is well that one man should give his life for the people. And, truly, this is what he did, for had he not stood firm to his high calling it is more than probable the brand of war would again have overrun the whole of Taranaki. Could there be a more glorious ending to a life of self-sacrifice and kindly sympathy? The taking of this life brought home to the Maoris the horrors of war, as nothing else had done, and the moral effect on the race cannot be gauged." This terrible calamity filled his brother Missionaries with consternation. Far as the Maoris had gone from the truth, they had not imagined they would lift up their hand against one whom they had known for a generation. And while they felt all the indignation that their fellow-colonists did, they felt profound pity for the race that was so misguided.

The diminished area of the mission field and the havoc

and ruin wrought by the war and its attendant evils may be briefly summarised. The Kai Iwi Institution and Mission were closed, and the Natives connected therewith thoroughly alienated. Mokau and Aotea had been necessarily abandoned; with few exceptions, all the people were scattered, and many of them had perished. Taranaki was a wreck. The Natives there were Hauhaus of the worst type, and sunk to a lower depth of evil than that of their fathers in the worst days of heathenism. Pehiakura and Ihumatao were deserted. At Waipa, service was maintained only at the small settlements of Karakariki and Whatawhata, where a few still held fast their faith. Mr. Schnackenberg was left at Raglan (Whaingaroa), but with his schools more than decimated, and the few congregations scanty in the extreme, and the people impoverished. The Missions in Hokianga and Kaipara had been untouched, but of the others named it is safe to say that not more than five per cent. remained faithful to

the Church or retained the profession of Christianity. The Missionaries saw their lifework swept away—the labour of their best years seemingly lost. Many of them were now advanced in years. The toil of the days gone by had been severe, but they were cheered by success. Converts were numerous; congregations large, and eager to hear. Now, a hearing could scarcely be gained, and when it was there was no response. Advanced in years as many of them were, and seeing their hopes blighted, their expectation blasted, we can imagine the faithful labourers taking up the language of the eightieth Psalm. As they remembered the successes of the past they might well say, "Thou hast brought a vine out of Egypt; Thou hast cast out the heathen and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land." As they contemplated the devastation wrought by war they would embody their complaint and ask, "Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out

of the wood doth waste it, and the wild beast of the field doth devour it." And as they looked forward to the future, they would join heartily in the prayer, "Return, we beseech Thee, O God of Hosts; look down from heaven and behold, and visit this vine, and the vineyard which Thy right hand hath planted, and the branch that Thou madest strong for Thyself. Turn us again, O Lord God of Hosts; cause Thy face to shine, and we shall be saved."



OBELISK ERECTED TO THE MEMORY OF THE REV. J. WHITELEY, NEW PLYMOUTH.
From block kindly supplied by Taranaki News Co.

CHAPTER X.—LATER EFFORTS.

PAIS—Discouragements after the War—Faced with Courage—Uninterrupted Work in the North—Rev. W. Rowse—His Term at Waima—Joyous Christmas Festival—Ordinary Services—Vociferous Responses—School Work, Heathens Converted—Wawa and Mapuka—The Drink Trouble—A Local Maori Liquor Law—Maori Appreciation—Rev. T. G. Hammond's Work—Fanatic Outbreaks—A Wonderful Healer—The Cold Water Cure—Marvellous Prophecies—Te Whiti's Messengers—Wise Dealings with Them—Mr. Gittos at Kaipara—Severe Journeys—Attention to Secular Interests of Maoris—Their Thriftlessness—Extraordinary Attire at Church—Thirty-five Years' Toil—Native Ministers of the North—Their Character and Influence—Position Sustained—Work near the King Country—Special Difficulties—Decline of Members—Churches Non-existent—Southern Maoris—Three Kings and its Changes—Other Hindrances Besides War—Cost of Mission—Gradual Withdrawal of Outside Help—An Inopportune Time—Support of Mission Placed on the New Zealand Church.

FAIN'T, yet pursuing," might have been taken as the motto of the brave men who were left in charge of the Mission when the war came to an end. Their sanctuaries desolate, their flocks scattered, schools closed, they still toiled on and hoped for

intense bitterness. None knew better than the Missionaries how hard it would be to remove this, and restore goodwill. But it was their duty to attempt it. Nor did they flinch from the task.

In the peninsula north of Auckland, the work indeed



TE NGAPORUTU AND HIS WIFE RIHE, OF WHAKATUMUTUMU.

er days. The labour of many years had indeed been rendered nugatory, and the people had been alienated from the Europeans by political strife and hard fighting. It was realised that it would be a difficult matter to regain confidence, and still harder to induce them to listen to the gospel of forgiveness and peace. With the crushed spirit of conquered people, there was also a feeling of

had not been interrupted. The Hokianga and Kaipara tribes remained loyal throughout, and all the machinery of the Mission was kept in active operation. In 1863, while the war was at its height, the Rev. W. Rowse succeeded Mr. H. H. Lawry, in the Northern Station. Mr. Rowse, who is now a supernumerary minister residing in Greytown North, is a native of the famous Methodist

County of Cornwall. He joined the Church of his fathers at Marazion as a lad of fourteen. At twenty he became a local preacher, and three years later was accepted by the British Conference as a minister on probation. Additional labourers being needed for the Colonial work in New Zealand, he became one of a party of four selected, and reached Auckland at the end of 1858. Two years were



TAMATI WAKA NENE IN LATER YEARS.

From photo lent by Mr. R. Hobbs.

spent as Mr. Aldred's colleague in the then rapidly growing Canterbury Circuit, a year as Mr. Harding's assistant in Auckland, and a year in the Manukau Circuit. On his appointment to the Mission, he was still unacquainted with the language, but both he and his young wife soon learned to speak it with freedom and propriety. His residence was the Waima Mission House, but he had to cover the ground formerly occupied by four Missionaries. The Hokianga River and all its tributaries had to be negotiated, and periodic visits paid to all the Kaingas upon the banks. Oversight was also required to be given to Whangaroa and Kaeo, where some of the Church members were resident. The number of the Natives, as compared with the early days, was seriously diminished. There had been a great mortality, and the slaves formerly held, being freed, had gone South. Their spirit too was different. The younger portion did not know what Christianity had done for their race, and were inclined to frivolity, sometimes to annoyance. The older men and women, though mostly devout and God-fearing, were still the slaves of superstition, and occasionally old habits and practices resumed their sway over them. The young Missionary devoted himself to his work, and for fifteen years laboured most assiduously for their welfare. Long journeys by boat and on horseback were undertaken. The young were instructed, the wayward checked, the aged comforted, and all doctored. The chiefs gave him their confidence. He trained some of the younger men as local preachers, and so was better able to supply distant places. A revival took

place in the Waima Valley, and throughout the district he saw a steady moral improvement. Joys and sorrows were experienced. A family of sons and daughters filled the Mission House, and learned Maori before they did English. The home was embowered in flowers, and the orchard planted by Mr. Warren gave abundance of fruit. To the right was the School House, and on the bank of the Waima the shed in which was the boat, without which the district could not have been worked. On April 15th, 1876, the house was accidentally burned, and the Missionary and his family lost heavily. Friends in Auckland and the Bay of Islands rallied to their help, and the following year a new one was erected at a cost of £360. A view of this is presented on page 62.

Large gatherings of Natives were still not uncommon. The Christmas Festival, when they commemorated the first sermon preached by Marsden in the country, was notable, and Mr. Rowse gives an interesting description of the first he saw. "Christmas Day is on Sunday this year. The weather is warm, and floods of sunshine bathe all nature in golden splendour. The Natives are assembled from all quarters, dressed in rainbow colours, and making the valley resound as they chat and sing on their way to the Station Church for Divine worship and Biblical instruction. It is the 49th Anniversary of the first proclamation of the Gospel by 'Te Matenga.' The church is well filled, the young people of the Boarding-school filing in under the oversight of their teacher and tutors. The service proceeds, and the Missionary depicts the great changes which have taken place, and the blessings that have come through the introduction of Christianity. To illustrate the contrast between former times and the present, some extracts from the life of Marsden and giving an account of his first visit to New Zealand are read. These are translated into Maori by the Catechist, sentence by sentence, and make a deep impression. The people are intensely moved, especially some of the older chiefs, and tears of grateful joy are shed by many. On leaving the building, warm expressions of approval and endorsement are given to the minister. "Ka pai te Kauhau!" "Epono pu" are heard as the congregation greet each other. A young chief, surrounded by a group of interested listeners, reads aloud a letter he has just received from a friend in Waikato, who had formerly been a pupil at Three Kings. It ran, "My love to you is great through Jesus Christ our



WOODEN FLUTE.—Maori Musical Instrument.

Saviour. Our fathers hated and killed each other, but we have been taught to see the wickedness of such things, and now we live under better influences, and are loving members of the same Church. 'To God be all the glory.' The day following was one of social enjoyment. The Station was astir at an early hour. Large tables were set up under the magnificent oak tree which Mr. Warren had planted (see illustration p. 74). The tree itself was adorned with flags and streamers. The occasion was a feast for the school and congregation. All had contributed thereto, and the cooking had been done by Maori girls and

under the supervision of the Missionary's wife. was served in English style, though the names of as were a puzzle to the Maoris, and led to a good un and banter. Speech-making followed, when, and breath, reference was made to former scenes of sm and violence. Loving mention was also made : and Hobbs, of Whiteley and Warren, and other



J. ROWSE.

1. Of the ordinary work it was reported that the congregations comprised nearly the entire population of the Kaingas for miles around. Carrying their Bibles in their hands, they arrived early and seated on the ground, and indulged in a friendly chat. At the first toll of the bell they took their places in the church. The communion rail the chiefs and teachers sat on either side of the pulpit, the minister's family on the other, the commoners filled the body of the building. The service began with a hymn sung to what is pleasantly remembered as a variation of the Old Hundredth. All joined in the same tones. The Liturgy followed, and the responses were given by all in a kind of chant. Then came the sermon, more singing, and prayer. Finally on the close of the public service Sunday commenced. Old and young stayed, and not only the sermon was criticised by some of the seniors, but there were marriages and baptisms, which excited the interest that they do in European congregations. On the Sundays half-a-dozen couples were united in holy matrimony, and a dozen children baptised. Such scenes were produced when the Missionary visited more distant villages. To the village thus honoured it was a high day. Reparations were made, and from early morning till night the people crowded round his tent, eager to obtain knowledge. A prayer meeting and singing of hymns generally closed the day's exercises. For some time the Central Boarding-school was kept up, and the natives under the fostering care of the then Native Commissioner—Mr. Donald McLean—six or seven village schools were established, and the teachers supervised. A special class for teachers and others was conducted on Wednesday afternoon. Thus the time was filled with busy toil. Some remarkable conversions took place, as was a dark-minded old heathen. He had acted the part of an ariki and tohunga to preserve the ancient rites and

superstitions. When he drew near his end, he sent for the Missionary, and wished to become a Christian. His old prejudices had given way, and he seemed glad to escape from the bondage and gloom of superstition. After testing his sincerity, he and his wife were baptised, and he died abjuring the errors he had so long upheld. Mapuka, a Chief of Waimamaku, and son of Moetara, came to Waima that he might there be publicly received into the Church. Deaths were frequent, but many died in the full triumph of faith. One of them, Tipene Toro, a class leader, was so happy on his death-bed that he called his wife Katarina to help him to sing one of the songs of love.

The Rev. J. Buller, as Chairman of the District, visited the Station while it was under Mr. Rowse's charge. Through defective postal arrangements he arrived unannounced, but was charmed with the beauty of the surroundings. He says, "In the green meadow, surrounding the unpretentious church, was the finest oak tree I had seen since I left England. The hedges were flecked with the multiflora rose; the sweetbriar scented the air with perfume; drooping willows, the sycamore, and the acacias all added to the beauty of the place; while the winding stream, murmuring over its pebbly bed, joined in the chorus of an evening song. The house was old and rickety, but embosomed as it was in flowering trees, it had a pretty appearance; a modest, rural, fruitful abode. Hear the summer note of the pipiwhararau-roa (small cuckoo) is heard throughout the livelong day; and the hum of bees among the flowers was in harmony with all the rest." Of the Sunday services he gives the following account: "We had a congregation of something less than two hundred. They came from a radius of three or four miles, many of them on horseback. They were clean, but their attire was like Joseph's coat, of many colours. Scarlet was prominent among them. Four children were baptised, all neatly dressed in white. A collection made for the Circuit Fund amounted to £8 19s 11d. After the public service the sacrament of the Lord's Supper was administered to 30 communicants." Of the people generally he says: "Perhaps there was no community of Maoris more docile, sober, or kind than these."



MRS. ROWSE.

But he was not blind to their defects, for he adds, "the vices common to the Maori were found among them,—covetousness, indolence, superstition. The type of their Christianity was not of a high order." Drink was destroying them. That very year £10,000 worth of ardent spirits was brought into the district, and it was estimated that two-thirds of this was consumed by the

Natives. From the beginning, this had been the most serious menace to their spiritual improvement. In the very early days, when total abstinence was hardly known, the Missionaries had been so deeply impressed by it, that they formed a Temperance Society, the famous chief, Patuone, being one of their supporters. Mr. Buller now found that the Waima people had passed a Maori Liquor Law of their own, and just previously had enacted a fine of two pounds from men who had brought a couple of bottles of rum within the prohibited boundary. He adds, "The advantages of their sobriety were apparent. The valley was rich in soil, wood, and water, and I saw numbers of horses, cows, and sheep. This was not in days of old, when I was often here." When the needs of his family necessitated Mr. Rowse's removal, his Maori flock, copying the Europeans, presented him with an address. In that document, after expressing their love to himself and desire for the future welfare of himself, his wife and children, they spoke of his work in the following terms:—"At the time of your first coming into this district you found many of the Waima people sunk in the depths of shame and degradation through intoxicating liquors. Drunkenness prevailed to a dreadful extent. You immediately set to work, in conjunction with our late beloved chiefs, Adam Clarke and Moses Tawhai, to devise measures for putting a stop to the evil and redeeming the fallen; and we rejoice to-day that this, your first good work among us, was crowned with abundant success. The banishment of the drink curse out of Waima by law dates from the year 1864. As is well known to both Maoris and settlers throughout the Hokianga district, it is to you principally, Mr. Rowse, the credit is due, and also to your allies, Adam Clarke and Moses Tawhai, and the Mahinehine tribe as a whole. Since then many attempts have been made by interested persons to break down this law, but, notwithstanding all their efforts, and although death has removed both your friends from your side, yet is your work still abiding and bearing fruit until now. But it is not for this work only that we shall ever gratefully remember you, but also for your self-denying zeal and diligence in travelling and preaching the Divine Word throughout this extensive Circuit to the Maori tribes and to the white settlers." This address, written in idiomatic Maori, and signed by the three principal chiefs on behalf of all the congregations, showed that the Missionary's aims were understood, and his work appreciated.

Mr. Rowse's successor at Waima was the Rev. T. G. Hammond. Mr. Hammond is the son of an early Nelson settler, who, when the Wairau was opened, removed thither, and occupied a farm near Blenheim. The son gave up good business prospects, in response to what he believed was a Divine call to enter the ministry, and at the first New Zealand Conference, in 1874, he was received as a candidate. His probationary period was spent in the Rangitikei, New Plymouth, and Manawatu Circuits, where

his abounding energy and forcible speech gave promise of considerable success in the European work. But he had become interested in the Maoris. Their condition moved him to profound pity. He began to learn the language, and volunteered for the Mission. During nine years at Waima, he built well on the foundation which his predecessors had laid. His knowledge of and respect for Maori etiquette, the interest he displayed in their legends and songs, and his self-sacrifice on their behalf, made him a prime favourite among the people. The young men were infected by his zeal, and in the seniors' memories of the early days were revived. Mrs. Hammond's rapid acquisition of colloquial Maori also aided him materially. It was this writer's privilege, in the course of official duty, to visit Waima during their residence there. Due notice had been given of a special service. On the morning appointed, large numbers of Maoris on foot and horseback were seen approaching. Their gay coloured raiment, their shouts of welcome to each other, the chattering they kept up, and the ease and grace of their movements, reminded one forcibly of a crowd of gipsies in England. The dignified bearing and good features of the men and women of rank deepened the impression. When the bell sounded all passed into the sanctuary, and there young and old behaved with the utmost decorum. Notwithstanding the disadvantage of speaking through an interpreter the utmost attention was paid to the sermon, and tears glistened in the eyes of many as reference was made to the early days and the triumphs of the Gospel there. "Through out the district I found the Missionary was welcomed and honoured both by Maoris and Europeans.

Many, however, still clung to their old superstitions. Among the descendants of the old tohungas there was, at times, a resolute endeavour made to maintain and revive the old dread of tapu and witchcraft. Hence outbreaks of fanaticism were not infrequent. Sometimes they were serious. Instances of this were reported by Mr. Hammond from time to time. In 1884, he says, "There resides at Mangakahia a wonderful healer, who seems just now to be in the zenith of his prosperity. Impressed with the rapid decline of his race, he determined to do what he could to stem the tide, and announced his commission by proceeding at once to cure by cold water and prayer all sicknesses. Wounded feet, dropsy, fever, and consumption were all treated in the same way, the patient being taken to a stream and the whole body to the neck kept under water till chilled, then taken back to the house and warmed by a large fire, and prayers offered according to the peculiar faith of the patient. During the whole course of treatment, strict rule of tapu is observed, any violation of which will nullify the good effects. The patient's pipe lighted at the wrong fire, food taken in bed, or the plate or knife of the patient used by another person, are quite enough to account for death, should it take place. A great many persons have been appointed by this



MAORI EAR-RINGS.

different places to carry out his instructions, and the sick. We are told of wonderful cures. One narrative little Maori man gives an account of how he was at death's door, and thus restored to health, after a lapse of twenty years presented him with a letter. Another tells of a stubborn wound in the foot which in a few weeks, while numbers affirm that scores of lives were lost, and many of consumption have been quite cured. Some persons have, doubtless, been benefited by the use of treatment, but I do not hesitate to say that the doctors have by such means cut short many lives which proper medical skill and nursing would have saved." At the same time he writes: "We have had, too, a visit from a young man from Kaipara, who assumes wonderful knowledge, while at the same time he seems to have all the old power of the tohungas."

He seemed to tell of certain symptoms that had caused the death of a number of persons, and he was able to remove all the evil from places and persons, and was giving in the minds of the Maori men ideas that we do our best to dispel." In a third narrative a greater power still is ascribed. "A somewhat but very villainous person residing near Whangarei announced that he had been cured, by magic power, of the disease which had been afflicting the inhabitants of a district, including our own and Taheke people. The announcement was uttered at a time when winter fever was very prevalent, and was an attempt, it was said, to obtain *mana* under such circumstances. The effect of this idle boast will be, I think, to make some think the sickness was caused by wicked incantation; but the principal people regard it as an insult, which at one time they would have avenged on the prophet and his followers who would hardly have appreciated it.

By the intelligent they are justly estimated; to others they are perplexing, and, on the whole, prove a source of uneasiness, and are very hurtful to the work of God generally. This condition of things is the result of the waning power of the Maori. None can hold the *mana* once so great among their fathers, and the unscrupulous among them seem anxious by any means to grasp a little distinction as a short-lived comfort to a depraved heart. To a race rapidly decreasing in numbers, and dying in influence, such a temptation comes in various cases with almost irresistible force." Sometimes these outbreaks were more political than religious. While Ngapuhi remained loyal, and utterly without effect. "A young woman in the district set up as a prophetess, and uttered the most extravagant predictions. After Hauhau and his people paid a visit to the

Bay of Islands, and the prophetess and a few of her friends returned with them to Waikato, and from thence went overland to Patea, where the prophetess died. After the usual tangi, her people, now led by another strong-willed and ambitious woman, proceeded to Parihaka and made a somewhat long stay. They returned, however, to Upper Waihou, to report the results of the expedition, bringing with them certain presents from Te Whiti, and zealously endeavoured to spread his notions. At first even those who had gone to the greatest length with the prophetess seemed disposed to allow one foolish departure to suffice, but having despatched one of their number to Parihaka for further information, this young man returned full of Te Whiti, and his promises of good to the Maori people, if they would embrace his notions. Then the real trouble began. Up to this time we had visited them, and

they gladly received us; now, however, we were told that our visits must cease; that they had come to the decision to try a new thing; that under old arrangements they were gradually dying away; the land and *mana* were gone; but in the new condition of things they had hopes of regaining these. In fact, Te Whiti had promised to give back to the Maori people the whole island, together with all the pakeha possessions, and the pakehas would become servants for them. In order to stand well in this good time coming they were prepared implicitly to obey Te Whiti; they would not allow worship, the education of children, land courts, nor would they observe the Lord's Day.

"To persons who have nothing to lose, or who are in debt, and who prefer an idle, low life, this new departure is a temptation, as they profess great love to everybody, and provide bountifully the best food the land will produce. Te Whiti knows full well the very intimate relation between mind and food, where Maoris are concerned, and in all his assemblies provides for creature requirements."

How specious were the appeals these emissaries made to a half-instructed and thriftless people may be judged from the way they put their case. "Who can tell which is the right religion? You pakehas have so many different churches. Why are you angry with us for not observing the Lord's Day? You should reform your own people. Your own people do not keep the Sabbath. Why, at Taranaki the soldiers even went to fight the Maoris on Sunday when they were at prayers. What is the value of education to us? We let you have our children to educate, and they either return to us, and are Maoris still, or sicken and die." To combat such tendencies, and to eradicate or show the fallacy of such reasoning, required wisdom, patience, and tact. That Mr. Hammond was



HEKE AND PATUONE.

MARTIN, PHOTO.

successful in retaining his hold upon the people shows that these qualities were not wanting. He so gained their esteem that when, at his own desire, he left in 1887 for another sphere of labour, there were loud lamentations.

In Kaipara, during all this period, Mr. Gittos's labours were herculean. While loyal to the Queen, many of the younger men were indifferent to the Gospel. They had not seen "the horrible pit" of heathenism from which their fathers had been rescued. They were no longer ready to help their teachers as the older Maoris had done. In the early days a boat's crew would, from love to the Gospel, conduct their Missionary on long journeys, asking only their food. Now they demanded payment for their services, and sometimes at a very exorbitant rate. This Mr. Gittos could not provide. He had, therefore, to depend upon his own strong arm. Up and down the long reaches of the Wairoa and Kaipara he had to row and sail his own boat. Waiting perforce for the tide, for some years he travelled almost as much by night as by day. In fogs and through rain, walking or riding along muddy tracks, and finding indifferent shelter in the Maori whare, he was always at his post. Only a strong man could have done it. Eventually it broke him down, and he was for some years a martyr to rheumatism. He had indeed the advantage of the thorough confidence, and the moral and material support of Arama Karaka, a noble specimen of a Maori physically, and the Christian chief of Otamatea. Indeed, the whole of the tribes trusted him, and well they might. Their habits were changing. A taste for English comforts had been induced. These could only be obtained for cash. They sold, therefore, or leased large tracts of land, and disposed of considerable quantities of timber. In all these transactions, the Missionary was their constant referee, and very frequently the agent. No personal gain was thought of. Indeed, more than once, offers of an endowment of land for himself or his family were refused. Some fruit of his labour he was privileged to see. After some years spent in the South Island, the Rev. J. Buller had returned to Auckland, and visited his old station. The Missionary's residence was now at Rangiora, on the Otamatea, and there on the Sunday he preached to the Maoris. Paikea, the old chief, was still living, and Mr. Buller notes that while many had died those who remained had improved their social condition, and owned some good houses at Tanoa, just opposite the Missionary's residence. At Oruawharo on a subsequent visit, and at the principal station, he states how refreshing it was to see the people drink in the Word. As an old Missionary, he records with satisfaction the high esteem in which Mr. Gittos was held, and the fatherly way in which he transacted their business for them. Seven years later, it became the duty of the present writer to visit the Station, and from what he then saw, he is able heartily to endorse Mr. Buller's testimony. At Otamatea, in the handsome church, the young people, who had been well drilled in English by the Government schoolmaster, and in Scripture truth by Mrs. Gittos, sang English hymns, and repeated the catechism without a mistake, while questioning showed they had also grasped its meaning. There also and at another Native settlement, they listened attentively to the

visitor's address, interpreted by their own Missionary, and showed the utmost respect, though, after their custom, they reviewed the sermon in the korero that followed. The services were most interesting, although at one of them it was a tax on the visitor's gravity, to see a venerable chief march in in what he evidently regarded as full dress, the said dress consisting of a long white shirt, over which was worn a clerical M.B. waistcoat. Notwithstanding this, he had an air of authority, carried a staff of office, and the congregation saw nothing strange, so mirth had to be restrained. One of Mr. Gittos's greatest trials was the improvidence and thriftlessness of the people. For some years they were in the receipt of a thousand pounds per annum for rents. Mr. Buller saw in one place ten tons of kauri gum which they had collected, and which was then worth £300. But all this went, and they seemed none the

better off. Some European houses were built and fairly furnished, but the communal system and the great feasts in which they indulged at once deprived them of any incentive to save, and wasted resources that were ample. Their want of persistence was also marked and annoying. At one time, they bought a cutter, and as they are naturally good sailors, and Europeans were scattered over the whole district, they did a profitable trade. But in a few months they tired of the work, and the vessel, which cost a considerable sum, was left to rot, until the Missionary had it repaired, and let to a European, while he accounted to them for the rent. Under the leadership of Arama Karaka, for about two years of their prosperity, they paid the greater part of the Missionary's stipend, but from the causes named above their contributions declined, and they are probably now poorer than ever. To obtain employment for his family, Mr. Gittos removed to Auckland in 1891, but Kaipara, his first love and for thirty-five years his Station,



WEAPON OF WAR.

is still under his superintendence.

The conservation of the Mission work in these two Northern Stations has depended not a little on the high character and faithful work of the Native ministers. In Hokianga, Hore te Kuri, though advanced in years, was received into the ministry in 1879, and for twelve years gave thereto unstinted toil. In his own settlement of Taheke, he exercised commanding influence, and all through the Circuit his consistency of life and deep devotion gave weight to his utterances. Wi Warena, a young chief of rank, was admitted on probation the same year. He was located at Kaeo, Whangaroa, and wrought faithfully on that side of the island for eleven years. Hoani Waiti, to whose conversion and character reference has already been made, was to the time of his death a willing and faithful co-adjutor of Mr. Gittos in the

Kaipara. Two of his sons followed in their father's footsteps, and felt they were called to preach the Gospel. While under training for the work at Three Kings their refined manners and gentle spirit won the esteem of all. Karawini (Calvin), the elder, whose portrait appears on p. 172, was received in 1878, but that foe of the Native race,



REV. W. J. WATKIN, EX-PRESIDENT.

consumption, carried him off after a few months' toil. Martin Luther, his brother, took up the work in 1880, and gave thereto seven years of steady and useful labor, when he also died. While young in years, their sobriety of judgment, and their zeal, greatly commended them to their tribesmen, and their early decease was much regretted. In 1882, Hauraki Paul, of Kaipara, and Piripi Rakana, of Mangamuka, were received. Both these had been at the Three Kings as boys, and after a further term as ministerial students, went forth better equipped than their predecessors. They had some knowledge of English, and had mixed more freely with Europeans. They were also more self-reliant and resourceful than most of their compatriots. Hauraki is a tall, manly fellow, possessed of considerable power of speech, good judgment, and intensely earnest and evangelical. Overwork has on one or two occasions so strained his nervous system that he has been compelled to rest. But he is now once more able to take full service, and will, it is hoped, long be spared. Piripi is a man of enquiring mind and merry temperament. Associated with this there is great thoughtfulness, and he is intensely conscientious. From his headquarters at Mangamuka, he has for years preached at all the Kaingas in Hokianga, and paid occasional visits to Whaingaroa, and done good work. These Native pastors have had but small pecuniary allowances, but their faithfulness to duty and to the Church has been marked. Co-operating heartily with their European Superintendents, they kept up the ordinances of religion even during the excitement and strife. Thus the decline there was not so marked. In Hokianga, in 1863, there were 200 Church members, and 710 attendants. In 1877 there were 114 members, and 653 adherents. In 1887, while the members had declined to 91, the hearers were reported to be 980. For the same years the returns at Kaipara were—1863, members, 125; hearers, 651; 1877, members, 105; hearers, 703; and 1887, members, 114; hearers, 545. Considering the general decline of the population, the Mission held its own.

Mr. Schnackenberg, whose Circuit had been enlarged by the addition of Waipa, and who, therefore, had now under his superintendence Mokau, Aotea, Kawhia, Whaingaroa, and Waipa, that is an area where formerly six Missionaries found ample employment, was doing his best. Assisted by Weremu Patene at Karakariki, and Hamiora Ngaropi at Whatawhata, he sought to keep the churches open, and sedulously to urge upon the people the claims of religion. But it was difficult work. They were at once cowed and

sullen because of the results of the war. Most of them had lost relatives in battle. Some formerly held large interests in lands which were now confiscated. All were disheartened by the collapse of Kingism. Though not a few felt the hollowness of the Hauhau pretensions, they were not prepared to admit that they had been deceived. To re-awaken in their minds interest in spiritual things was a most arduous task. On the Home Station at Whaingaroa a faithful few still assembled on the Lord's Day. Small congregations gathered at the settlements where the Native ministers resided, and in two or three other places. Mr. Schnackenberg was indefatigable in his journeys, and frequently travelled a score of miles to minister to as many people. With great effort half-a-dozen small schools were still maintained, but the total number of pupils did not exceed seventy. In the various places under his superintendence there were in 1855 1083 enrolled Church members, and 2040 attendants. In 1862, that is just before the war, there were seventeen churches with a



MR. WM. COLLIS.

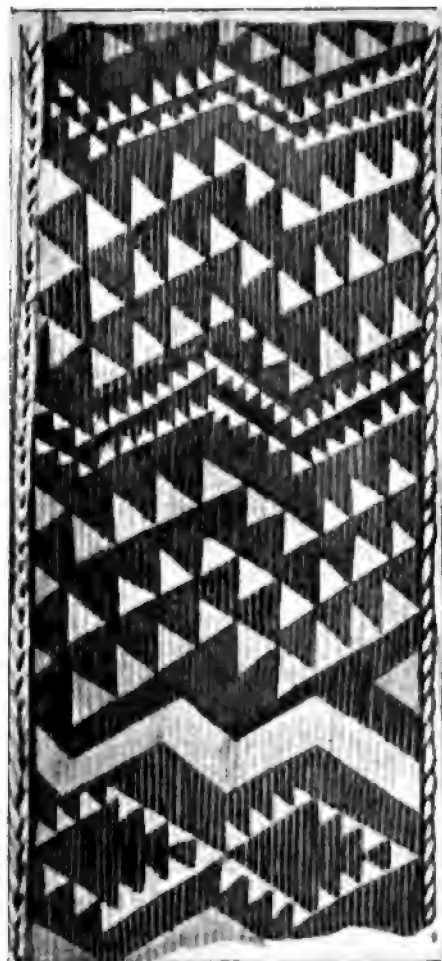
W. A. COLLIS, PHOTO.

Resident Teacher at Three Kings College, 1865.

membership of 675, and congregations numbering 2100. In 1877 they had dwindled down to 160 members, and 700 hearers. No wonder the faithful pastor was almost heartbroken, and his reports pathetic.

The once flourishing Native churches of the Taranaki Province, and those of Waitotara and the Wanganui River, had become so feeble that in the last-named year no returns at all were made. In the Wellington Province the work was still being carried on. Hetaraka Warihi, Native minister, resided at the Hutt, ministering to the residents in that valley, and to those on the Wairarapa

Plains, and occasionally making an excursion to the Wairau. But his congregations only totalled 294. At Raupaki, in Canterbury, Te Kote was still stationed, and preached regularly there and to the Maoris at Port Levy, visiting also those at Arowhenua, Moeraki, Waikouaiti, and Otago Heads. His six congregations represented 354 persons.

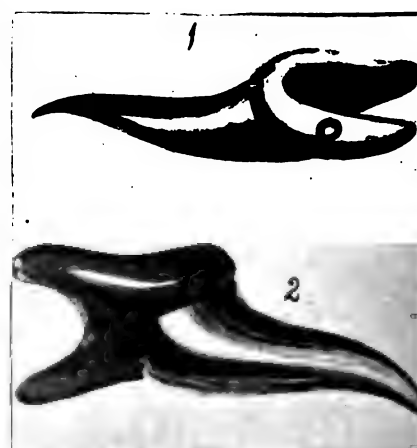


BORDER OF KAITAKA.

The Three Kings Institution shared in the chequered fortunes of the Mission generally. During the later years of Mr. Reid's residence there, the unruliness of some of the youths gave him great pain, and the constant watchfulness over the Native girls involved a severe strain. Probably a mistake had been made in attempting to train young women as well as men in the same Institution. Prior to Mr. Reid's going to Waipa, the position of Governor at Three Kings was filled by the Rev. John Hobbs for one year, who was greatly aided by his accomplished daughters. Mr. Reid was then able, also, to give his time almost exclusively to teaching. Afterwards the Institution was successively under the charge of the Revs. Turton, Stannard, and H. H. Lawry, for short periods. But owing to the great unrest of the Maori mind, and the questioning that had grown up among them as to whether education was really a benefit, the number of pupils became less and less. Mr. Lawry's place was taken by Mr. W. Collis, who was a trained schoolmaster, and had been for some years in the Fiji Mission. He was

followed by Mr. W. Arthur. Next came the Rev. James Wallis, who, while occupying a supernumerary relation, lived there as Governor. During his time a number of orphan and neglected children were received there, capitation fees on their behalf being paid by the Auckland Provincial Government. Eventually the school was discontinued, the land leased, and the income used to help in education on the Mission Stations. Everything then was at the lowest ebb. To some it seemed an entire collapse.

In an impartial survey of the rapid decline of the Maori churches, say from 1860 to 1880, it is fair to say that there were other causes at work besides the political quarrels and the disastrous war. These causes had, to some extent, been operative from the beginning, but as European colonisation became more general, their influence was wider and more pernicious. While many of the early settlers were patterns of good behaviour and true Christians, some were men of exceedingly loose morals. They lived lives of pure animalism, and by drink and money corrupted the Natives, and led them back into evils from which they were only just escaping. Sometimes their conduct was most unblushing. A European of this kind had lived in concubinage with a Maori girl. The evil of it was shown her. She left him, and became the wife of a Maori who was attached to her, and whom she wished to marry. A few weeks after the European came again into the place in a schooner, forced or inveigled her on board, and took her away. Even where there was no outward vice, some of the early colonists showed no respect for the Lord's Day, but used it for visiting the Maori settlements for pleasure. There were early traders also, who, not content with a large profit, cheated whenever there was opportunity. Early Missionaries aver that sand was commonly mixed with the sugar, and sometimes a large stone was found in the middle of the bag, to make up its weight. This bred bad blood, and if the Maoris caught the infection, and cheated in their turn, it cannot be wondered at. The Missionaries too were



1—IMITATION TOOTH OF SHARK.

2—TOOTH OF SHARK.

anxious to minister to their fellow-countrymen. They saw them settling in the country in considerable numbers. Most of these early colonists were poor. Much to the credit of the Mission staff, they at once initiated services among them. Necessarily, this restricted the time they had at their disposal for the Maori congregations. Possibly it was more pleasant work, and as their families grew up, it was natural that the seniors should desire a home in a European settlement, where education could be obtained, and there was the prospect of employment. The outlook, moreover, was so

y, that after the war some of those most attached to Maori people, feared that work could not be resumed generation, if ever. The Mission, too, had been a one. For many years in succession, five to six hundred pounds of English money had been sent, and in years the higher figure was greatly exceeded. None of the agents received too much. Nor was the expenditure begrudged by the Wesleyan Methodism. It was most generous. It may be judged from the fact that from first to last, over £200,000 was devoted to the purpose. But as the Mission fields opened up, there was the inevitable demand that the New Zealand churches should do more for their own support. As already said, when the Rev. Walter Lawry, part of the grant was given up, an effort made to develop local resources. In 1855, Australasian Methodism had been granted a new Synodical Constitution, and a Conference of its own, with large powers of government. It was understood, however, that money for the support of Missions in New Zealand, Fiji, the Cook Islands, and Samoa, would still be supplied from England. But other more populous lands had claims, and those were urged, and the aid to the South Seas gradually lessened. It was thought that Australia would supply the lack, but with the rapid increase of settlement there, this was found impracticable. New Zealand, as the oldest Mission field, first felt the effects of the reductions. From 1857 to 1864 the cost of the Mission averaged about £4000 per year. In 1865, the Australasian Conference resolved that the Northern



REV. PIRIPI RAKENA, HOKIANGA.

District, which then comprised the Auckland and Taranaki Provinces, should in future receive £2000 a year, with certain allowances to the senior Missionaries, and the Southern District £800. In the former case this was to be diminished by £400 annually, and the latter by £200, so that by 1870 outside help would cease. The European churches by this time were making considerable strides towards self-support, but when they paid their minister's stipend, they not unnaturally expected that they should receive the benefit of their labours. Necessarily, therefore, the Maori department took a second place. The retrenchment of expenditure was proper in itself, but it was most inopportune that it should have come at this juncture. After the excitement and bitterness of war the Maoris themselves were little disposed to contribute. Their resources had been wasted, and they could not have done much even had they been willing. The race was declining, the situation was an unusual one, and it was, and is, matter for great regret that, when pastoral attention and instruction were more needed than ever, it became necessary, through financial pressure, for the agents to be lessened. Everything was done locally that could be done to meet the emergency. To the credit of the European churches in the Colony, be it said, they responded very generously to the appeal made to them for help. The Missionaries in the field also voluntarily gave up part of their allowances. The proceeds of Mission lands were supplemented by collections and subscriptions of the Colonial churches, and thus the diminished staff was sustained.



CHAPTER XI.—PRESENT POSITION.

SYNOPSIS—Support Devolved on Colonial Churches—Diminished Means but Motives Identical—Rev. T. A. Joughin—His Experiences in Hokianga—Open-air Conversion—Triumphant Deaths of Converts—Their Familiarity with Scripture—A Modern Prophetess and her Followers—Spiritualistic Seances—Increase of Members—Work left to Native Pastors—Reoccupation of Old Ground—West Coast Mission—Its Peculiar Difficulties—Tokens of Success—The Church Reorganised—Te Kapenga, "The Passover"—Slow Progress—An Open Door—The Land Trouble—A Forward Movement Made—Waikato Once More—Beneficial Effects—A Native Minister's Difficulties—The Mission in the South—Gradual Absorption—Later History of Three Kings College—Advantages Therefrom—Statistics of the Mission To-day—Annual Cost—Whence Derived—After Seventy-seven Years.

DURING the past twelve or fifteen years, although with diminished means, the work of the Mission has been steadily carried on. The same motives which prompted the pioneer workers have impelled their successors, and equal sacrifices have been made. The high aims which Messrs. Leigh, Turner, and Hobbs had have still been cherished. Never have their teachers been content with mere attendance at religious services, but

Manxman by birth, and in that interesting little island his father was a Methodist class leader and Sunday-school Superintendent for about forty years. His mother was "well reported of for good works," and keenly interested in all Church enterprises. His educational training was at the Ramsay Grammar School, and King William's College at Castletown, while all the home influences tended to godliness. At sixteen years of age, Mr. Joughin came



PARIHAKA.

J. MARTIN, PHOTO

they have sought to impress upon the people their duty to fulfil all righteousness. The European Churches have not ignored their duty to the aborigines, and pecuniary help has been ungrudgingly given. Thus good work has been and is still being done.

In 1887 the Rev. T. A. Joughin succeeded Mr. Hammond as Missionary in charge of Hokianga. He is a

to the colony with an elder brother to enter upon agricultural life. Moved to religious decision by his father's death, he became a Sunday-school teacher and local preacher in the Franklin Circuit. During his three years' student life at Three Kings, where Europeans and Natives were then associated, he became acquainted with and interested in the Maori race. This led to his appointment

to Hokianga. He entered upon it under obvious disadvantages. He was a single man, and was directed "to give special attention to the European settlers," from whom a large part of his stipend was expected. This led to his residence at Rawene. The Maoris, and the Waima Natives in particular, who had enjoyed the honour and realised the advantage of a resident Missionary for fifty years, were angry at Mr. Hammond's removal. This was aggravated by the fact that his successor did not even live among them. With a slight acquaintance with the language, he could not reason with them as an older man and a better Maori scholar might have done. The result was that for two years or more they remained in a state of aloofness. They would allow the newcomer to hold services, but would not bestir themselves to secure attendances, or otherwise to help. Even when in 1890 he married and went to live at the Mission House, one of the leading men was rude enough to say, "Yes, go and live there like an owl," i.e., in solitude. Probably this antagonism was really owing to the fact that the old chiefs, the early Christian converts, had passed away; and with the younger men, religion was more of a form than reality. At any rate, confidence came slowly, and not until the last two years of the six spent there was he able to secure much co-operation. But he patiently toiled on, mastering the language, and aiding the people as far as possible. By the devoted help and loyalty of the two Native ministers, he impressed upon them the necessity of maintaining regular services, and the Maori local preachers kept their appointments at the several *kaingas* according to a printed plan. True New Testament conversions—the "turning from darkness to light,"—were still known among them. Graham Tawhai was the son of the principal chief of Waima, Hoani Mohi Tawhai. He was of a peculiarly gentle and thoughtful disposition, and more than average mental ability. He had been sent to the Three Kings College, and he and a Mangamuka boy, Piripi Rakena, were close friends. The Rev. T. Buddle, then Governor, never lost an opportunity of personally applying the truth, but they remained in ignorance of its saving power. The seed, however, had been sown, and presently it germinated. At a Christmas vacation, Graham went to visit his friend at the latter's home. They one day climbed to the top of Maungataniwha. As they enjoyed the enchanting view from its summit, the remembrance of what they had been taught as to the goodness and power of the Great Creator came to their minds. Graham suggested they should pray. His companion consented, and as they knelt there, they first felt the power of Christ's love in their souls. Piripi still retains it, and as a Minister of the Gospel in his own district, delights to relate the experience. Graham became a law student in Auckland, and also a local preacher, conducting services with profit to European congregations as well as Natives. Great hopes were entertained of the service he might

render his people, but his health failed, and he died in the full triumph of faith. There was still a high rate of mortality in the district, which was depressing. But Mr. Joughin was encouraged by finding so many in their dying hours cheered by the Christian hope. Hemi Pipiko, of Pakanae, one of Mr. Buller's helpers in the early days, Harati Era, of Utakura, Henare Rakaunui and Tipene te Wharangi, of Mangamuka, with Enoka, of Motukaraka, had all been local preachers, and in their last days proved the reality of religion. Nor was it confined to the elders. Their knowledge of the Bible and the Catechism was very thorough, and was a comfort to them in mortal sickness. The missionary was called one day to visit a young man in the last stage of consumption. He commenced reading the fourteenth chapter of John. As the first words were heard, the dying youth commenced to repeat them. The reading ceased, and from the lips so shortly to be sealed the repetition continued to the end of the chapter without a single mistake. No wonder his death made a deep impression upon the people of the village.

Like his predecessors, Mr. Joughin witnessed more than one outbreak of fanaticism, which he was powerless to check. Ani Karo, of Kaikohe, set up as a prophetess.

She predicted that the world would come to an end on a certain day, and so implicit was the belief in her, that many sold all their goods and gave their whole attention to the peculiar worship which she inculcated. Although the appointed day came and went without the expected catastrophe, she retained her influence, and the pernicious tenets spread through the whole of the Waihou district. One peculiarity of her disciples was that they wore white garments only.



"RONGOPAI" MISSION BOAT.

They declined to read the Gospels. Almost ceaseless processions were organised, and as they marched therein they repeated the Psalms in unison, until they worked themselves into a state of frenzy. Eventually they built a pah on a knoll near the river and fortified it. A European who trespassed on the tapued ground was stripped naked, and held for a short time over one of the fires. Naturally, he complained to the authorities, and a force of Constabulary was sent against the pah. The inmates stoutly opposed the attack; spears and tomahawks were freely used, and severe flesh wounds inflicted. Fortunately, there was no loss of life. The misguided people were sent to ruminate in the Auckland Gaol, but while there, and after their return, they still adhered to their peculiar tenets, though they refrained from breaking the law. Five years later at Omanaia, it was alleged that communications were received from the spirit world. One of the ancestors of the tribal section residing there had been a ventriloquist, and it was through his spook that the revelations came. The people gathered in the *runanga* house, and waited in perfect silence until the ghostly visitor proclaimed his presence by whistling. This he never failed to do, and the uncanniness of it caused great excitement. There was an absence of serious crime among the people, but they became greatly

addicted to gambling, particularly when working on the gumfields. Some instances of devotion and practical godliness cheered the workers not a little. Mention is made of one old couple, whose total income was not more than ten shillings per week. Yet when a collection was made, their half-crown was always put upon the plate. It was exceedingly discouraging, however, to find them so deficient in the grace of liberality. They did not seem even to have mastered the alphabet of the duty of giving. True, many of them were in poverty, but some received considerable sums, yet never contributed. As they had no difficulty in finding money for other objects in which they were interested, Mr. Joughin was forced to the conclusion that with many of them religion was a mere form. Occasionally, they would help for a special object. A church was built at Utakura, and in the face of many difficulties, and vexatious and costly delays, one was also opened at Mangamuka. A plan of the services from August to October, 1889, shows that there were then fifteen Maori villages where Divine service was regularly held. These stretched from Pakanae, near the mouth of the Hokianga, to Whangaroa, on the East Coast, and from Mangamuka to Kaiwake. By patient pastoral work, the number of members in the six years was nearly doubled. On Mr. Joughin's leaving, financial exigencies compelled further retrenchment, and after the Rev. B. F. Rothwell had served for one year, the European Missionary was withdrawn. The Maori work has since been under the superintendence of the Rev. Piripi Rakena, who has proved himself worthy of the trust reposed in him. His personal piety and devotion to the spiritual interests of his people, may be judged by the fact, vouched for by one who knows him well, that he sometimes spends the whole night in intercessory prayer. He is ever on the alert to gain more information. Ready to detect social evils, he led his people in a successful effort to prevent the erection of an hotel in Mangamuka, and delightfully reported that this *taipo* (devil) had been slain. For the past three years he has had the assistance of a Native colleague, Te Tuhi Heretini, who resides at Whirinaki. Encouraged by an occasional visit from Mr. Gittos, these two Native pastors carry on the work among their fellow-tribesmen.

A gallant attempt was initiated in 1887 to reoccupy old ground on the West Coast of the North Island. It has already been shown that, when the Gospel was first brought to New Zealand, the Taranaki Natives readily embraced it. It is the opinion of experienced Missionaries that the work done by Mr. Skevington at Waingongoro during his brief occupancy of that station was one of the most signal instances of success throughout the whole land. Men and women converted there became heralds of the faith in distant settlements, and not a few of them to the end of their days preserved their religious fervour. The success attained at Ngamotu (New Plymouth) and in Patea-Waitotara was only less promising. But soon after another and very disturbing element was introduced. Many survivors of old tribes, who had once owned land in the district, but had been carried captive and held for many years in slavery, were set free. They returned to

the home of their fathers, bringing with them the spirit and vices that slavery always engenders. They were insincere, treacherous, and revengeful. All these evil propensities were further developed and intensified by the protracted war. They were further fanned into flame by the wretched Hauhauism which had taken such a hold. Throwing off, as they did, the outward form of the Christian religion, they reverted at once to their old heathen habits and licentious practices. Obscenity, blasphemy, and uncleanness were rampant. They literally gloried in their shame. Their cannibal forefathers, sixty years before, were degraded enough, but it is no libel to say of these that for some years after the war their "last state was worse than the first." To that had also to be added their intense and bitter hatred to the Government and the race which had deprived them of their land. Conquered they felt themselves to be, but they were determined there should be no approach to friendliness. Their denunciation of the white man extended to the Missionary, and in nine-tenths of the settlements they literally turned their backs upon him. The work of winning such communities back to Christ was even more difficult than that of the first Missionaries had been.

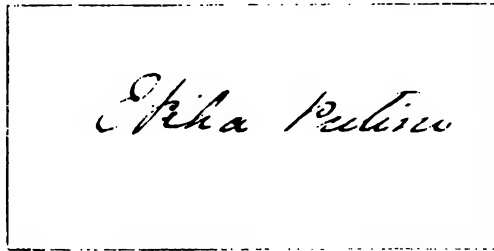


REV. T. G. HAMMOND.

After a tour of observation, however, the Rev. T. G. Hammond volunteered to recommence operations among them. His home was fixed at Patea. Near there was a Native settlement, the old chief of which, Taurua, was still friendly disposed, and with a few other senior men, who deplored the demoralisation of their race, was prepared to welcome the teachers. They had indeed petitioned the Church authorities for his appointment. Mr. Hammond entered on his work with high hopes. He was indefatigable in his journeys, and most courteous in his demeanour. He travelled incessantly from Waitara in the north to Wangaehu in the south, and also became acquainted with the *kaingas* of the inland residents. At some of them he was grossly insulted, and every form of wickedness held high holiday when he approached, so as to deter him from a second visit. To many things he had perforce to shut both eyes and ears.

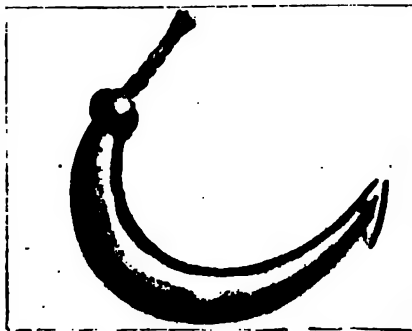
Maintaining an attitude of perfect friendliness, waiting for them to invite him before he would hold a stated service, doing what he could to secure them fair value for the leases of the land they still held, and counselling them as to the folly of armed resistance, he went steadily forward. He had encouragement. Some at once took their places as candidates for church membership. At Hukateri, Taurua's village, he was able at once to commence services. After being nearly two years on the ground, he was able to report in February, 1889, "the formal reinstitution of the Church on the Coast." He says: "A good quarterly meeting was formed of leading men. Two local preachers were restored to the positions they filled years ago, having confessed sorrow for the past and a full conviction that in the Gospel alone could they find consolation and hope in the future. Four young men were also proposed and accepted as local preachers on trial, they consenting to try and qualify themselves for the position, and to maintain regular daily worship at their settlements. Eight children were baptised." This was at Otoia. At Hukateri there "were baptised and married a

good number of persons, young and old; one old man, nearly eighty, coming to be married to his much younger wife as an example to others, and in order that he might again partake of the Lord's Supper. Seventeen persons came forward, called by name, wishing to be enrolled as members, and after due warning as to the nature of the ordinance, joined together in the first Sacrament since the war. It was a time of great joy." As an evidence of the practical nature of the reforms initiated, a copy of a notice sent to the local newspaper by the newly formed church



EPIHA PUTINI.—Facsimile of Visiting Card.

court is quoted to this effect: "We have sent warning letters to the Maoris lest any of them should bring trouble to us, the people of Otoia, Hukaterere, and Whenuakura. The things specially forbidden are: the work of Maori *tahungas* (priests); the doings of those who claim to have familiar spirits; drunkenness; theft; adultery; murderous work; profaning the Sabbath by buying or selling, or any other wrongdoings. Any Maori or European breaking any of these laws will be punished by the Committee of the Church." It is added that "one of their number having violated a certain law, he and the partner of his guilt were fined £10 each, and the money had to be paid." Six months later, the first visible sign of success was seen in the opening of a new church at Hukaterere, in connection with which a high festival was held. It was a weather-board building, 12ft. by 21ft., and surmounted by a tower, in which hung a well-toned bell. It had four windows on each side, and two at the further end. The local newspaper says: "It looks remarkably well inside, and might serve as a pattern. The communion rails are continued nearly the entire breadth of the building, inside of them being the communion table, which, together with the rails, is richly draped with cardinal cloth, while the walls within the railing are covered with a paper with a rich blue ground bespangled with silver stars, giving a very pretty effect." According to custom, a special name was given



WOODEN FISH-HOOK.

to it, Te Kapenga—meaning 'the Passover,' and intended to signify the passing over of the Natives from Maori superstitions to Christianity. Representative Natives attended from four tribes; there was great rejoicing, and a feast was prepared for European visitors.

The whole of the next day was also devoted to discussion on religious matters with excellent results. Two years later, the Rev. W. Gittos, who had opened the above church, again visited his brother Missionary. Special Christmas Day services were held, when over a hundred visitors were present. He says the first hymn given out by a Maori local preacher was an old Maori chant, in which all joined most heartily, the women taking up the chorus in real Maori style. *En passant*, he notes these chants have the advantage over most of our tunes in simplicity and elasticity, as they answer alike for long, short, or peculiar metres. The Psalms for the day were well rendered with full response on the part of all those who had returned to the faith of the Gospel. For two days following there was an interesting discussion between the Christian chiefs on the one side and Te Whiti's disciples on the other. The arguments were stamped with a good deal of originality and skill. Mr. Gittos' conclusion was that there would come a day when all these Maori beliefs would break down, but that the work was one that would test Mr. Hammond's patience and power of endurance. Marriages and baptisms were celebrated, and the Lord's Supper administered to about sixty communicants. About that time a second church was opened. This, like the first, was erected by the contributions of the Maoris themselves, both being entirely free from debt. In 1894 and on two subsequent occasions the writer also saw something of the work, visiting the congregations, and obtaining testimony from Maoris and Europeans as to the results accruing. All agree that there has been a great improvement in the behaviour of the people outwardly. Whereas at first Mr. Hammond could only go to three places and be sure of a welcome, now, with the exception of Parihaka, there is scarcely a place where he cannot preach. The worst forms of immorality have either disappeared, or are esteemed deeds of darkness, to be done in secret. The Missionary is regarded as the friend of the people, and not unfrequently they go to him for unbiassed counsel. A considerable number still cling to Te Whiti, and avow themselves Hauhaus, but even these are on terms of friendship, and will talk respecting the Gospel. The one sore subject still is the land, to which the Maori clings with the greatest tenacity. A striking instance of this came under our personal observation. We were visiting an aged chief near Manaia, and had been received with great respect. The usual ceremonious salutations had been exchanged, and, through an interpreter, a free conversation had taken place. Before leaving we ventured to ask what about the Gospel, and it was exceedingly pathetic to hear the reply—"Until the land is put right, we can see and think of nothing else." Mr. Hammond has had the joy of seeing several of the survivors



MAORI FISH-HOOK.

of the early days return to the simplicity of the Gospel faith, and some of these have died in the Lord. But among the younger people, the additions to the church have been disappointing as to numbers. A young man has, however, recently gone from thence to prepare for the ministry at Three Kings. The latest and most interesting information is that the Maoris are building or have built a large *runanga* house at the place where the Land League was first agreed upon, and given it the same name

the husbandman, who, having sown the grain, "hath long patience, till it receive the early and the latter rain."

The whole question of the maintenance, extension, and management of the Maori Mission, and the duty of the European churches in relation thereto, received earnest and prolonged attention at the Conference in 1891. It was felt that the time was come for a new departure. The *aukati*, or boundary line, imposed by the rebel Maoris in their pride of power, had broken down. Europeans were



CARVED WORK FOR HOUSES.

From photo kindly lent by Mr. W. A. Aldred.

as the former place of assembly. In the opinion of some of those acquainted with the working of the Native mind, this probably portends the taking up of a new attitude. Would that it might be a general return to the faith. Meantime Mr. Hammond considers it his duty to "sow beside all waters." Results he cannot control, but he remembers that the New Testament picture of a minister is that of

finding their way into what had been known for years as the King Country. The sullenness and suspicion which characterised the Natives after the war, was giving way. By some of the old chiefs a desire was expressed that teachers should once more be sent among them. The European churches were desirous to help, and thus to prove to the Maori people their true brotherhood. Auckland,

where the Conference was held, had been for many years a centre from which Mission affairs had been administered. The congregations there had greater facilities than others for becoming acquainted with the details of mission working. Moreover, the rapid decline of the Maori race showed that if anything were to be attempted must be done quickly. An influential committee of men and ministers was therefore appointed. For two years it gave close attention to the reports presented. The ignorance in which the younger Maoris were growing up, the bondage into which many of their elders had fallen through drink, and the injury which Hauhauiism was doing to their temporal interests as well as their spiritual welfare, were all considered. It was unanimously decided that a forward movement should be made. The Conference accepted and endorsed the conclusions of the committee with the utmost heartiness, and the following resolutions were adopted:—

"1. That the Waipa District be at once reoccupied, and that arrangements be made for the Rev. W. Gittos to reside there as superintendent, and that Wi Warena, Native minister, be appointed to Te Kopua.

2. That while the time will come when a Native agent will be required to assist the Rev. T. G. Hammond on the West Coast, such assistance is not necessary at present.

3. That the Conference be heard with pleasure the proposals of the Canterbury District to gradually incorporate the Maori Mission with the European work, and that the Superintendents of the Lyttelton, Mataka, Woodend, and Weston Circuits be directed to give special attention to it.

4. The Conference has been pleased with great satisfaction that the Blenheim Circuit is already assisting in Maori work in the Wairau, and trusts that such help will be continued.

5. That arrangements be made whereby the Superintendents of the Hutt and Greytown Circuits may give attention to the Maoris of the Wellington District.

6. That as the permanence and efficiency of the Maori work must ultimately depend upon competent Native agents, the Superintendents of the present Maori circuits be urged to do their utmost to send on a supply of students to the Three Kings College, who may be trained for the

Native pastorates or for local preaching, and that arrangements be made for the industrial training as well as the education of such students.

7. That ministers in those circuits in the vicinity of which Maoris reside be required to arrange for services amongst them, and to consider them as placed under their pastoral oversight.

8. That the Conference regrets to find that the amount contributed by the Maoris for the support of their ministers is so small, and while aware that the means of many of the Natives are not what they once were, is yet of the opinion that the duty prescribed in the New Testament—to contribute to the support of ministers and pastors—should be plainly and steadily pressed upon them.

9. That the Conference is glad to learn that suitable candidates for the Maori ministry, who are married men, are available; and that the Executive Committee of Wesley College, Three Kings, be directed to consider any such application on its merits, and be empowered to set apart blocks of land for residence sites and for cultivation for these married students."

The editor of the connexional paper, "*The New Zealand Methodist*," spoke of this as "the best thing done by the Conference, inspiring fresh hope and enthusiasm in the Maori Mission," and states that "the Committee meeting was a means of grace." He adds: "All this was followed and crowned by the largest and best Missionary meeting we have known in connection with any Conference. The Maori work was presented forcibly by the brethren engaged in the work, and all separated with a feeling of devout thankfulness to God that at least the light of a great hope shines across a sphere that in recent years

has had too scant attention." The Church has since been working on these lines. To meet the necessary outlay involved, Hauraki Paul was appointed to visit the English congregations in the North, and Messrs. Hammond and Piripi Rakena those in the South Island. Wi Warena was sent to Te Kopua, where he has since lived. The Rev. W. Gittos and family took up their residence at Te Awamutu, a place which, while it gave them the advantage of European surroundings, was on the borders of the King Country, and easily accessible to Natives from all the large and fruitful territory formerly occupied by the Mission.



PARATENE MAROHO, A CHIEF OF WHAINGAROA.

During the three succeeding years Mr. Gittos and his assistant travelled extensively in the Whaingaroa, Aotea, Mokau, and Kawhia districts, as well as visiting the congregations in the villages along the Waipa River. Mr. Gittos also succeeded in establishing friendly relations with the Maori King and the noted chiefs Rewi, Wahanui, and others. He was rejoiced to find they had not altogether forgotten the old days. Some of them produced Testaments which they had kept during the whole of the war, and averred that they had never ceased to read therein. Without attempting to conduct formal services, Mr. Gittos attended their great meetings, and with much tact addressed them on the highest themes. As a rule, the older generation listened respectfully, but many of the younger men were insolent, and he found that the chiefs had not now the authority of former times. Sometimes it was only his perfect mastery of the language, and the apt quotation of old proverbs, which saved him from unmannerly interruption. Gradually he gained the respect of all. From the more friendly *hapus* he was able to send a few lads to

good speaker, has considerable energy and fervour, and should make his mark.

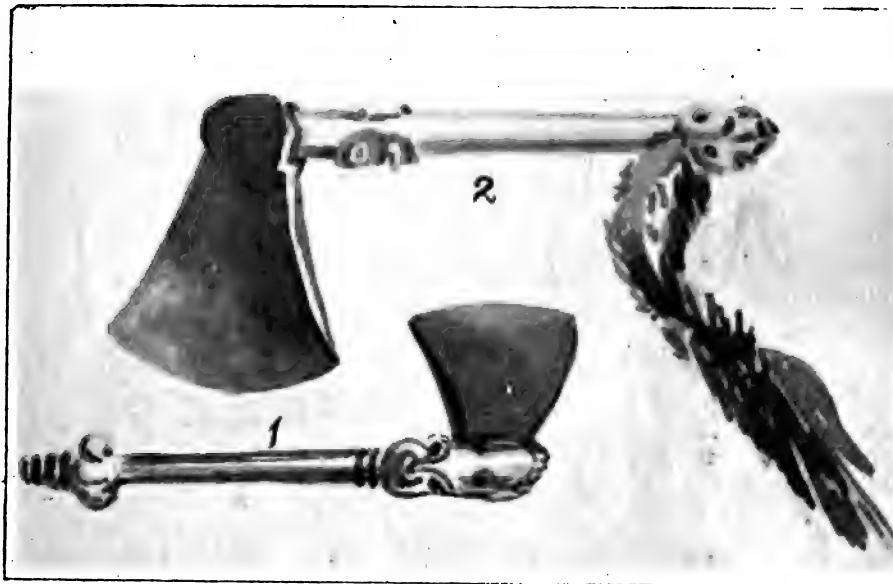
In Kaipara, as in Hokianga, the work has passed into the hands of a Native minister, and Hauraki Paul, patient, earnest, and self-denying, has done his utmost to carry it on. A great obstacle has been the poverty of the people. They now possess comparatively small areas of land. The unwise expenditure of past years has lessened their resources. Nor can they now, to any large extent, supplement their income by gun-digging. Hence the Missionary, instead of giving all his time to ministerial duty, must use a considerable amount in providing subsistence for himself and family. But Hauraki is as earnest and ardent as ever.

In 1886 Hataraka Warihi found it would be more advantageous for his work to reside at the Wairau. He removed therefore from the Hutt, and for twelve years his headquarters were at the Maori pah near Blenheim. There, by his consistent devotion, he gained the esteem of the settlers as well as his own people. Two years ago he

visited the Waikatos, to whom he originally belonged, and with the leading families of whom he was connected by relationship. His venerable appearance and his firm grasp of Gospel truths caused his words to make a deep impression. After 35 years of useful labour, in July last he "fell asleep" in the midst of his charge. After Te Kote's removal to Wairarapa, the work in Rapaki devolved largely upon an ancient local preacher, bearing the honoured name of Hoani Wetere (John Wesley), who in the neat church in that settlement regularly kept up the services. During the past few years, it has been distinctly recognised as forming part of the charge of the minister in the Lyttelton Circuit. All the children of the village attend the Government school. The young men and women understand colloquial English, and the services are conducted every Sunday afternoon in that language. They are marked by reverent attention and very hearty singing, a Maori lad presiding at the har-

monium. The old people, who can understand very little of the sermon, show an excellent example by being always present and uniting in worship. It is matter for regret that their co-religionists living at Port Levy, Little River, &c., cannot be visited, and only hear the Gospel when they visit their relatives at Rapaki. At Taumutu, near Lake Ellesmere, where about fifteen years ago the Maoris built a very comfortable church, the work has been thoroughly incorporated with the Leeston Circuit. The European preachers regularly take their appointments there, and Te Maiharanui Maupo, also a local preacher, leads their devotions at other times "in their own tongue wherein they were born." At Otakou, near Otago Heads, a similar plan has been followed, and worship is conducted by preachers from the Peninsula Mission of the South Dunedin Circuit.

Considerable impetus was given to this renewed effort



1. TOMAHAWK, with European head, and a handle of carved bone.
2. TOMAHAWK, once belonging to Pomare, a Chatham Island Chief.

Three Kings, and the improved physical condition in which these returned, as well as their book learning, tended further to conciliate the parents. By 1894 services had been re-established, and were regularly held in nineteen places, attended by 1,000 persons, of whom 176 were church members. In that year it was deemed expedient that Mr. Gittos should return to Auckland, and from thence exercise a general superintendence over the Hokianga, Kaipara, and Waikato districts, visiting them as he was able and supervising the work of the Native ministers. His lack of service in Waipa was in part supplied by the appointment of Hamiora Kingi as a second Native minister. Hamiora is a native of Taheke, Hokianga, and as a lad was trained at Three Kings, where he gained some knowledge of English. In 1892 he went there again as a ministerial student, and for two years proved himself diligent and quick at learning. He is a

by the reopening of the Three Kings Institution in 1876, and it is largely through the quiet and persistent work since done there that interest in the Mission has been sustained. It was felt that if any real and permanent benefit was to be conferred upon the race, it must be by training and educating the young people. When the College was started afresh, the Conference was fortunate in still having in full work the Rev. Thos. Buddle, who thirty years before had been the energetic secretary of the Grafton Road and the original Institution. A place for the training of European students for the ministry was a necessity of the time. It was agreed, therefore, that they should also reside there, obtaining classical and mathematical training in Auckland, while Mr. Buddle, in addition to the duties of Principal, should also be a tutor in Theology and Homiletics. It was expected that a

charge till his lamented death in 1891. During the later period he suffered from physical weakness, but mentally was as alert as formerly, and rendered excellent service. This writer occupied the position of Principal for the year following, and was then unexpectedly removed to fill the office of Connexional Secretary. He was succeeded by the Rev. W. J. Williams, and he in turn by the Rev. J. H. Simmonds, who was appointed in 1895, and still carries on the work. During these years from twelve to twenty Maori boys and young men have been receiving instruction in the ordinary branches of an English education, and industrial training in the form of farm work and elementary carpentry. They have proved themselves very capable, and in singing and drawing have discovered unexpected talents. As they usually remain not more than three years at the most, a considerable number have been aided



GROUP OF MAORI STUDENTS, THREE KINGS, 1897.

number of Native youths, to whom free education and board were given, would be attracted thither. The European students were to aid in the tuition of the Maori boys in English, and it was hoped that the association thus induced would be helpful both to the European and Maori churches. Aided by a generous grant from the Trustees of Wesley College, Auckland, the Institution was reorganised on this basis. Mr. Buddle threw himself into the project with all the ardour of youth, sustained by the mature judgment of advancing age. For six years he gave himself unreservedly to the work with great advantage to both classes of students. The Rev. W. J. Watkin was his successor, and during his three years' term followed in his footsteps. Mr. Reid came next, and continued in

within the twenty-three years since reopening. The disappointing thing has been that larger numbers have not availed themselves of the provision. The carelessness of their parents has often led to breaks in residence. It has been a discouragement also that when their education was completed, there was practically no opportunity for them to learn a trade or handicraft. Willing or unwilling, they must return to the lazy life of the *kainga*. Some of them, however, have definitely decided for Christ while resident, and all the five Native ministers now employed were trained there.

To summarise: The operations of the Mission are still carried on in Hokianga, Kaipara, Waikato (which comprises for ecclesiastical purposes Whaingaroa, Aotea

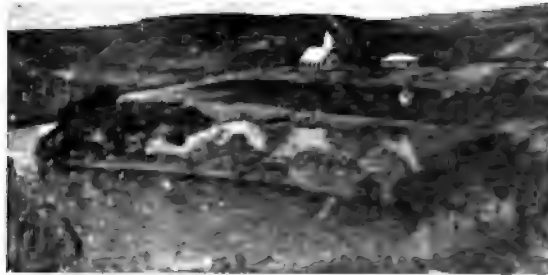
Mokau, and Kawhia), the West Coast of the North Island, and the Wairau. Two European and five Native ministers are employed. These are aided by four salaried catechists and fifty local preachers. There are 13 churches, and in 73 other buildings services are regularly conducted. In Hokianga there are returned 320 full members; Kaipara, 150; Waikato, 290; and West Coast, 26; with 92 on trial. The ministers are aided in their pastoral work by nineteen class leaders. In eighteen villages Sunday-schools are held, and twenty-one teachers have 356 children under their care. The attendants are reported thus—Hokianga, 1,030; Kaipara, 400; Waikato, 2,000; West Coast, 650; or 4,080 in all. These acknowledge themselves to be under the pastoral charge of the Missionaries, but owing to their wandering habits, probably many more yearly hear the Gospel from their lips.

The expenditure by the New Zealand Church on the Mission has for the past ten years averaged from £900 to £1000 per annum. Last year it was £898 4s., in addition to some £50 contributed privately towards the maintenance of catechists. Of this amount from £400 to £500 has been usually received from the rent of properties purchased in the early days of the Mission, and which the Church devotes to this purpose. The

contributions of the Maoris themselves are small—far too small—and apart from help given in kind to the maintenance of the Native ministers, do not exceed £50 per year. The remainder is a free gift of the European congregations. The maintenance of Three Kings, now exclusively devoted to Maori students, also costs £800 to £700 yearly. Nineteenths of this comes from the rents of the Three Kings

and Grafton Road properties, the former of which is rented for farming purposes, while the latter is let on building leases. A total outlay of £1,600 per annum is sufficient evidence that the colonial members are anxious that their Maori co-religionists shall still have the Gospel presented to them. With the view of awakening a livelier interest in the Church and its working, there is now held in Auckland, prior to the annual meeting of the District Synod, a Maori Committee, when those ministers who speak Maori, with the Chairman of the District and Native pastors and elected representatives, confer and make their

views known. Yearly, too, the Conference expects reports from the European Missionaries, and throughout the land great interest is felt. Thus, according to their ability, New Zealand Methodists are endeavouring to carry on among the aborigines the work commenced by the Missionary Society in England seventy-seven years ago.



HUKITERE CHURCH, NEAR PATEA.



THE FIRST MISSIONARY SHIP THE "TRITON."

CHAPTER XII.—THE FUTURE OF THE MISSION.

—Result of Seventy Years' Labour—Various Opinions—Incontestable Evidence of Success—Cannibalism, Suicide, Infanticide, and Slavery Abolished—Individual Conversions—Two Remarkable Instances—Causes of Decline of the Maori Church—Rev. S. Ironside's Explanations—Other Factors—No Realisation of Financial Responsibility—A Maori Chief's Specious Arguments—Lack of Reading Matter—Devotional Works Only—Translation and Circulation of the Scriptures—Authority of Chiefs Undermined—No Personal Service in Missions—Suggestions for the Future—A Better Trained Native Ministry—Constant and Close Supervision—Better Organisation—Hygiene and Sanitation—An Interesting Race—Tribute to Pioneer Missionaries—Duty of the Colonial Churches to Maintain and Extend their Work.

ORE venturing on prophecy, it may be well to refer to history once more. To ascertain what benefits have already accrued, as the result of years' continual labour, may aid in predicting a future will bring forth. There are sufficient for doing this. The majority of our colonial population has not even seen Mission work. They have, therefore, had no opportunity of forming an intelligent opinion respecting it from observation. Necessary in other lands in a like position. They depend on the reports of others. Among those who have been in New Zealand in the past days, and with their eyes saw the Missionaries, opinions differ. Some of the obvious defects of the native churches and their present condition, boldly state that the Mission has failed. And they have every opportunity of forming their own conviction is that it was a decided success in many years. The facts which attest this are capable of verification. Those who have been furnished are taken from documents and reports at the time, and have been challenged. They are indefinitely multiplied. Happily, too, there is a difference among us laymen as clerics who during the idle period saw such transformations as were spoken of by Paul to the heathen, when, after seeing the grossest kind of heathenism, he says: "Such is the nature of you, but ye are now sanctified, ye are justified in the name of our Lord Jesus, and by the Spirit of our God." Their testimony is unimpeachable. Many books, dealing with the past and the present condition of the Maoris, have been written, and from these confirmatory facts might be gathered. The condition of things, socially and morally, at the commencement of the work was as dreadful as it is now to conceive. Navigators and travellers confirm the testimony of the Missionaries, that the Maoris, who they seemed mild and amiable when well-fed and of good temper, yet when their passions were aroused, were incarnate demons. And they were very easily led into sin.

In their ordinary life and conversation filthiness was the rule rather than the exception. Not only were

there horrid cannibal orgies in times of war, but human life was always held cheap. Slavery was universal. Fifteen years after the settlement of Wesleydale, six or eight per cent. were held in a captivity that was at once abject and terrible. While some freedom of movement was allowed, their property and persons were absolutely at the disposal of their savage owners. Whether men or women, their lives were not safe for an hour. In a lecture

given by the Rev. J. Warren in Auckland, in 1863, and which is full of telling incidents, he states: "I have known several instances in which a chief, because he was in an ill-humour, has dashed out the brains of his defenceless slave, and the only remark I ever heard made was '*Kei aha, nana ano tana pouonga*,' (What of it, his slave was his own). Infanticide was openly practised. A Native woman, in consequence of a quarrel with her husband, would frequently in a fit of passion say, '*Kia romia taku tamaiti e au*,' and would place her hand over the mouth and nostrils of her child, nor move it until the infant's struggles ceased in death. Suicide was exceedingly prevalent. A son of Patuone died of consumption near Mangungu. His two wives, both very young women, fearing, if they lived, to be reproached for want of affection to their husband, immediately hanged themselves. Mr. Hobbs visited the village, and saw the corpses seated in state on each side of the dead husband.

When he reasoned with those around on the folly and crime of the procedure, the answer was, 'With the *pakela*, who are a people of little love for their dead, the thing may be evil; with the Maori it is a good and right thing.' Mr. Warren reports that he himself once entered a *kaiunga*, where a young chief had just died. He went into the whare where the father and other relatives were mourning for the departed. While there word was brought that his wife had shot herself, and the only comment was that of the young man's father—"*Kapai*!" (good). On the Waima Station, two mothers each lost her only child. While one, a Christian, went to weep and pray with the Missionary's wife, the other immediately hanged herself. That suicide, infanticide, murder, and cannibalism should, within about



TAUMUTU MAORI CHURCH, LEESTON CIRCUIT, CANTERBURY.

twenty years, have come, by the influence of the Christian teachers, to be regarded as disreputable, and except in isolated cases never heard of, was surely a signal triumph. The manumission of large numbers of slaves was in some respects a still more powerful tribute to the influence of Christianity. It meant on the part of the former owner,

which my heart rejoices. This is the year of jubilee. Then turning to the slaves, he said, "Go, children, go in peace. Those whom the Son makes free, they are free indeed." Public opinion on this point was so strong, that even heathen chiefs yielded to it, and set their captives free.

A few persons, while unable to deny that there was a general acceptance of Christian teaching, yet in view of the sad relapses of individuals, and the blight which came upon once flourishing congregations, suppose there was never any change of heart, that their religion was a lip service only. In view of almost numberless instances, this position can not be maintained. Two illustrative cases, also taken from Mr. Warren's lecture, will suffice. He speaks of one man who was immeasurably the worst Maori he ever knew, and declares that meant a great deal. "He was such a compound of arrogance and meanness, such an arrant liar, and such an incorrigible thief, that even the Natives did not respect him. He took the lead in a cannibal feast, which was held near the place on which the station was formed, only a little time before I went there, and pointed out to me, with a horrid laugh of satisfaction that would have become the devil himself, the skulls of the persons they had eaten sticking up on poles, and the teeth which they had in derision driven into the trees. He was for some time a terrible nuisance, as we knew nothing of the language or customs of the people. He would march into the house and take the butter from the table, and anoint his head with it, and appropriate anything which he desired to have, at the same time pretending to be our

patron and friend. He attended worship for some time, I think, because it gave him consequence to be considered the protector of the pakeha. By degrees he came under the influence of divine truth, was greatly distressed on account of his wickedness, and found the pardoning mercy



CARVED PADDLES, HEADS OF CANOES.

Photo kindly lent by Mr. W. A. Alford.

MARTIN, PHOTO.

loss of wealth, dignity, and power. It compelled him also to labour, yet it was done at their own option. A large meeting was held at Hokianga, when the question was discussed, pro and con, for two or three days. At last it was closed by a chief, who declared: "This is the day in

d. He was for several years a consistent Christian, and his last affliction, which was grave and protracted, exemplified his exemplary patience, and I saw him die full of peace and joy." Mr. Warren concluded his recital of this case with the statement: "The salvation of this poor, degraded cannibal is to me ample recompense for all that I have been called to do or suffer during my Missionary life in New Zealand." The other was equally impressive, though of a different kind. After the Christmas Day service at Waima, says the narrator, "I was sitting leaning under a tree, near the door of my house, when an old Native, who had been blind for twenty years, came walking along the serpentine path from the chapel. He was interested in my book, and did not leave myself to the old man. He stood for a moment at the window, and, finding no one, was about to depart, when his staff with which he was walking came in contact with a vine which grew by the door. This attracted his attention, and, leaning down, he felt the vine, carried his hand along the stock to the first branch, and then along the branch to a bunch of young grapes near the end. He paused and meditated for a moment, and then, holding his hand back to the stock, said in Maori, 'How appropriate are the parables of Scripture—I am the Vine, ye are the branches. If I were united to Christ as the branch is to this vine, I should be alive and fruitful.' Then he walked down the path, saying earnestly to Christ to take him into His true and vital union with Himself." The missionary adds: "I had known this man, a degraded heathen, as blind in mind as in body, and I believe as totally ignorant as an animal. He had, however, for several years previously given perfect satisfaction to me of the genuineness of his Christianity." In many and hundreds of other instances, all the marks of a true and genuine conversion were evident.

It has been further supposed that the alleged departure from Christianity was due to deceit or breach of faith, i.e., either they did not understand the sweeping provisions of the Waitangi Treaty, or that the provisions were overridden to their advantage. Probably on these points a missionary is a more credible witness than a government official. Mr. Warren, who was present when the Treaty was signed, understood it perfectly. Quoting a Maori proverb respecting a shrewd man—"he was born with his teeth"—he showed

that it was very difficult to overreach a Native, and that he understood and heartily approved of the Crown's pre-emptive right. From his own knowledge, he believed they had been treated justly, and even proudly, by the Government. As to the idea of *mana*, which was then very much debated, his judgment was—he was a competent and cool-headed observer—that it was largely of pakeha origin, and used by designing and unscrupulous Natives to give a reasonable colour to their ceaseless contention respecting land.

The question then still remains, How was it that a Mission, amongst a people so capable, one really successful, and which had spread so widely, declined with such rapidity? The Rev. S. Ironside, to whose excellent work in the early days we have referred at length, supplies certain cogent reasons. Writing from Tasmania twenty-five years after his own connection with the colony had ceased, he attributes it mainly to the following causes—the ungodly lives of some of the first settlers, their habitual disregard of the Lord's Day, the manner in which they



ERUETI TI AHURANGI (supported by the Helping Hand Mission in the King Country).
[From block kindly lent by Rev. W. Sinclair.]

took advantage of the Natives in trading, and the fact that, when they were in a transition state and most needed pastoral care, the English grants were so largely reduced that it became impossible to maintain an efficient staff. These influences had, of course, been in operation from the beginning. But as the years passed the white population increased, and intercourse between the two races was more common, they were more distinctly realised. Then, too, the Maoris who first accepted the truth, while in the ardour of their "first love" resisted the

tendency to forsake God and righteousness, but as their fervour cooled and religion degenerated, it was easy to find an excuse for their own shortcomings in the misdoings of others. Apart, however, from these, and from the unfortunate war and its calamitous consequences, there were other things which had a deteriorating effect, and which contributed to the sad result. As an interested observer for over thirty years, it seems proper to refer to them.

Among these stands out prominently the fact that the Maori churches were never sufficiently impressed with the duty of supporting religious ordinances by their contributions. The New Testament law is that "they who preach the Gospel should live of the Gospel." Paul argues very strongly that if Christian teachers minister unto a people in spiritual things, it is not a great matter if they reap their carnal things. When a Christian Mission is commenced, it cannot be expected to be self-supporting, but this should always be aimed at, and decided steps taken in that direction. In this the early Missionaries were somewhat remiss. They gave their own time and strength freely to them, but did not insist upon contributions as a duty. Hence the Church never aimed at independence. Year after year it depended upon the grants from the Committee in England, and later in Australia or Auckland. The subject was not entirely overlooked. Mr. Warren stated that when the support of Mr. Buddle was undertaken by the European congregation in Auckland, he put it before his people that they should do likewise. But he confesses he was almost nonplussed by the reply of an old chief. He dealt first with the Biblical argument, saying the teaching of Scripture was, "Ho, every one that thirsteth, come ye to the waters; yea, come, buy wine and milk, without money and without price." Therefore to teach that it was a thing of trade and should be paid for was evidently a heresy. In a like wily fashion he dealt with the Auckland example. He said in effect, "Yes, the Auckland people support Mr. Buddle. But then he lives as they live. If you will live as we live,

we will support you. We will build you a whare as good or better than mine. Your wife shall have a finer mat than mine has. We will give you a piece of land to cultivate for food for your family." This will show that they were adepts at excusing themselves, and very unwilling to part with cash. Doubtless it would have been difficult, probably impossible, for them to support their Missionaries, for though these lived in a very plain way for Europeans, it was far more costly than the Maoris. It is also pleaded that they had very little money, and though they were willing to give produce, it could not be sold. But after all the fact remains, that when they set their minds on anything else—horses, or boats, or jewellery—they could find means to purchase them.

So could they have done for religious purposes. And the fact that they did not (with rare exceptions) exercise forethought and self-denial that they might give, shows there was something defective in their practice, and argues a lack in their teaching. Its reflex influence upon themselves was decidedly evil. The policy of the Mission authorities of the early days was also mistaken. They rightly forbade their agents trafficking in lands for their own advantage, and it is greatly to the credit of the fathers of the Mission that this prohibition was respected. But surely it would have been a prudent thing to allow the Maoris to set apart, as they were willing to do, and as the law allowed

them, blocks of land for Mission purposes. These, wisely chosen and well managed, would in most cases have provided a sufficient endowment to tide the Mission over the period of financial stringency that was bound to come. But such was the dread of secularising the agents, and the dread of endowments, that this was not permitted until too late.

Nor was there sufficient variety of mental aliment supplied. The Missionaries were most praiseworthy in their efforts to give them the Scriptures in their own language. A complete edition of the New Testament was issued from the Episcopal Mission press at Paihia as early as 1837. From



HEAD OF STAFF.

ORNAMENTAL STAFF.



ORNAMENTAL STAFF.

translation was printed afterwards the edition in thousand copies, given to the two Protestant missions by the British and Foreign Bible Society.

Old Testament was produced in three separate ones, the first of which bears the imprint "Purewa, . ." This and the subsequent parts were prepared by Central Committee of the (Episcopal) Church Mission New Zealand. The Wesleyan Missionaries aided in the translation, and the Book of Job was chiefly Mr. Hobbs' . . . This was also printed by the Bible Society. A committee of Episcopal and Wesleyan Missionaries, of Messrs. Hobbs, Buddle, and Reid were members, edited the translation in 1856, giving to the work much labour. From this the Maori Bible was printed in volume in England in 1878. Nearly twenty years later, this was again thoroughly revised by that competent man, the Rev. Dr. Maunsell, and carried through the

products for many years were devoted to teaching the religion of Jesus. School books and primers were sent forth therefrom, but all regarded as agencies to lead the people to Christ. Hymns were also composed or translated, printed on sheets and memorised, as were also the Catechisms of the Church. Presently this grew into a complete service book, containing Wesley's Abridgment of the Church of England Liturgy, Hymns, Catechisms, Offices and Prayers. This was printed and bound at Mangungu, and circulated in large numbers. After Auckland city was founded, it was found cheaper to contract for printing. Three editions of this service book have since been brought out. The first, issued from the old *New Zealander* office, was simply a reprint of the Mangungu one. Thirty years later it was modernised, more Hymns inserted, and some of the old ones revised, the Psalms for the Day added, and printed by *The New*



A GRAVE ON A MISSION STATION, TE KOPUA, WAIPA.—Mrs. Buttle, obit., 1857.

as by him with the valuable help of the Rev. H. H. Lawry. Other issues have followed, and the total number of Maori Scriptures or parts thereof printed by the Bible Society has been 144,224 copies. As previously noted, the members of the Wesleyan Mission soon felt their need of a printing press. One was obtained. There were difficulties working it, which have their ludicrous side, but which, at a thousand miles from a civilised country, were not enough. More than once the supply of printing ink failed, and wrapping paper had to be used. Sometimes the types gave out, but usually Mr. Hobbs' ingenuity counted the latter drawback, and good work was done. The first word printed at that press was "Jesus," the title of a tract setting forth the world's Saviour. Whether it was intended as a consecration is unknown, but its

Zealand Herald in 1879. Five years ago this was carefully revised by Messrs. Lawry and Gittos, sundry improvements made, put into a more convenient form, and printed at the same office. All these were appreciated by the Native congregations, and the last has become quite popular. The Church is greatly indebted to the Rev. H. H. Lawry for his care in passing it through the press. A tract on the advantages of peace, published by the Rev. J. Whiteley forty years since, was a creditable production, and had a large circulation. It is now so rare that collectors regard it as a great prize. A sermon of John Wesley's on "The Almost Christian" was also printed, and probably preached in every congregation of the Mission. When the Rev. R. Young was in Auckland in 1853, Mr. Smales supplied



DAUGHTER OF TE AWAITAI AND HER SLAVE BOY, WHAINGAROA.

im with a list of all the publications in Maori up to that date. There are not more than twenty-five all told. Of these six are said to have been printed by the Episcopal Mission, seven by the Wesleyans, four by Government, and five or six by the Roman Catholics. Among the productions of the Mangungu press was a pamphlet on 'The Nature and Constitution of the Church,' showing an attempt to educate. But nearly all were of a distinctly religious type. The Government had striven to remedy this to a small extent by circulating pamphlets on Savings Banks, Trade and Commerce, and an outline of 'Robinson Crusoe's' life. It is matter for regret that advantage was not taken of the curiosity of the Maoris to give them clear ideas of other lands, and of industries, by the printed page. Had this been done, their minds occupied, and their intellectual horizon extended, their religion would probably have been of a more robust and enlightened type. Nor would they have so easily fallen a prey to fanaticism. It is fair, however, to say that the Mission agents were also hampered by want of funds. Besides, forty years since, the idea of putting knowledge in a pleasant form was only just taking root in England, while the beautiful illustrations of our children's and other books of to-day were then not only costly but impossible. This, however, is one of the methods that must be largely used in the future. The printing press must supplement and enforce the spoken message.

Probably a mistake was made in dispensing so readily with the authority of the chiefs. That authority in heathen times was all but absolute. The exercise of it by ferocious savages was often unwarrantable. The Missionaries declared from the Scriptures that all men were equal in the sight of God, and each one must give account of himself. The result was that the commonalty soon regarded themselves as the equals of the highest chiefs in the land. It seemed probably to the teachers that they were asserting their manhood. So far, so good. But behind the arbitrary acts of the *rangatiras* (chiefs) there was a principle which had been proved wise by the experience of centuries—namely, that in every community there must be authority, that this should not be divided, and that common rules must be observed. Even behind the often ridiculous and sometimes irritating ceremonies of *tapu*, there were truths to the knowledge of which they had lowly come. If the power of the chiefs had been more generally upheld, while there was put before them the responsibility that it entailed, it would have been well for

all. As it was, liberty, in the case of the younger men degenerated into license. Drink and gambling became common in the Maori village. The best of the chiefs deplored these evils; they foresaw what the pernicious effects would be, but the power of enforcing their views had been taken from them, and neither the Church nor the State had provided them with an efficient substitute.



PORIKAPA.—A Native Teacher of Taranaki. (Porikapa remained loyal all through the Maori War, and was greatly respected by Europeans and Maoris.)

The greatest misfortune of all was that the Maoris were never personally employed in the spread of the Gospel in other lands. Christianity is a Missionary religion. To all who embrace it the Master's command is: "Go ye into all the world and preach the Gospel to every creature." Nor can a full-orbed or stalwart piety exist unless obedience is rendered thereto. "He that watereth

another shall be watered also himself" is a law of the Divine economy. Where not complied with, we may expect a feeble church. This should have been put before the Maori Christians as a distinct duty. Having received Christ themselves, they were under obligation to tell others "the good news." We know the reasons which have been urged for not attempting this—that they were only superficially instructed; that they were great home lovers; and that had they gone to unhealthy climes and died there, the Missionaries would have been blamed. None of these stand the test of examination. They loved their island home, it is true, but many of them voyaged to Sydney, London, and America, that they might see the world. The same spirit of adventure and curiosity

always been ready to fill the vacant places. If advantage been taken of the missionary zeal of the converted Maoris, and their representatives sent forth, results would have been of the happiest kind. The ardour and compassion of those who thus went forth "messengers of the churches" would have been caught forth by seeing the needs of others as it never could be by hearing, and the reflex influence on the New Zealand Church would have been beneficial and stimulative. Maoris are great newsmongers. Reports pass from place to another with great rapidity. If young men and women whom they knew had undertaken such missions, and written their experiences to their friends, their fervour would have been fanned into a flame, which would



MAORI INDUSTRIES.

A Fishing Weir on the Moka River.

sanctified would have taken them to other island groups of the South Seas. The very fact that they had recently been rescued from heathenism themselves would have given force to their pleadings with others. When Fiji was to be won for Christ, it was the converted Friendly Islanders who first carried them the Gospel message. During the last twenty-five years scores of Fijians, Samoans, and Tonguese have gone to New Britain, New Ireland, and New Guinea as preachers and teachers. They have braved the dangers of malaria, and faced the hardship of going to a people of strange habits and an unfamiliar tongue. There they have done and are doing good service. Many have literally laid down their lives. But volunteers have

induced self-denial and effort to send the Gospel to those who were in darkness. As it was, religiously, they for most part thought of themselves, their Missionary services, their own salvation. Hence the Church became inert, feeble, and unable to stand the shock of opposition. Even now this ought to be attempted, and is probably the best tonic possible for Maori Christianity.

How is the Maori Church to be revived generally? What means are to be adopted to save the remnant that remains, and to win back to the fold those who wandered? What is to be the goal of those who still remain among them? Four suggestions we venture to make.

First, a more thorough training of Native agents.

the work must in future be carried on. They are just as much scattered as ever, while their numbers are seriously diminished. The total population is not more than a fifth of what it was when Leigh sent his commission at Whangaroa. A European mission which would cover all the ground is too costly for the natives to support. Nor is it the most effective. The natives of their own race, acquainted with their habits of



MRS. W. J. WATKIN.

thought, allied to them by blood, and received without suspicion, have advantages which the pakeha can never acquire. But to make the most of these advantages, they must have a wider training. They must become sufficiently familiar with the idioms of the English language to enjoy reading English books, and so enlarge and fertilise their ideas. In the past, many of them who knew English colloquially had no conception of the commonest abstract terms. They must be drilled in systematic theology, as well as in reading devout students of the Bible. Their wives must be educated, so as to be companions and helpers. They will have resources in themselves, which will save them from falling into the laziness and waste of time, the besetting sins of Maori life. They will be able to hold their own against emissaries of evil and false doctrines, and against the faddists who from time to time visit their settlements to air their peculiarities. Maori youths can be so trained, is proved by the fact that they can fit themselves for the legal profession, take their degrees at the University, and command respect in the world. Give the young women the same opportunities, and they will prove themselves capable. If it be objected that such an agency is expensive, the obvious reply is that one such trained woman would be more useful than half a dozen untrained. Respecting himself, he is respected by his people. Many Maoris are able to strengthen their minds by discipline, trained to rest upon reflection rather than impulse, and they can teach their hearers also. These agents there must be exercised vigilant and under supervision. The whole history of Missions in the Pacific shows that the government and direction of the church cannot safely be left in the hands of the natives for many years after they embrace the Gospel. Punitive small faults, are too harsh in the infliction of ecclesiastical penalties, and too minute in their details. The old tendency to "tithe mint, anise, cummin," and neglect the weightier matters of the law is itself. To guard against these evils they must

be under the control and direction of a man of well balanced mind, calm judgment, and experience. He should also be a man of definite aims, and while suave in manner, one who will not easily swerve from well-matured plans. The Native agents must be kept up to the mark. The Maori is essentially ease-loving. Promptitude has no attraction for him, time is of little importance. He easily relapses into slipshod habits, and has little idea of method or the importance of details. Hence the European pastor in charge must insist upon reading for their own improvement, regularity in holding services, punctuality as to times, the careful training of the children, and putting conscience into all these matters.

With this, there should be a more complete and formal organisation of the Maori churches. Church courts should be set up and maintained. While there is no attempt to restrain thought or prevent its honest expression, uprightness of character must be regarded as essential, and diligent attendance on the ordinances and discharge of the duties of Christianity expected from the church members. Then those whose character has been duly tested should, as stewards, local preachers, class leaders, &c., be gradually entrusted with the same duties and responsibilities that officers of the same designation have in our European churches. They would realise then that the Church is not an exotic, but a growth among themselves. They would gradually come to feel an honourable pride in supporting their ministers and caring for their sanctuaries. Receiving tidings from their own sons in the foreign field, they would rejoice in the triumphs of a world-wide faith. With the preaching and experience of the meeting, there should be associated the care of the sick, the helpless, the aged, and the spiritually weak, and so they will practically learn that "he that saith he loveth God ought to love his brother also."

Moreover, there is urgently needed knowledge of and instruction in hygiene and sanitation. The Maori race has grievously suffered, and still suffers for lack of this. Scores of lives are lost every year by ignorance, carelessness, or neglect. In the nature of things there seems no reason why the Maori should fade away before the European. In war, he has shown himself capable of enduring great fatigues and hardships. But if the race is to be saved they must be taught the importance of choosing healthy sites for their settlements, and not to build on the edge of a swamp. They must learn that to come from the heated atmosphere of the whare into the cool night air is nothing short of suicide. Plain words must be spoken on the evils of close intermarriage, and mothers must be taught to care for their young children. They must be instructed that it is as much a sin against God to trifle with their own health or that of their children as it is to lie or to steal. Missionaries can do more in these respects than any



REV. HAMATU PAUL.

Native Minister, Kaipara.

other class of men. And while they seek the salvation of their souls, they must care also for their bodily condition.

No one who has seen the Maori people in their homes, who has shared their kindly hospitality, and noted the simple dignity of their manners when receiving a visitor, but must feel intensely interested in their welfare. Nor can any person who has watched their mental progress under favourable circumstances doubt their capacity. Hundreds of them have, amid great temptations, lived a Christian life. Let then every step possible be taken to raise and elevate them. Let them feel the truth, that Christianity introduces them to the noblest brotherhood. Let them realise that their pakeha brethren—"the heirs of all the ages," and of the noblest civilisation—are not anxious to improve them off the face of the earth, but are desirous that they should dwell together in this fair land. The writer does not expect any general mingling of the

them have gone to their reward, he may say they were men of simple, earnest faith, well-balanced judgment, and singularly unselfish. Their memory is revered and honoured. With considerable temptations to turn aside and acquire wealth, they were true to their vocation. None attained more than a moderate competence. Some who lived to extreme old age were to the end of their days in honourable poverty, having little beyond their modest retiring allowances and a cottage home. Most had large families, and their sons and daughters occupy honourable positions in this and the other colonies. They did what they could for the Maoris of their generation. In the foregoing pages he has allowed them, as far as practicable, to disclose their own purposes, and quoted their very words. Out of unpromising material, they did, by God's blessing, build up churches. Those churches have been wasted. They are entrusted to us. With larger knowledge,



THE MAORI MISSION FIELD TO-DAY.

Group of School Children, Government School, Te Kopua, Waipā.

racés. It may not be desirable. But the way should be open for the capable Maori to learn any trade or fit himself for any profession to which his natural gifts predispose him, and the duties of which he can discharge. And it should be the business of the Missionaries so to interest themselves that these opportunities may be given.

In naming possible improvements in methods of working, the writer is far from reflecting upon the noble men who were the pioneers of the Gospel in this land. It was his privilege to come to the Colony early enough to make their personal acquaintance, and to hear from their own lips the story of their difficulties and successes. With the exception of Messrs. Leigh, Turner, Bunby, Woon, Skevington, and W. Lawry, all were known to him, and he was honoured with their friendship. Now that most of

greater facilities for travelling and instruction, it becomes us to be equally faithful in discharging our duties towards the descendants of their converts and those whom they were unable to reach. Even should that involve "the white man's burden," of which Kipling speaks, it must be unshrinkingly borne.

Gladly do we record our conviction that the European churches of the colony are perfectly willing to second the effort of their leaders in this respect. Let it be shown only that an honest attempt, on common-sense lines, is being made to carry the Gospel to every *kaiinga*, and to let every Maori—man, woman, and child—have the offer of salvation, and the benefits of Christianity, and they will supply the needful funds. Two wives of Missionaries finished their course on Maori stations. Mrs. H. H.

tcn is buried at Ngamotu, and the dust of Mrs. tle rests at Te Kopua. In graveyards up and down colony, and in England, Australia, and Tasmania, the ains of the first Missionaries "await the resurrection he just." They, and many Maoris whom they brought od, will "awake to everlasting life." They have left r unfinished work to us as a sacred legacy. By the llection of what English Methodists did three-quarters century since and for forty years after, by our regard the heroic toilers of days gone by, and by the fact that

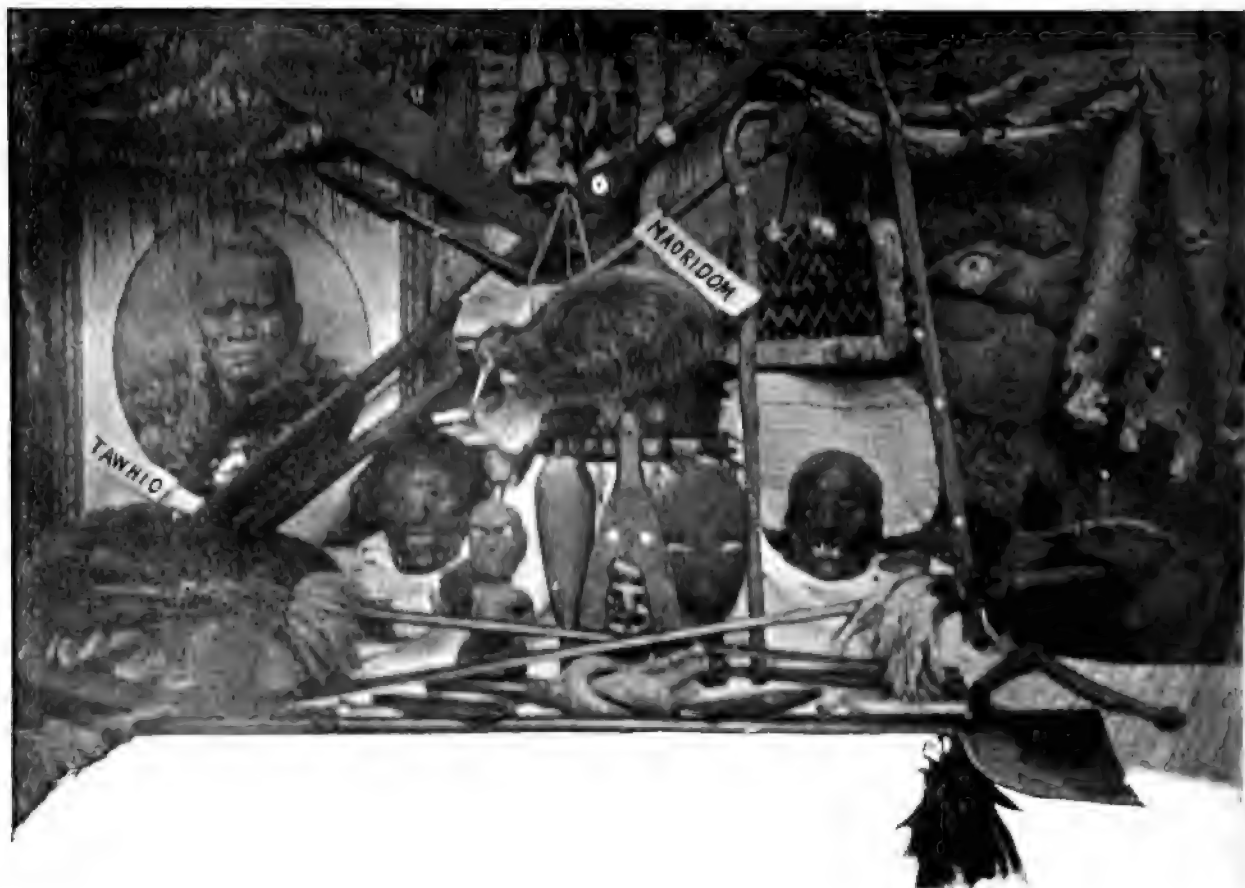
these people are our neighbours, we are pledged efficiently to maintain the Maori Mission. Let it be done with a glad heart. Then, there may not again be seen, the large congregations of half a century since, or the startling conversions of that day, yet, one by one they will be won to Christ, and the Methodist Church of New Zealand will be able to present the vitalised and revived Maori churches to her Lord, and say, "Lo, here am I ; and the children which Thou hast given me."



HOKIANGA.—A General View showing Former Mission House at Waima, N.Z.



“THE OLD ORDER CHANGETH.”



MAORI WEAPONS, IMPLEMENTS, AND CURIOS.

MARTIN, PHOTO.



MOUNT ALBERT CHURCH AND SCHOOLROOM.—Auckland (Pitt Street) Circuit.

THE COLONIAL CHURCHES.

I.—AUCKLAND DISTRICT.

NEW ZEALAND differs from all the Australian Colonies in not having one great centre of population only. This is chiefly owing to its physical configuration. Sydney Harbour must always be the gateway to New South Wales, Port Philip the chief inlet of Victoria, and Spencer Gulf the entrance to South Australia. Hence Sydney, Melbourne, and Adelaide will always be the chief centres of those Colonies. But New

Zealand, with its extensive coast-line, possesses numerous safe and excellent harbours. This has naturally led to a wide diffusion of the population. Even when the number of its people was not one-fourth of what it now is, they were scattered over the whole land, and small settlements were to be found from Mangonui to the Bluff. The colonisation of the land was also begun at different points, and in a variety of ways. To the New Zealand Land



PITT STREET CHURCH, AUCKLAND.

Company is owing the formation of the Wellington, Nelson, New Plymouth, and Wanganui settlements. After the abortive attempt to form a decent township in the Bay of Islands, Auckland, as the seat of Government and the great centre of Maori trade, naturally attracted a large number of enterprising persons. Judicious advertising in the English papers, and free grants of land by the Provincial Government to immigrants who paid their own passages, brought in a steady stream of immigrants for several years. Otago was the chosen field of the Free Church of Scotland for its colonising experiment, and its chief city, surrounding settlements, and streams bear evidence in their names of the love that the first residents there cherished for the land from whence they came. The unique, well arranged, and successful emigration scheme of the Church of England followed later, resulting in the establishment of the flourishing Province of Canterbury. Southland, with its broad plains and valuable timber forests, soon drew adventurous Scotchmen thither, and so Invercargill became another centre of trade and population. Not until the discovery of gold was Westland thought of as a field for settlement, but once it was found in great quantities in the sixties, thousands of Australian miners soon swarmed upon its beaches, and the towns of Hokitika, Grey, Charleston, and Westport sprang up like magic. After some years of struggling through the forest in and beyond Wairarapa, Wellington pastoralists found their way to the fertile lands of Hawke's Bay, and so Napier was started, and a little later, Gisborne. These have all become centres, and from them the population has gradually extended into the districts beyond. Necessarily the growth and expansion of the churches have been determined by the same causes, and in following their history the same course must be pursued.

Auckland, the Queen City of the North, fair and beautiful, comes first. Although, as a matter of history, a Wesleyan Minister resided in Wellington some two or three years before one was appointed to Auckland, yet the Empire City did not for a generation compete with its northern rival. As the official residence of the Governor, the headquarters of Maoridom, the depôt of vessels going to and from the Islands, Auckland grew rapidly. It is an ideal site for a great commercial centre, and the beauty of its situation, and the mildness of the climate, leave little to be desired. Placed on the narrow isthmus which divides the noble harbour of Waitemata from that of Manukau, commanding both coasts, with waterways that run so sinuously into the land that all the Northern Peninsula seems intersected by them, it must become the training ground of a maritime population. Its noble background in Mount Eden, the striking volcanic cone of Rangitoto seawards, the islands which chequer the Hauraki Gulf, the many pleasant bays in which yachts may ride at anchor, and houses nestle on their shores, the

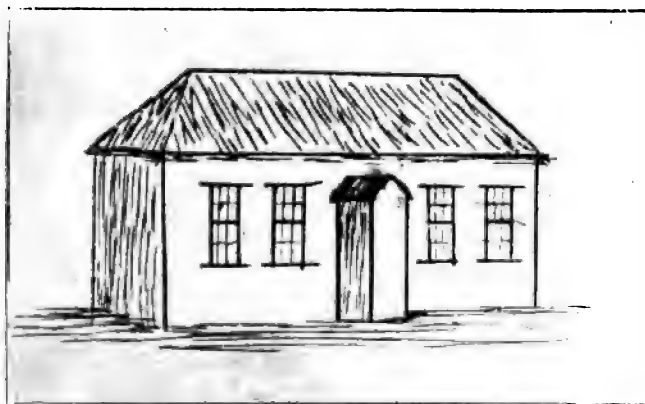
eligible points from which all around glorious and extensive views of sea and land are obtainable, all make it a very paradise. To-day, with the noble Domain as the playground of its people, the Albert Park—"a thing of beauty and a joy for ever"—in its very centre, the Western Park, and the site of the old Episcopal Church, by the generosity of one of its citizens made over in perpetuity for recreation purposes, there are few cities in Australasia, or, indeed, in the world, to compare with it. But in the early forties, it looked by no means attractive. A year after the Governor came thither, the stumps of trees were still to be found in Shortland Street, although it was then and for years afterwards the principal street in Auckland. Queen Street, to the south of Wyndham Street, was, for a chain in length, an impassable bog, and northward, it was neither formed nor cleared. Ligar's Canal ran at one side of it, and a tidal creek came up to the foot of Shortland Crescent. Beyond, the hills were covered with ti-tree, and it was quite a journey out of town to go up to Karangahape Road. The first settlers clustered closely together, mainly in Official and Mechanics' Bay, a few tents dotting Constitution Hill. For more than a decade, the chief

warehouses were in High Street, the principal shops in Shortland Street, and the private dwellings in the bays named and around the foot of Barrack Hill. The amounts received for town allotments at the first sale had surprised the officials. But for years the people were in humble circumstances. Most of them had come to better their condition. They were not overburdened with this world's goods, and it was an uphill struggle. While they were freed from the biting frosts and severe snowstorms of Great Britain, the heavy semi-tropical rains poured down pitilessly upon them.

Many lived in tents; a few put up weather-board houses; and perhaps the most comfortable were those who had got the Maoris to construct raupo whares for them. Stocks of clothing and tools were low, money was scarce, and ordinary labour poorly paid. Among those early settlers, however, were some "who feared the Lord and thought upon His ways"; and who had been accustomed to Methodist services in the Old Land. Included among the refugees from Kororarika and Whangarei were some also who had been privileged, occasionally at least, to listen to the preaching of the Missionaries. They desired services of the kind such as they had formerly enjoyed. The need was soon supplied.

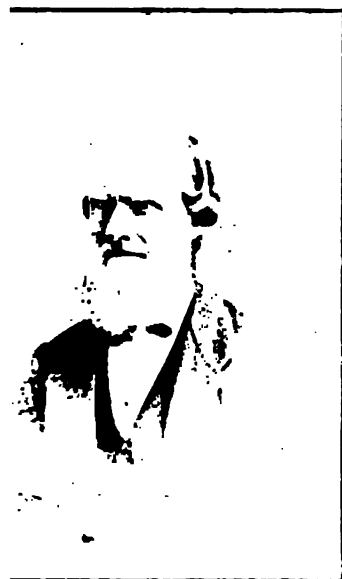
A Sawpit for a Sanctuary.

The Missionaries on their bush stations were neither oblivious to the efforts at colonisation, nor unmindful of the spiritual necessities of their countrymen, who began to arrive in numbers. They felt they were called to preach the Gospel to them. Moreover, the fact that a European community was being established in Auckland, brought crowds of Maoris thither to barter their produce. It was necessary to care for their spiritual



SKETCH OF FIRST METHODIST CHURCH IN AUCKLAND.

also. To the late Rev. James Buller belongs the credit of unfurling the Methodist flag in the city. His first place of worship was at Kaipara, the nearest, and he deemed it his duty to pastorise those who had come into his parish. He knew those whom he knew, and arranged for a service on Sabbath Day. The place of worship was primitive, and the surroundings unpoetical. As in London, the first Wesleyan Church was a disused foundry, and the wide-spread Methodism of the United States has its origin from a meeting held in a sail-loft, in John Street, New York City, so Auckland Methodism had an humble



GARDINER.

origin. All the sawing of logs into boards was then done by hand, and as houses were needed in the city, this was a flourishing trade. In a saw-pit of this old pattern, in Mechanics Bay, the first service was held. The songs of Zion floated upon the air, prayer was offered, the Scriptures read, and a practical sermon preached. It was followed by other meetings at the same

The results abide to this day. Among those who reacted thither, was a young lady, the daughter of one of the early settlers. Hearing the singing, she took to the brothers, younger than herself, to the sawpit and thus the Wilson family, honourably known in Auckland Methodism, became identified with the cause. Her father, who was one of the earliest proprietors, with his wife, became regular attendants, held sittings in the first church, and were active supporters. The daughter herself, a most

and devoted woman, was one of the most willing for many years, indeed, up to the time of her death; and her brothers, Messrs. W. S. and J. A. Wilson, are at present Trustees and members of the church. Subsequently services were held in the Court which then stood at the corner of Victoria and Albert Street. Mr. J. A. Langsford and his wife, who came from South Australia, were among the early members and built one of the first weatherboard cottages in the city. This was in Chancery Lane. A carpenter's shed part of the structure, and there also public worship was conducted. The congregation was truly united in its composition and sympathies. There was Mr. Joseph Newman, a Congregationalist by profession, and afterwards for many years an office-bearer of the denomination. There, too, was his sister, who afterwards became the wife of the Rev. J. Fairburn, an English missionary. A Mr. Joseph Robinson, well known in after days in Auckland, was also a regular attendant, as was Mr. T. S. Forsaith, who afterwards

became a Congregational Minister, and who, in an honoured old age, died only a few months since in New South Wales. They were joined after a time by Mr. and Mrs. Florence Gardiner, and Mr. C. J. Stone, from Melbourne. The shop was only twelve feet by twelve, but one testified "That the spirit of prayer was among them, and the Divine presence often felt in their midst." The Annual Assembly of the Missionaries at Mangungu took note of this little band of worshippers, and in 1842 it was reported that two visits had been paid, a Church organised, and that there were 13 European and 150 Maori members. Meantime, the small company of believers not only edified one another by mutual prayer, praise, and fellowship, but the Gospel was proclaimed by them. Mr. F. Gardiner had been a local preacher in Victoria, and now resumed his work. Mr. Robinson had been a prominent member in the Rev. McAll's (Congregational) Church in Manchester, and was pressed into the same service. They toiled at their business during the week, and expounded the Word of God on Sunday. Gradually others also came to hear, and for many months in succession, with only an occasional visit from a minister, these honoured brethren sustained the interest in the services. They desired, however, to have "a local habitation" and a building wholly set apart for religious services. They believed in the future of New Zealand, and foresaw that Auckland would become the home of a large population. A few months, therefore, after the first land sale, at a meeting held in Mr. Forsaith's cottage at Parnell, it was agreed to ask the Government for a church site. This was at once granted, but being deemed ineligible, on representations made to Mr. Ligar, the Chief Surveyor, a most suitable section in High Street, containing 2 roods 33 perches, was given instead. An enactment of the Governor-in-Council required this to be vested in five Trustees, and the Revs. John Hobbs and James Buller, with Messrs. Florence Gardiner, Captain J. Stone, and J. A. Langsford were appointed. A weatherboard church of 40 x 25, on brick foundations, together with a vestry 12 x 8, was erected shortly after. Of this, the mother Church of Methodism in Auckland, we are able to present a sketch, kindly drawn by the Rev. H. H. Lawry. This was duly opened by the Rev. J. Buller in 1843, and at the District Meeting of that year it was reported that the cost was £246, of which £200 had been raised by the Auckland residents themselves, all classes contributing thereto. The balance, too, was shortly paid, and the worshippers rejoiced that the little sanctuary was free from debt. The services were still mainly conducted by local preachers, and about this time their ranks were reinforced by Mr. Culpan, a Yorkshire Methodist from Sowerby Bridge. He was not only a preacher, but "a sweet singer in Israel," and has transmitted his musical gifts to his descendants. Other Missionaries also visited Auckland, among them Messrs. Hobbs and Warren, who ministered to the congregation with great acceptance. The need of a pastor began to be felt, and a request was sent that Mr. Warren might be appointed. This was recommended by the District Meeting, but as it was found impracticable for him to leave Waima, the Rev. George Buttle, who had just married, was sent in 1843, and so became the first stationed minister in Auckland. He and his devoted wife threw all their energies into the work. Others united with them. Class and prayer-meetings were regularly held, and among those who then joined the Church was the late Mrs. Thorne, Senr., who for many years adorned the Christian

profession, and then "fell asleep." On the arrival of the Rev. Walter Lawry as General Superintendent, in March, 1844, Mr. Buttle was able to hand over to him a congregation that filled the building, and a well organised church. Under Mr. Lawry's luminous and powerful preaching, the congregation still grew, and the year following the church was enlarged by adding sixteen feet to its length. At the same time the inside was finished, probably matchlined. The cost of this was £150, which was also raised by voluntary subscriptions. A small pipe organ was also purchased in Sydney for £100, Mr. Culpan building it, and leading the service of praise therewith. The newly-arrived Superintendent needed a home, and a house then in course of construction, which Mr. Buttle had rented for him, was purchased for £400. This was situated in Official Bay. A piece of land adjoining was granted by the Government, who at the same time set apart a site for the Mission store on the beach, beyond what was then known as Fort Britomart, and the section in Grafton Road for a Native Institution. Mr. Lawry's home, all but unchanged, still stands in the grounds of J. Nathan, Esq., and we are glad to present our readers

Collection" for the same object was initiated, the total receipts then being £16 9s 2½d. The halfpenny marks the exactness of the stewards of those days. During the same interval the number of members had grown from 45 to 80. Nor were these indifferent to the spiritual needs of others. Copper had been discovered on the Kawan, it was believed, in considerable quantities. There came to work it a number of Cornish miners, some from South Australia, and some from the Home Land. Hence there is recorded the formation of a class on that island, and as there were local preachers among them, services were also conducted. In June, 1847, what Dr. Gregory aptly calls "the germ-cell of Methodism"—a class meeting—was started at Epsom. In that locality were a few Devon and Cornish families, and shortly afterwards a little church was built there for their accommodation. It was an unpretentious structure, but for about eighteen years was often found to be a Bethel indeed. As the people were supposed to be otherwise provided for, it was sold about 1865. The polity of English Methodism was observed, and its nomenclature followed, and as there, a number of places contiguous to each other and served by the same pastorate



MR. C. J. STONE.



MR. J. WILLIAMSON.



DR. J. B. BENNETT.



MR. W. C. WILSON.

with a view of it. As the official residence of the Superintendent, it was always designated the Mission House, and for years thereafter, Missionaries going to and coming from the South Seas, were sojourners therein. The old scoria Mission store on the beach was pulled down some three years since, and three cottages erected on the site, the rental of which is devoted to the Maori Mission. Almost immediately above that, and just near the Supreme Court, there had also been given a site for a Maori Church. This was duly built and for years well filled, but eventually ceased to be frequented, and the church was accidentally burned. The European congregation still increased, and soon after the enlargement, the building of a scoria church was projected.

Organisation and Finance.

The Methodist and Scriptural principle of the Church members contributing to the support of the Ministry was carried into effect, and in September, 1845, £2 1s 6d was reported as coming from that source. Eighteen months later a further development took place, and "The Quarterly

are designated a Circuit, so from this time forward we read of the Auckland Circuit, instead of the Mission.

Some Early Helpers.

The Auckland Church was fortunate in having among its early members, not only men of great spirituality, but also of business foresight and generosity. These did much to place its foundations on a solid basis. Mr. C. J. Stone was a shrewd business man, a devoted Christian, and for many years a successful class leader. Hard-headed, cool of judgment, sharp and decisive in business, severely economical in personal expenditure, and strongly opposed to excessive outlay on church buildings, he was always kind to the poor, and many a struggling man had to thank him for a helping hand. He afterwards became one of the merchant princes of the city. Mr. John Williamson, a printer from Ireland, also came in the early days. Warm and emotional in temperament, and generous in disposition, he soon gained many friends. He was an earnest church worker, and a very successful Sunday-school Superintendent.

His capacity in business led to his becoming a newspaper proprietor. He was elected a member of the House of Representatives, and Superintendent of the Auckland Province. His home was always one of hospitality, and his purse was open for any case of need or church extension. Mr. William Hunter, another Irishman, who, full of days, has recently joined the majority, was the first Poor Steward, and always a loyal member. A younger man was Mr. Thomas Russell, now the Hon. T. Russell, of London. A solicitor by profession, possessed of exceptional ability, he was also an active member, and as teacher, local preacher, and Sunday-school Superintendent, rendered effective service. Messrs. Gardiner and Langsford returned to Australia after a few years. With the foregoing were associated Mr. James Heron, who became one of the original Trustees of Three Kings Institution, and who, with eye undimmed and form erect, still serves as a most faithful steward. A little later came Dr. J. B. Bennett, who had formerly been a Methodist Minister in Ireland, and subsequently editor of *The Watchman* newspaper in London. In New Zealand he entered the Government service, and was for many years the Registrar-General of the Colony. He was probably the most eloquent speaker of his time in New Zealand. An oration delivered by him in Wellington, on the occasion of the attack made upon Prince Alfred's life in Sydney, was declared by such competent judges as Sir W. Fox and Mr. Fitzgerald to be the finest speech they had ever heard here. These, with Messrs. Wilson, Culpan, Robinson, Walters, Phillips, Mears, and others were "a band of men whose hearts God had touched." Associated with them were "honourable women not a few"—Mesdames W. White, Williamson, Halyday, Heron, Monk, Hosking, Wilson, and Thorne. These were always ready to work for the Church, and to support its funds. A very generous thing was done by the Auckland laymen about 1848. It was announced that, on account of financial stress in England, the number of Wesleyan Missionaries in the colony must be reduced. Without communicating with the ministers, the brethren convened a meeting in the Native Church. Messrs. Williamson, Stone, Russell, and Newman, were among the number. They were all still struggling men, but they unanimously resolved to subscribe £400 if the Mission staff were sustained, and carried out their purpose, some giving £100 each.

Further Church Accommodation

became necessary. In 1845 Mr. Buddle had come to Auckland as Mr. Lawry's assistant. His evangelical preaching and diligent pastoral work led to a continually increasing congregation. Thus a new and larger church became requisite. After careful consultation, it was determined to build in brick, and in May, 1848, the foundation stone of a building 70 by 50 feet, was laid by the General Superintendent. About £500 had then been received in cash and promises. Other amounts came in,

and on October 22nd the church was dedicated to the worship of God by the Rev. Jas. Watkin, who had come up from Wellington for the purpose. The former church now became the schoolroom, and for about twenty years the building then opened was the home and centre of Auckland Methodism. While it occupied a commanding site, it was not externally elegant, and within it was seated in the old fashion, square pews with straight backs, but the worshippers came "to take pleasure in its stones, and to favour the dust thereof." Some years later, a gallery was erected around three sides, and the building enlarged to a length of 86 feet. It was then the most commodious church in Auckland. The city was still tolerably compact, and morning and evening it was filled with attentive worshippers. On great occasions, such as the Sunday-school Anniversary and the Missionary Services at the District Meeting, the congregation could scarcely be accommodated. A considerable number of English troops were usually quartered in the barracks behind. Many of them attended the services, their red coats giving the relief of colour to the eye, while their close attention was an inspiration to the preacher. A society class composed

of soldiers only met weekly in the vestry for many years. We are glad to present a view of the exterior of the church as it was in the days of its glory. While the church was being built, Mr. Kirk, recently arrived from England, assisted Mr. Buddle during Mr. Lawry's absence in the Islands. A young man and full of energy, he threw himself into the work with great ardour. Some conversions had recently taken place among adults, and several of the Sunday scholars had decided for Christ. This work went on. The classes were enlarged. A prayer-meeting on the Friday evening, and one on Sunday morning, were, the young preacher thought, equal

to anything he had seen in England. Mr. Buddle reports:—"We have had a very delightful work among the young people of our congregation and Sunday-school. Several of the teachers were made partakers of saving grace, and went to their work in the school full of love and zeal. The scholars caught the influence, and the general routine of teaching had to be suspended and give place to prayer, when several of the children were able to testify of the grace and mercy of God. The same power has been felt by the Church generally: the members have been quickened, and several added. Our congregations are excellent, and would be still larger, had we more accommodation." Mr. Kirk adds—"Mr. Buddle was almost carried away with joy. Doing more clerical work than any clerk, he yet never neglected the week-night services. Three times a week, in all weathers, he used to walk from Grafton Road to attend class, week-night preaching, and the prayer-meeting." There were some excellent lay workers. Father Culpan was always in his place at the Sunday morning prayer-meeting, and Mr. G. S. Graham, barrack master, ever ready for good work. Shortly after, the Revs. A. Reid and J. H. Fletcher arrived in the colony, and their exceptionally



HIGH STREET CHURCH, AUCKLAND.

able discourses tended to the increase of the congregation and the consolidation of the church. Within two years the number of members was doubled. The spiritual atmosphere thus created characterised the church for long after. The writer well remembers in 1864-65 the earnest spirit of Christian fellowship, the crowded congregations and the lively prayer-meetings, and how the adjoining schoolroom was filled for special services, and scores were led to decision for God. On Sundays the families of the Wilsons, Russells, Edsons, Hedgecocks, J. and C. Fletcher, Heron, Hobbs, Heldt, Phillips, Stone, Somerville, H. White, Wayte, Coupland, Wiseman, Welsman, Thorne, Ashby, and others, all entering heartily into the worship, made it a joy to preach.

Further Enlargement of Boundaries.

In 1851 a class was formed at Parnell. This was then the most important suburb of the city. The class flourished, and two years later, under the leadership of Mr. Williamson, there were the following among other members:—Mr. and Mrs. Bull, the Misses Steel, Bagnall, Reading, Roberts, and Mrs. Davey, of whom the first four still survive. It met in Mrs. Roberts' house. Preaching services were also started in Miss Reading's schoolroom in Lower Parnell, the first to conduct them being Father Culpan and Mr. Russell. A year later a class was commenced in Howick, and within three months, another at Onehunga, the latter being led by Mr. Alfred Boon. Two years after, one was started at Whao Road. The Methodists of that day "believed in the communion of saints," and their weekly meetings were often seasons of grace and sweet delight. A small church was soon erected at Onehunga, and services were projected in other places. Local preachers were trained, and the whole organisation of the Church vigorously worked. By 1855 the circuit plan had on it no less than thirteen preaching places:—High Street, Epsom, Whao Road, Matakana, Kawau, Whareroa, Shoal Bay, North Head (the last three being on the North Shore), Remuera, Parnell, Hobson Street, Three Kings, and Titirangi. The Manukau had been constituted a separate circuit four months previously with services at Onehunga, Otahuhu, Taotaoroa, Papakura, Woodside, Ihumatao, Pukaki, Papahinau, and Mangere. Some of these were obviously Maori settlements, but the list sufficiently attests the vigour of the Church, and how ready it was to enter every open door. The ministers were—Revs. Whiteley and Fletcher, Auckland; Lyth, at Wesley College; Hobbs and Reid, Three Kings; and Buddle, Onehunga. With them were associated the following local preachers:—Culpan, Vercoe, Rowe, H. White, Elliot, Russell, Gittos, Somerville, W. Fletcher, Ellis, Jagger, Allan, T. White, Watkin, with Messrs. Read, Bray, Sarah, and W. F. White on trial. There were also eight Native local preachers:—S. Ngaropi, J. Orton, Philip, W. Barton,

Morgan, W. Chapman, Mitiana, Hakaria, Shadrash, and five others—Kote, Anatipa, Luke, Kevern, and Hoani—on trial. Most of these Natives were probably students at Three Kings. Up to this time the ministerial stipends had been a charge on the Foreign Mission, and the amounts raised had been paid into that account. Conscious of growing strength, the Quarterly Meeting in 1854 resolved that it would become responsible for the allowances of one minister. Circuit Stewards were appointed, and it was agreed that in addition to the quarterly collection (evidently too sacred to be touched), there should be door collections on other Sundays, and that subscriptions be sought from others than members. Possibly as the outcome of this, the stipend was a year later raised to £250. Shortly afterwards a residence for the circuit minister was purchased in Edward Street (now Alexandra Street) for £430, and a committee appointed to furnish the same.

Parnell Church.

After holding services in this somewhat aristocratic suburb for about five years, a site was secured and a church built in 1856. For the times it was quite an ornate looking building. Considerable interest was taken in its erection by Mr. Fletcher, who was then the minister of the circuit. An impulse was also given thereto by the arrival and settlement of Captain and Mrs. Law, who were earnest members and liberal givers. The building, too, marked an epoch in the history of the colonial church, inasmuch as it was the first settled on a "model deed" adapted to the circumstances of the colony. Hitherto, all conveyances had been made with reference to an English deed of trust. Now, after careful deliberation by ministers and officials, a New Zealand Trust, following the same lines but adapted to the constitution of the Church in the Southern World, was declared, and for thirty years all the properties acquired in New Zealand were settled on the Trusts of the Parnell deed. A strong



MRS. HALIDAY.

Board of Trustees was formed, and their donations and those of their friends found part of the funds necessary. The church was put up in haste, and it is still remembered that Mr. Scotter, of Newmarket, shingled part of the roof on the very day it was opened. Unlike the previous buildings, it had a debt upon it, and even then the greater part of it was unpaid. It has had a chequered history. In 1865 the present writer, as junior minister of the Auckland circuit, was sent to reside there. Immigrants were arriving in considerable numbers, and the little church became crowded to the doors. At that time no less than six local preachers were members of the congregation. Revival services were held, and not a few passed "from death unto life." Three classes met regularly. An effort was initiated and carried out to line the church and pay off part of the debt. For some years it enjoyed considerable prosperity. Mr. Singer was both choirmaster and class leader, and Mrs. Singer presided at the harmonium.

To-day they are still members there. The Messrs Scotter, senior and junior, Mr. and Mrs. Clayton, Mr. Nicholson, Mr. and Mrs. Morley, senior, the Lodders, Townsends, Harveys, Mr. S. Stone, and others could always be depended upon for service and help. Presently some of these removed, and the attendance declined. In 1880-81, Mr. Girling was for a time employed as Home Missionary there. Under his energetic working and that of his Superintendent, the Rev. G. Bond, another start was made. A lean-to schoolroom, which had for some years stood at the back of the church, was removed. At a considerable expenditure, the present commodious school was built, and so arranged that it could be thrown into the church when required. A suite of rooms was also provided for the church keeper. The congregation,

But it was hallowed ground. Conversions were frequent, and a church of living stones was built up. Presently the building was lengthened, though still of modest dimensions. About 1879 Mr. John Castle and other earnest workers interested themselves in the work of the Sunday-school, which grew rapidly. Presently the building became too strait, and was again enlarged at a cost of £105, the reopening taking place in May, 1880. As the newer portion had a roof considerably higher than the old, it was not an ornamental building from the outside, but served the purpose of giving additional space for sixteen years more. In 1853 classes were started at Three Kings and Remuera.

A Great Church Builder

and a most energetic worker came to Auckland when in



OFFICIAL BAY MISSION HOUSE, AUCKLAND.

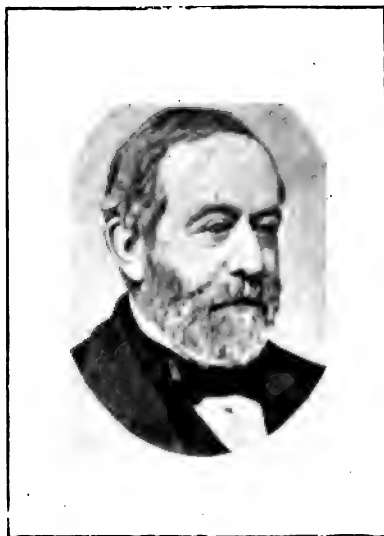
however, has not kept pace with the growth of the district, possibly for want of a resident pastor.

Whau Road.

On land given by Mr. J. Walters, the first class-leader, a small scoria church was opened in 1853. About seven years later it was superseded by a weather-board building. Both were exceedingly plain in appearance and primitive in their appointments. The use of backs to the seats was disdained. The pulpit, after the old English plan, was close up to the wall. In evening services light was obtained from home-made candles. The right note in singing was obtained from a pitchpipe. A tradition lingers there, that when it was first proposed to introduce a chandelier, the precentor, evidently thinking it a musical instrument, wanted to know who would play it.

the same year the Rev. Isaac Harding arrived from Victoria to take the Superintendency of the circuit. An able preacher and a tireless collector, in the very prime of his manhood, he ceaselessly urged the people forward to new enterprises. A preaching place was opened in Freeman's Bay, and the following year a Sunday-school erected, which was the first of the buildings on the Union Street site. The city was now spreading out, and already a few houses were to be seen in Newton. In 1859, a church site was purchased in what was then called Hobson Street, but which has since been known as Pitt and Vincent Street. It cost £500. There in the following year a brick church, 50 by 25, was built and opened. By this time the Mission house in Official Bay had been handed over to the circuit. It was now sold for £2800, and part of the proceeds devoted to the Hobson Street

Church. High Street was also enlarged. The Edward Street parsonage had been disposed of, and as Wesley College was in difficulties, £1000 was paid to the Trustees to provide therein a residence for the minister. By this time the circuit had outgrown the strength of one man, and a second minister was employed in 1860. Matakana, Mahurangi, the Wade, and even Whangarei, were put upon "the plan" and regularly visited. Three years of steady growth followed, under the pastorate of the Revs. Buddle



MR. T. C. LAW, PARNELL.

and Warren. "The churches were established in the faith," and there was peace and prosperity. A number of English local preachers came to the city during Mr. Harding's and Mr. Warren's term of service, and the pulpits were well manned. Henry Smith, formerly of Nova Scotia; J. M. French, fervent and joyous; Daniel Caley, a Manxman cautious but thorough; C. Arthur, full of Cornish fire; J. Coupland, equally zealous; J. Moody, the son of an English Minister; G. E. Elliott, and T. A. White are remembered as among the foremost of them, while Messrs. Welsman, Hogg, Otway, Carr, and Beaumont were just beginning. The tragic fate of one of them, Mr. T. Angus White, a Government Interpreter, who, a year or so afterwards, was lost in a schooner in the East Coast, is still fresh in the memory of old identities.

Other Advances

were being steadily made. Early in Mr. Harding's term a small church was erected on the Remuera Road, on a site, the lease of which was given by Mr. Rutherford. The congregation was never large, and after a few years the building was removed. Amongst the immigrants who arrived in Auckland in the early sixties were Mr. and Mrs. E. Allen, with a family of grown-up sons and daughters. They were Methodists from Leamington, and warmly attached to the Church, in which Mr. Allen had been a prominent office-bearer. Instead of taking up their land grants in the North, Mr. Allen purchased a farm at the foot of Mount Albert. For some years he and his family drove into town to church. As neighbours gathered around them it was thought services might be initiated, and in the farm kitchen it was the honour of this writer to preach the first sermon from Jacob's Vow on January 28th, 1866. The attendance grew and interest was awakened. Mr. Allan K. Taylor gave the site, and within twelve months the first church there, now the central portion of the school buildings, was erected.

Educational Activities.

At that time, and for years after, there was no

Government system of education. Provision was left to the churches and to private enterprise. Methodism was zealous in this respect also. In W. Singer, a trained schoolmaster from England brought out. For some years he conducted attended day-school in the High Street premises subsequently occupied the Parnell schoolroom for purpose, teaching there until 1867. The Rev. J. a Presbyterian Minister without charge, taught Freeman's Bay, and afterwards in Whau Road. Mrs. Hedgecock had started in Hobson Street. Mr. John Fletcher was in charge of Wesley College, March, 1862, the number of pupils reported at that places was—High Street, 50; Hobson Street, 10; Road, 30; Parnell, 30; Freeman's Bay, 40; College, 72; or a total of 326.

Pitt Street Church—The Cathedral of Methodism.

In 1864-65 the population in and around the city was rapidly increasing. Houses were being built along Karangahape Road and Wellington Street, and cottages in Freeman's Bay and the Newton gulch. Shelly Beach was beginning to attract attention, and it was obvious that if the Church was to keep pace with another strong centre must be created. The Rev. J. Buddle and Morley were the circuit ministers, but the Rev. J. Buddle, who was in charge of Native Missions, had no share of preaching work. After some negotiation there was a land boom, the present eligible site at the corner of Pitt Street and Karangahape Road was purchased. It was about an acre in extent, and part of the frontage was sold. On the Karangahape frontage there was a one-storey brick house, which was the Superintendent's residence. Subscriptions were solicited, and there was a hearty response to them. The Rev. J. Warren took a lion's share, both in collecting and the giving, being himself one of the contributors. Mr. Edson, the Secretary of the Society, was an able lieutenant, and most energetic and practical. Mr. John Fletcher also helped, and Mr. J. Prime was an excellent treasurer. Their co-trustees stood nobly by them. The massive walls of the church, for what is now the schoolroom were first built, the contractor (Mr. H. White) being himself a member of the Church. Then there came the ceremony of laying the foundation stone by the Hon. T. Russell. It was Prince of Wales' Birthday, and was made a gala time, there being a crowd of spectators, sympathetic and joyous.



MR. W. SINGER.

An excellent address was given by Mr. Buddle, and the day wound up with a public meeting. The work was pushed rapidly forward, and on October 14th, 1866, it was duly dedicated. The cost had obliged the Trustees to curtail the original design, and so it looked at a distance somewhat too short in proportion to the breadth, but it was decidedly the noblest and most ecclesiastical building the city then possessed. Mr. Buller had succeeded Mr. Warren as Superintendent, but as was meet and proper the latter preached the first sermon, Mr. Buller conducting the evening service, and the Rev. J. Hill (Presbyterian), taking the afternoon. A second opening Sunday was also indulged in, the preachers being Revs. T. Warlow Davies (Congregational), Morley, and P. H. Cornford (Baptist). This was followed by a soiree, by which £78 was raised. The comparative novelty of open seats, the lightness of the kauri pine fittings, and the generally chaste interior, soon made what it has ever since been, a favourite family church. Unfortunately it was burdened with a heavy debt. The contract had been let when labour and material were high. The character of the ground required the foundation for so tall a building to be made unusually strong. Unfortunately, too, trade became dull, speculation languished, and a large number left the place. The result of this was that of a total outlay of £11,000, more than £5000 had to be borrowed, and for this high interest was paid. This was an anxiety to the Trustees, and for a few years strenuous efforts were requisite to meet the outlay. Moreover, the church being intended for a gallery, and having at the outset seats on the floor only, was imperfect in its acoustic properties. Eventually, the galleries were erected at a cost of some hundreds of pounds more, the whole amount being raised. At first they were only utilised for the Sunday scholars. Gradually, as the congregation became consolidated and gathered strength, the office-bearers were emboldened to go forward. From the beginning the Sunday-school had been popular and well-managed. Ten years after the church was erected, there were 470 scholars on the roll, and had there been room there would have been 600. Largely through the untiring advocacy of the late Mr. Richard Arthur, its able and honoured Superintendent, the new Sunday-school, now known as Wesley Hall, with its suite of class-rooms, was opened in April, 1877, at a cost of £1,250. The comfortable central room, with librarian's and Bible-class accommodation, and separate rooms for sixteen classes, were model premises, and were devoted to the upper division, while the juniors and infants were still taught in the room below the church. The following year the old parsonage was removed, and the one now occupied built, the outlay being £700. The same year a new organ was imported, costing £570, and the galleries were completed by a further outlay of £800. Towards this double expenditure £1,300 were raised. Opportunely, the Rev. Gervase Smith, D.D., a distinguished minister of the English Conference, was then visiting the colony, and preached the reopening sermon. While these operations

were going on, both school and congregation were steadily growing, and under the energetic pastorate of Rev. W. Kirk, ably seconded by the Trustees and class leaders, the church was a veritable hive of Christian activity.

The Big Debt Extinguished.

Although the ordinary contributions were now satisfactory, and the congregations overflowing, the interest to be paid was a heavy drain. This writer, who undertook the Superintendency of the Circuit in 1879, found the debt still nearly £4,000, while during the previous twelve years a larger sum than that had been paid in interest, and the annual charge on this account was still £274. The Trustees were called together, the facts placed before them, and a scheme outlined by which the whole amount could be paid off by systematic contributions extending over two or three years. Time was taken to consider ;



PARNELL CHURCH AND SCHOOL.

then they met again at the house of their secretary (Mr. Thos. Buddle) prepared for action. Their own gifts and those of one or two friends then announced, totalled £900. A vigorous canvass of the congregation secured £1,400 more, and the back of the debt was broken. Then the question was, What was to be done further? The only answer was, Repeat the effort. A member of the congregation promised £500 if the balance were raised. The challenge was at once taken up, and before the Chairman left at the end of his three years' term, he had the satisfaction of knowing all was promised. Within a few months the subscriptions were paid in, and the Church freed. It was a splendid effort, marked by three chief features. No appeal was made outside the Wesleyan congregations, no bazaar or sale of work was resorted to, and ordinary contributions were not only kept up, but even increased. Most grateful is it to recall the manner in which young and old, officials and private members, gave so freely to secure a debtless sanctuary. All honour to them.

Still Incomplete.

It was supposed that when the debt was cleared off, the congregation might "rest and be thankful." But it was soon found that there was no such thing as perfection in ecclesiastical buildings. Within four years the Sunday-school was clamouring for further and better accommodation. There was undoubtedly a lack



MR. W. HUNTER.

of rooms for class meetings, and also of facilities for week-evening services, Literary Society meetings, etc. Moreover, the foundations needed strengthening. Eventually it was considered wise to erect the second series of buildings. In the basement there was provided a lecture hall and eight class rooms, and on the level of the church itself, a social church parlour and four class rooms more. Thus the building was lengthened 49 feet, and regained, in its exterior aspect, its

proper proportions. The work was carried out under the Superintendency of the Rev. H. Bull, at a cost of £2,580, of which £1,250 were borrowed. The reopening took place in January, 1887, when several of the former ministers of the church were in attendance at the Conference. The topstone to all this work was put on when, in 1895, the congregation, under the lead of the Rev. S. F. Prior, furnished the commodious parlour as a drawing-room for several gatherings of the congregation. From first to last, probably 20,000 have been expended on the buildings on this site, with the result that Auckland Methodism has there one of the most comfortable churches, and one of the most complete suites of ecclesiastical premises to be found in the Australasian Connexion. It is "a city set on a hill," easily distinguishable. For thirty years past, it has been a place of joyous assembly—and promises to remain for generations to come—to which, in pious pilgrimage, Methodists may come from Australia and the Pacific Islands, as well as from other parts of New Zealand, to see the church in which their forefathers worshipped. For some years it was the head of a circuit which embraced the whole of the city and suburban churches, and after three others have been carved out of it, it still has nine other places connected therewith, with an aggregate attendance of 3,400 persons. Our illustrations show something of its appearance. It has always had a strong body of Trustees, and those now acting are worthy of their predecessors. By a happy thought of the Trustees, the walls of Pitt Street Church recall to the minds of those worshipping therein

Honoured Ministers of Days Gone By.

Auckland was the first New Zealand town to which many of the early Missionaries came. Several, when no

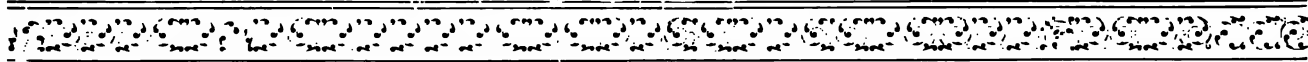
longer equal to active service, elected to spend the evening of life there. The dust of quite a number rests in the Symonds Street Cemetery. In neat, brass tablets, their names are recorded, and brief but appropriate tribute paid to their memory. The Rev. Walter Lawry comes first who built wisely and well; John Hobbs is truthfully affirmed to have been "faithful to the end," and J. Buddle's unexpected removal is commemorated by a statement that he "ceased at once to work and live." Those who knew Mr. Warren will feel that "the memory of him just is blessed," and an equally happy characterisation Rev. G. Buttle is, "The just shall live by faith." Schnackenberg, the faithful Missionary, it is said he "With the Lord," and of James Buller "He giveth beloved sleep." The passage quoted below Mr. Fletcher's name is "Mark the perfect man and behold the upright and of his life-long friend, Alexander Reid, the same statement is "He, being dead, yet speaketh." We are perhaps, yet too near these fathers of the Church to know the full value of their work, but it is safe to predict that in the future many a young minister will derive inspiration from their names, and their own descendants point with pardonable pride to these memorials.

The Present Pastor

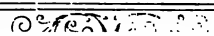
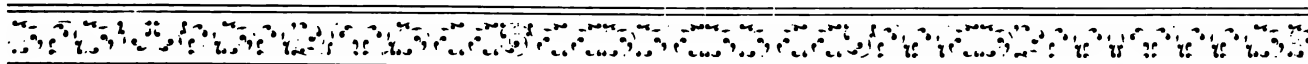
of the Church and the Superintendent of the Circuit the Rev. W. J. Williams. He is a Cornishman by birth and was recommended to the ministry from the Camborne Circuit. Deep religious impressions were made upon his mind when a boy by the ministry of the Rev. W. (the General) Booth. Converted at fifteen years of age, he began to preach two years later, and as "the boy preacher" was very popular. Two happy years of student life were



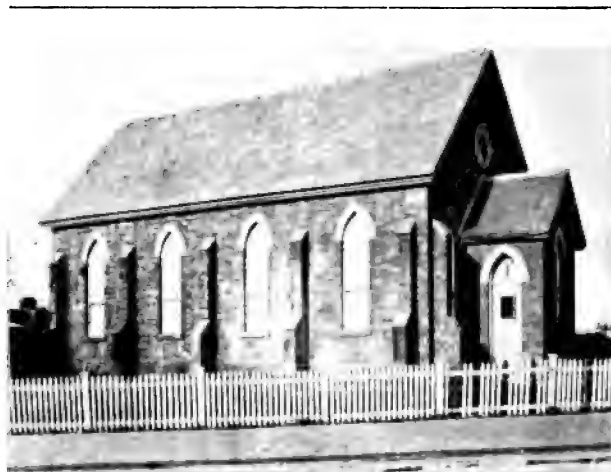
MR. A. SOMERVILLE.



PITT STREET CHURCH INTERIOR AND LECTURE HALL.



spent at Richmond College under the tutorship of Drs. Osborn, Moulton, and the Revs. D. Sanderson and M. Hartley. In the second year he regularly assisted Dr. Stephenson at Lambeth, and so gained a love for the philanthropic work of "The Children's Home," which he



HOBSON STREET CHURCH.

has never lost. In 1870, in company with the Revs. J. J. Lewis, J. S. Smalley, and F. W. Isitt, he arrived in New Zealand. During the past twenty-eight years he has been appointed to several of the principal circuits, Auckland, Wellington, Christchurch, Wanganui, Lyttelton, and Timaru, having had the benefit of his ministry. As a preacher he is ornate and rhetorical. He has the pen of a ready writer, and for eight years did yeoman service as the editor of the Church newspaper. He has thrice filled the position of Conference Secretary, and in 1888 was elected to the Presidency. Strong in body, and with a well-furnished mind, many years of fruitful labour may be expected from him.

Exit High Street.

While Pitt Street was growing and filling, High Street, by reason of the constant migration to the suburbs, steadily declined. Even the most gifted speakers failed to secure a crowded congregation. Gradually the conviction forced itself upon those who remained that its days as a place of worship were numbered. This to many was a great grief. They had been baptised there, not a few of them married, and hundreds converted. But it was inevitable, and in 1874 it was sold to the Auckland Commissioners for £3500. Little altered in outward appearance, except that the outside has been stuccoed, it is now the Stipendiary Magistrate's Court, and law and justice are meted out where for many years the Gospel was proclaimed. In accordance with the provisions of the trust, after payment of the mortgage of £1200, the balance of the purchase money was voted to other Church enterprises around the city, debts of £400 each on the Grafton Road and Parliament Street parsonages being thus paid, and £100 each on the Parnell and Union Street Churches, while £700 was given to reduce that on Pitt Street, and £600 set aside for investment for further religious services in the lower part of the city. The last

named sum was afterwards by vote applied to other forms of extension. Hobson Street Church had also been closed on the opening of Pitt Street, and was subsequently purchased by the Free Methodists. Its after history will be traced at a later period.

St. John's, Ponsonby.

is now the second church in the Pitt Street Circuit, and the residence of a minister. For some years after the opening of Pitt Street, its worshippers came not only from the city and Newton, but along Ponsonby Road to Shelly Beach and Richmond. Gradually Ponsonby itself grew into a distinct and flourishing suburb. It was too far for heads of families to go twice a day to Pitt Street. The children were unable to attend Sunday-school. Besides the enrolled Methodists, others to whom the Church was under an obligation were becoming residents in the neighbourhood. The Rev. W. Kirk, then the Superintendent of the Circuit, was not a man to let such an opportunity slip. He consulted his office-bearers, and the first portion of the present excellent site was purchased. On this there was erected the weatherboard church which now forms the central portion of the Sunday-school building. It cost £440 independent of land and fencing, and was opened on February 11, 1877, by the Revs. Kirk and Watkin. On the same day a Sunday-school was started under the energetic management of Mr. J. Banbury. Both were prosperous from the beginning. Classes were organised, in which the spiritual life of the members was nurtured, and where they were trained for service. In a little more than four years the cry was: "The place is too strait for us." The time seemed inopportune. Pitt Street was gallantly bestirring itself to pay off its debt, and other undertakings were in progress. But the population was rapidly increasing, and the Trustees were full of hope and enterprise. Liberal subscriptions were offered. The plans of the present elegant and attractive building, drawn by Mr. E. Bartley, were accepted. To secure a larger frontage and obtain a parsonage alongside the church, the present minister's residence, with frontage to two streets, was also purchased; the dwelling formerly occupied being sold at an advance. The only thing that threatened discord was the name. It was proposed to call it Wesley Church, and this was strongly advocated, but on the minister mildly suggesting that St. John was at least worthy of equal honour with John Wesley, the opposition was withdrawn. The foundation stone was laid by Mrs. Dewsbury, wife of the resident minister, on November 2, 1881.



REV. J. G. CHAPMAN.

it was carried forward to completion, and the iders it conspicuous from a large portion of the l from the harbour. It had been originally to spend £1,500, but the actual cost was £1,700 ; e purchase of land and house involved an outlay more. From the first there have been tireless connected with the congregation. Messrs. and Horsley, in the Sunday-school, have been by earnest teachers. The latter gentleman has



STREET PARSONAGE.

g served as organist. Mrs. Joynt, Mrs. Best, Mr. nt, and others have been efficient class leaders.

Mr. W. Griffith, who for many years had been in of the Poor Relief in High Street and Pitt Street s, also worshipped there in later days and carried good work. Messrs. Heron, W. and A. Thorne, Jooke, Winstone, and others, more recently joined R. T. Wheeler, have rendered faithful service as , while many "elect ladies" have done nobly, not devising means to help the finance, but to bring aderers in. The minister in charge is the Rev. eady, whose life-story is most interesting. One of r of twelve, and born of Irish parents in London, he wit and ready tongue of his nationality. His were Roman Catholics, and both dying early, he : an orphan at seven. For five years he was a e city waif, sleeping where he could, and living as ondon street boys can. Rescued by a City ary, he was sent to Müller's Orphanage at Bristol, re learned to read. Apprenticed to a godly miller nshire, who was a member of the Bible Christian

and took an interest in the lad, he was d. After choir, school, and local preaching work, sent to the Bible Christian College, and thence to . Twelve years ago he came to the Colony as a hristian Minister. Three years were spent in ury, and then he found his sphere in Dunedin. e standing by his side, one Saturday night he began in the Octagon, gave an address, and invited his to a service at the Rattray Street Hall the g evening. In a few months the hall was filled. val was made to the Lyceum, and afterwards the Hall was rented. There, for about five years, he

regularly ministered to a congregation of 500 in the morning, and three times that number at night, the work being known as the Central Mission. In connection with the Methodist Union in 1896, Mr. Ready became a Minister of the United Church. The following Conference he was granted a year's furlough in England, where he was very successful in raising funds for the Bible Christian Missions. On his return, he resumed his pastorate of the Central Mission for a year, and at the last Conference was appointed to Ponsonby. He has abundant energy, speaks with considerable animation and force, and delights in evangelistic services. Surrounded by zealous workers, and on the sunny side of forty, signal service may be expected from him in Auckland.

Two Other Churches

are also under the pastoral care of Mr. Ready. That at Arch Hill owes its origin to the zeal and energy of a couple of North of England Methodists—the late Mr. Wakerley and his wife, who still lives. Coming to the colony about nineteen years since, Mr. Wakerley first became an active worker in the Union Street congregation. On going to live at Arch Hill, he started prayer-meetings in his own house. This led to a demand for a Sunday-school, which was met, and then for a church in which



REV. W. J. WILLIAMS.—Pitt Street Pastor.

the school might meet and the parents worship. After two years' services in a public schoolroom, aided by the late Mr. J. Probert and others, the present modest church was erected at a cost of £365, and opened in April, 1883. So long as Mr. Wakerley lived it prospered greatly, for he

had the power of infusing others with enthusiasm. Of late, its growth has hardly equalled expectations, but two services are held there each Lord's Day, and there is a Sunday-school. In the midst of a working-class population it is well situated for Christian work. Bayfield is an altogether different locality. Most of the houses in the neighbourhood are of elegant appearance, and each is in its own grounds. Its erection is due to the filial piety of Mr. and Mrs. Richard Hobbs. They have resided there for some years. As a large population was coming to reside,



REV. EDWARD BEST.

and some of them falling out of the habit of church going, Mr. Hobbs urged upon the Pitt Street Circuit Official Meeting the necessity of providing for their spiritual wants. He was prepared to give the site, if a church were built and worked. Some hesitated, and were afraid other congregations would be injured. Time was passing by, and Mr. Hobbs therefore wisely resolved to undertake the work himself. The result is seen in the neat and attractive building, a view of which appears on page 121. It is well-lighted, seated with chairs, accommodates two hundred persons, and is understood to have cost £750. On the seventy-fifth anniversary of his father's (the Rev. J. Hobbs') arrival in New Zealand, it was set apart for Divine worship. Mr. Hobbs is the sole Trustee, but has made arrangements for its being used as a Wesleyan Church in perpetuity. A good congregation is already gathered, a Sunday-school carried on, and a class meeting organised.

The Rev. Edward Best,

a venerable Supernumerary minister, is also associated with the Ponsonby side of the circuit, and for seven years past has been an attendant at St. John's. He is a native of the Emerald Isle, whither his ancestors migrated from Kent in the time of Cromwell. He is a Methodist of the Methodists, his maternal grandmother having been a convert of John Wesley himself. His father was a local

preacher, and his wife belongs to a family of ministers. Two of his brothers also became Itinerants, and laboured for many years in the Methodist Episcopal Church of America, South. Mr. Best possesses all the emotion and pathos of his countrymen, and their gifts of fluent speech. Received into the ministry in his native land in that year of dearth, 1848, he was sent to a circuit where he had to preach daily, and yet his first year's stipend was not sufficient to buy clothes. The next his remuneration was little larger. Thus "he learned to endure hardness," but learned also the warmth of Irish Methodist hospitality. After his probation, he served twenty-nine years in Ireland, in far away Donegal, and also in Belfast, Cork, and Dublin, with honour to himself and advantage to the people. During that time he passed through a severe cholera epidemic, when he had daily to bury the dead and preach to the living. On account of unusual success, he had at one time to bear his share of Roman Catholic persecutions. He also saw with his own eyes the Great Revival of 1859, of which he has many wonderful stories to relate. He also saw much fruit of his own labour. On account of family sickness, he came to New Zealand in 1881. Being a senior minister he was successively placed in charge of Dunedin, Durham Street (Christchurch), the Thames, Auckland, and Napier Circuits, in all of which places he made warm friends. Though now considerably beyond the three score and ten, and suffering from deafness, he preaches frequently, does some pastoral visitation, and has a wide correspondence.

Kingsland.

The Church in this locality has undergone considerable changes, both in form and nomenclature. Originally it was Whao Road, and of the early services and erections there an account has already been given. The name became unsavoury, because the Asylum was at the Whao, and it was called New North Road to distinguish it from the Great North Road running through Newton and Arch Hill. Eventually some genius named it Kingsland, and under this happier designation it has flourished, and is one of the most thriving and attractive of the suburbs, new houses being built there continually. The old church, after its numerous alterations and enlargements, got decidedly behind the times. In November, 1896, the foundation stone of the present neat and commodious structure, known as Trinity Church, was laid by the Rev. T. W. Vealie, who, as the third minister of the circuit, resided there. Memorial stones were also laid by the class leader, Mr. G. A. Buttle, and others. The people gave and worked with a will, and at a total cost of over £800, for land and building, the church was opened in February, 1897, by the three circuit ministers, Mr. Vealie preaching the first sermon. It is now under the pastoral care of the Rev. J. G. Chapman. Mr. Chapman is a Londoner by birth, was converted when a lad of thirteen, and came to the colony at twenty. Two years later he began to preach, and after a short term at college was sent to supply the Hawera Circuit, on the death of the Rev. C. E. Barley. The rest of his probation was served in the Leeston and Wellington Circuits. After four years in Otago, he took a trip to England, and was then appointed to Auckland. He is a clear and graceful speaker, and has aptitude for study, while his present position gives abundant scope for diligent pastoral work. Mr. Chapman has also under his charge

The Mount Albert Church

congregation. After fifteen years' service, the original church built there gave place in 1882 to the present more spacious and commodious building, erected at a cost of £1,000. The foundation stone was laid on March 21st by the Rev. T. Spurgeon, A. Reid, and W. G. Parson. The church was opened, the preachers for the day being the Revs. T. Spurgeon, A. Reid, and W. G. Parson. The district was then rapidly growing in population, it was hoped that within a short period a Parsonage would be erected, and a minister located. But shortly the growth of population seemed to be arrested.

It started again, and a few years ago more school accommodation became a necessity. Class rooms were erected, the school was altered and modernised, and at a cost of about £1,000 the present complete set of rooms provided. Conveniently situated, with a number of well-to-do families around, well tried preachers, and an excellent service of song, the congregation there is in very favourable circumstances, and a fine field for usefulness.

There resides at Mount Albert, in honoured superintendency, the Rev. J. H. Law. A native of Hampshire, he has a full measure of the shrewdness in business usually ascribed to men of that great ability, and has used this to the advantage of the Church. The son of a local preacher, he was ordained in his native place, commenced preaching in his twentieth year, was sent into the ministry from the Toddington Circuit. After several years at Richmond, he came to New Zealand, spent his first year as the Rev. J.

Law's assistant in Auckland, and was subsequently appointed in succession chiefly to wide country circuits, as Waikato, Patea, Lawrence, Franklin, and Whangarei. He also travelled in the Greytown, Upper and Lower Manukau, Greymouth, and Whangarei Circuits. All he did faithfully the work of a Christian pastor, punctiliously kept his appointments, and looked carefully at the business of the Churches as well as promoting their spiritual interests. The splendid parsonage and church site in Cambridge was secured by his foresight, and several houses purchased at Te Aroha and Warkworth, and churches were erected at Hawera and elsewhere. After years of unremitting labour his health gave way, but in his pleasant suburb he labours in his loved work as he is able.



ST. JOHN'S CHURCH, PONSONBY.

Henderson Church and the Preaching Stations.

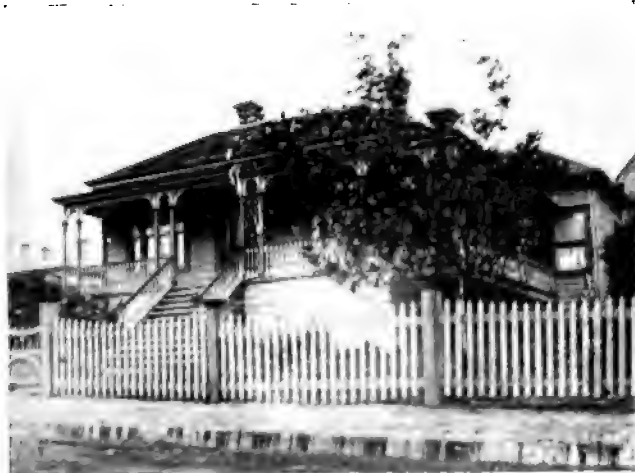
Beyond Mount Albert a few miles is the Henderson District, which has come somewhat into prominence as a place for fruit growing. For some years the Pitt Street preachers had conducted services in the schoolroom of the township. As the population increased, there was a natural desire to have a church of their own. A site was given by one of the residents, the foundation laid in November last, and early in the present year (1899) the neat and convenient church was opened, the greater part of the cost of £180 being raised. Nearly forty years since a service was instituted and for many years carried on

at Titirangi. The older preachers remember it as the place (Parr's) where some of their first sermons were delivered. Under the designation of Waikoniti this preaching station is still continued. Another station is the Mortuary Chapel at the new cemetery. Services are also conducted on the Sunday evenings in the schoolroom at Three Kings, when a few of the neighbours assemble with the Principal's family and the Maori students for the public worship of God. Thus there are in the Pitt Street Circuit seven churches and three other preaching places. In the supply of the pulpits the three ministers are aided by twenty-two local preachers, while the 531 church members are under the care of 24 leaders, and in the Sunday-schools 124 teachers have the charge of ten times that number of scholars, or 1,245 in all, and a total of 3,400 hearers.

AUCKLAND.—Grafton Road Circuit.

Next in importance to Pitt Street Church comes Grafton Road, which, since 1880, has been the head of the second Auckland Circuit. It occupies a very conspicuous position, and has, moreover, the distinction of being on the very spot where the first Native Institution was commenced. When the Mission house in Official Bay was disposed of, part of the proceeds was voted by the Trustees towards church extension in and around the city. A plot of land was thus purchased for a church site at what was then called Cotele, immediately at the head of Kyber Pass Road, apparently the very section now occupied by St. David's Presbyterian Church. Upon the erection of Pitt Street being determined on, it was seen that Cotele was too near for another Wesleyan Church. But the then residents of Grafton Road and neighbourhood, including Rev. H. H. Lawry, Mr. Wayte, the late Messrs. Stone, Hunter,

A. Someville, and others, thought the time had come for one in their own locality. Cotele, therefore, was sold, and the amount received became the nucleus of the Building Fund. Contracts were let, and in February, 1866, the first Grafton Road Church, of which we are glad to present an illustration, was opened. It cost about £600. Ever since it has been the home of a choice and cultivated congregation. Some of the most eminent of the New



ST. JOHN'S PARSONAGE.

Zealand ministers have enjoyed a pastorate there, living in the neat parsonage adjoining, which was built about four years later. The church built in Remuera, to which reference has been made, was removed to this site and became the Sunday-school. During the pastorate of the Rev. R. Bavin, the church was found to be too small for the increasing congregation, and the present bright and attractive building took its place. Considerable energy was displayed in connection with the erection. At a meeting held in May, 1884, it was resolved, without a dissentient voice, that a new church to seat 450 persons was a necessity, and it was agreed to spend £1500 thereon. In fourteen months the scheme was carried to a successful issue, and the opening services, in which Revs. Bavin, A. J. Smith (Primitive), Robertson (Congregationalist), Reid and Best took part, were most enthusiastic. It was found that the estimate of cost had been exceeded by £300, while alterations to the old church and fitting it up for school purposes had entailed a further expenditure of £400. Thus there was a debt of £600, which it was resolved to raise in a month. Unfortunately, the resolution was not carried out, but a plan for the liquidation of the debt is now being carried out. Mr. Bavin was an enthusiast in music, the choir and organist were equally energetic, and the sweet-toned organ was presented by the choir to the Trustees, through Mr. White, the organist, on the occasion of the church opening. The comfortable arrangement of the seats, and the chaste decorations of the church, charms all visitors, while the excellence of the psalmody always helps the preacher, and adds to the spiritual profit of the congregation. There is a well-attended and well-organised Sunday-school, which, under the superintendence of Mr. John Burton, is doing steady and useful work. We are informed that a curious link connects the school with the early days of Auckland Methodism,

in that the organ originally used in the weather-board church in High Street, is still used there to lead the service of song. Several old Methodist families—the Stones, Whites, Lawrys, Ormistons, Rycrofts, Burtons, Roses, Waytes, Hunters, and others—are still well represented in the membership and office-bearers of the Church, and a marked and pleasant feature is the number of young men and women in the congregation.

The Rev. H. R. Dewsbury, now the Pastor of the Church, and the Superintendent of the Circuit, is one of the foremost ministers of the Conference. Although of English parentage, he was born in Scotland, where he spent his early boyhood, and has caught the deep burr of his Northern surroundings, and has a liking for Scotch phrases and words. Coming as a youth to New Zealand, he was converted in Christchurch, under the powerful ministry of California Taylor (now Bishop Wm. Taylor of the M.E. Church), who was then on an Evangelistic Mission to New Zealand. He felt constrained to become a preacher of the Gospel, and before he attained his majority was received as a candidate for the ministry. From the beginning he has been recognised as possessing unusual gifts. Of a strong physique, long hours of study were no hardship, and as a young man his vigils were prolonged, the result being seen in his wide acquaintance with the masters of English prose and verse, as well as success in classical study. Possessing an ample vocabulary, and having a good delivery and a resonant voice, his sermons, which are polished compositions, are very effective, while his charm of manner makes him a favourite in social life. During his ministry, he

has received appointments in each of the six New Zealand Districts, has also been Secretary to the Conference, and occupied the Presidential Chair. For the fourth year in succession he has been elected Chairman of the Auckland Synod, a position which carries with it much official work, and the Presidency of important Trusts. But cares sit easily upon his broad shoulders. He has a splendid memory, is still in the prime of his intellectual power, and much beloved by his people.



REV. W. READY.

Newmarket

Borough, with a busy artisan population, and only a mile and a-half distant from Grafton Road, has also a church of its own. For a series of years, the members residing there

worshipped, some at Parnell and others at Grafton Road. In 1879, as population was rapidly increasing both in Newmarket itself, and the portion of Remuera closely adjacent thereto, it was resolved to initiate a cause in Newmarket proper, and a public hall was rented, the first service being held in August. The Rev. G. Bond, then living at Grafton Road, fostered the rising cause, and two years later the present church, seating about 200 persons, was erected at a cost of £450. The foundation piles were laid, with great ceremony, on March 1st, by Revs. Buddle, Morley, Messrs. J. L. Wilson, and T. Buddle. Messrs. Scotter, Hogg, Woods, T. Buddle, Gilmour, Rose, French, and others, are pillars of the Church there and workers in different departments. It is surrounded by a busy and constantly increasing population, among whom there is room for further increase. This church and the one at Parnell, already referred to, are included in the pastorate

a painstaking and instructive preacher, and a conscientious pastor. A ready penman, he served for seven years as Assistant Secretary of the Conference, and has also been elected Secretary of the Otago and Nelson Synods. There are also under his charge the outlying districts of

Pakuranga, Panmure, and Ellerslie.

At the two former of these, churches have also been erected. Howick was one of the original pensioner villages, and services were started here in the fifties. Soon after a small church was built, and for a dozen years well attended. During a period of commercial depression several members left the place, and the building was removed to Pakuranga, near the residence of the late Mr. Qualtrough, a veteran local preacher, who, for many years, was perpetual curate. There in the midst of a small farming community, the services are still continued. Panmure is another of the



ST. JOHN'S CHURCH TRUSTEES, PONSONBY.

of the Rev. J. T. Pinfold, F.G.S., who is the second minister of the circuit. Mr. Pinfold is from England, and was born and brought up in Manchester. He commenced to preach at eighteen, and after spending a year as Home Missionary in the Highbury Circuit, London, in response to the invitation of the Rev. J. Buller, came to New Zealand in 1879. After two years spent at Three Kings College, he was sent as the first minister to the Upper Thames, where good work was done, also at Coromandel and Gisborne. Since then he has taken circuits in the Taranaki, Canterbury, Otago, and Westland provinces, thus gaining a wide knowledge of the Colony. While diligent in ministerial studies proper, he also finds "sermons in stones," and was elected a Fellow of the Geological Society (London), in 1894, and F.R.M.S. in 1898. He is

pensioner settlements. For many years preachers contented themselves with passing through it to Howick, but about 1892 meetings were held which resulted in the building of the Mission Hall, of which an illustration appears. At Ellerslie, services are still held in the public schoolroom.

Lower Remuera.

Mr. J. L. Wilson, who as a boy worshipped in the Mechanics Bay Sawpit, and is now a local preacher, erected at his own cost, some years since, a comfortable Mission Hall, where Wesleyan services are held every Sunday evening, and Bible classes and other meetings conducted during the week. Catholic in his sympathies, and supremely anxious to do good, the use of the Hall is given by Mr. Wilson to the Anglicans for their Sunday

morning service. Good congregations assemble there, and a vigorous Sunday-school is worked, chiefly by Mr. Wilson's family. The Grafton Road Circuit staff also conducts regular services in the Auckland Hospital and among the prisoners at the Gaol. Exclusive of these, there



OLD KINGSLAND CHURCH.

are under the minister's charge 1,500 persons, 756 of whom are Sunday scholars and 237 enrolled Church members. In the five churches and two preaching places eleven local preachers exercise their gifts. Four class leaders act as sub-pastors, and 79 teachers work in the Sunday-schools.

The Revs. H. H. Lawry and W. Gittos, an account of whose career is given in connection with the Maori Mission, reside in this circuit.

AUCKLAND.—North Shore Circuit.

As previously stated, quite early in the history of Auckland Methodism, services were held at Whareroa, Shoal Bay, and North Head, but no permanent footing appears to have been then gained. Indeed, the stretch of water between, in the days previous to steam ferries, made the regular supply of services a matter of considerable difficulty. In 1865, the advantages of what is now known as Devonport for residence, for health and pleasure, and also as affording facilities for boat building, began to be appreciated, and a number of houses were erected. Among those who then went there were several earnest Methodists, who appealed to the Auckland Circuit for services. The writer, then the third minister, responded thereto, and well remembers how Messrs. W. Holmes, J. Burnett, and others rowed him over in a whaleboat on Saturday night, and back to the city on Monday morning. A hearty welcome was given. The two senior ministers — Messrs. Warren and Buddle — and several local preachers also helped, and for two years services were held in the schoolroom. A splendid church site was given by Mr. Trevarthen, on a part of the land where the district schools now stand, and a neat church built at a cost of £200, the Trustees being Messrs. W. H. Brown, W. Holmes, J. Burnett, J. L. Wilson, Welsman, and French. Although the population was comparatively small, the cause prospered. Unfortunately, a debt remained on the building, and when a time of depression came, in an hour of panic, and in pursuance of a mistaken

policy of concentration, it was resolved to sell. This was a severe blow to the loyal members who had so heartily exerted themselves, and for years this unwise step retarded development. Presently they took heart of grace, and Messrs. Landers and Holmes commenced cottage



NEW KINGSLAND CHURCH.

meetings. Then the same earnest brethren erected a small room on Mr. Landers' property. The services there proved successful, but the situation was inconvenient, and the Devonport Hall was taken. After a while, a piece of land adjoining the hall and fronting the beach was purchased, and a church, to seat two hundred persons and costing £150, opened in March, 1877, Messrs. Landers, Kinsey, Holmes, Green, Hooker, Burnett, and others, interested themselves in the movement. A good congregation was soon gathered. But the site was small and



MR. HODGSON. *Treasurer, Kingsland Church.*

cramped, and in 1885 it was thought wise to acquire the larger piece of ground now occupied. The church was removed thither, and by the addition of a transept, made double the size. The total outlay for land, removal, and enlargement was £1450. Previous to this time a number of active members and workers had gone to reside in the place, and Messrs. J. Edson, Mason, A. and J. Henderson, Spraggon, Howarth, Tanfield, and others helped largely in the undertaking. Three years later the comfortable and pleasantly situated parsonage was erected at a cost of £593. Unfortunately, the Beach site, which was valuable, was held rather too long, and so a heavy debt incurred in the enlargement, which crippled the energies of the congregation for a time. A large part of this has since been removed, and "the beginning of the end" is seen. In 1894, during the pastorate of the Rev. L. Hudson, the church premises were completed by the erection of a school-room, costing £209, the entire cost being raised. From the time of the erection of the Beach Road Church, special attention was paid to the choir. Mr. Harbutt, the choirmaster, was enthusiastic, followed by Mr. E. Bartley, equally devoted, and now the succession is well maintained by Mr. Broughton. Within the last few months, a Mission Hall has been erected free from debt, at Sunnyside, near the Calliope Dock, on a site given by the Messrs. Wilson and McDowell. Mr. P. H. Mason, the son of a noted English Methodist Minister, has done much to help it, not only by his own contributions, but by obtaining donations from Great Britain. Other senior members of the congregation also helped, and the young people gave their labour. It promises to be successful.

There is a strong staff of church officers at the Shore, and Devonport Methodism should become strong and influential.

Birkenhead, the second place in the circuit, has a singular history. In the fifties, Mr. Creamer, a worthy member of the Auckland Church, gave a piece of land there to the Connexion. For more than twenty years it was unoccupied and seemed

to be useless. Communication with Auckland was a matter of difficulty. Old residents will remember the time when a cutter crossing twice a week was supposed to meet all necessities. The advent of steam ferry boats, and the discovery that the apparently barren land was eminently suitable for fruit-growing, entirely changed the aspect of

affairs. About 1880, land was freely purchased in the neighbourhood, and from the Northcote Promontory upward, residences were built. The following year a little church, appropriately called "Mount Zion," rose on Creamer's section. Its dimensions were minute, for it only seated eighty persons, but it was free from debt when the opening services closed. It was and is "beautiful for situation." From the eminence on which it stands, one of the most extensive and delightful views of Auckland City is obtained. The shipping at the wharves, the large warehouses and prominent churches may easily be distinguished. At

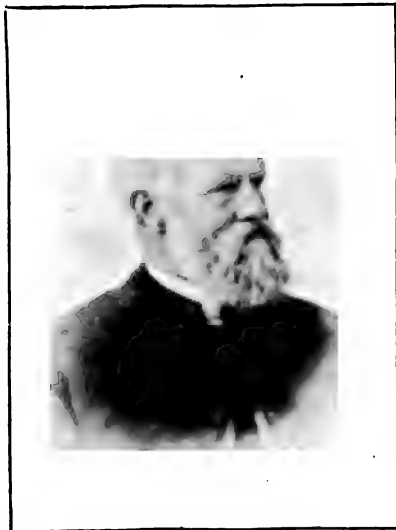
the back towers the mass of Mount Eden, with villa residences around its base, while the suburbs from Tamaki to Shelly Beach are all in view. The "little sanctuary" soon grew too small, and in March, 1885, the present elegant Gothic church, seating 229 persons, and said at the time to be the prettiest church in the Auckland district, was opened. It cost nearly £700, about £450 of which were raised, the balance being loaned free of interest from the Connexional Fund, and long since paid off. The original church is now used as a Sunday-school.

Further Outposts.

At Takapuna the congregation is at present housed in a small church built many years ago by general subscription, and for a time used by all Protestant denominations, but now given up to the Methodist Church. It is, however, too far from the centre of the population, and services are also held in the public hall in the township. A site, given by Mr. T. Buddle, is held for future use. At Northcote, largely through the energy of the late Mr. Souster, a local



MOUNT ALBERT SCHOOLROOM.



REV. J. LAW.



MR. R. T. WHEELER.

preacher of considerable gifts, there is also a small mission hall, which has a good prospect. Beyond Birkenhead, at Mayfield, an afternoon preaching service is held, while a start has also recently been made at Albany and Birkdale



GRAFTON ROAD CHURCH.

The North Shore Circuit was divided from Auckland in 1882, and is now in charge of the Rev. C. E. Beecroft. Mr. Beecroft is a native of Lowestoft, England, and while at boarding school at Great Yarmouth, obtained a sense of the forgiveness of sins. Becoming a local preacher at an early age, he was sent into the ministry from the Wednesbury Circuit in 1869, one of the ministers of that circuit at the time being the present able and popular ex-president of the British Conference, the Rev. W. L. Watkinson. Mr. Beecroft was so mature that he went into circuit work at once, his first appointment being the wealthy and populous districts of Haworth and Oakworth. There he saw much fruit of his labours, many of the converts of those days being now prominent office-bearers. Subsequently he travelled in the Wellington (Salop), Lancaster, Chorley, and Morecambe Bay Circuits, and also in East London. In all these places he had an excellent record, and his ministry was much blessed. At Wyresdale, a secluded valley in the Fells near Lancaster, there was scarcely a house in which good was not done. Several young men in the choir of the parish church were converted, and carried the gladness into their work. He also took an active part in church building and the promotion of connexional enterprises. At Morecambe Bay, the erection of church and school at a cost of £3000 attested his energy, and in Chorley nearly £1500 was raised for the Thanksgiving Fund. In East London he proved his powers of organisation amidst a dense and poor population. About ten years since Mr. Beecroft came to New Zealand, and, after working for a time in Napier, has been Superintendent of the Opunake and Timaru Circuits. His ministry is one of singular sweetness and persuasiveness. Choice thoughts, well arranged, are expressed in beautiful language. Naturally his voice is weak, but when his audiences become accustomed thereto, they hear without difficulty. He has a tender heart and sympathetic manner, is of refined taste, and by his gracious courtesy wins both old and young. Like his predecessors on the North Shore, he is severely

handicapped by the number of congregations and the distances to be travelled. No one minister can do justice to both the preaching and pastoral claims of nine congregations, over which the 131 church members and 700 hearers are distributed, while the five Sunday-schools, with their 336 boys and girls, can scarcely receive any attention at all. A second minister is a necessity, if the circuit is to expand and prosper.

Devonport congregation is advantaged by the fact that the Rev. J. S. Rishworth, a Supernumerary Minister, has gone to reside within the borough. A native of the great Methodist County of Yorkshire, born at Bingley, converted at 15, and trained in the Oldham and Bradford Circuits, he acquired and has retained the fervid piety which distinguishes those regions, and also the outspokenness on which its people pride themselves. As a young man he came to this Colony in connection with the so-called Nonconformist settlement at Albertland, intending to take up a country life. He was led, however, to pursue his business in Auckland, but soon withdrawn therefrom by the Auckland Quarterly Meeting, by which Church Court he was recommended as a ministerial candidate in 1863. His class leader of that time—now the venerable Daniel Caley—is still living in Auckland. Mr. Rishworth's first appointment was to Raglan as the junior colleague of the Rev. G. Stannard. His special work was among the men of the Waikato regiments, just then settled on the frontier. It involved heavy travelling and some discomfort. He was saved from drowning in the Waipa by Rev. Wi Patene. Subsequently, in the ordinary work of the ministry, he spent three years in the Canterbury District, six in Otago, nine in Nelson, four in Wellington, and eight in Auckland. Himself highly emotional, he had always the power of greatly moving his congregations, and often led the halting to decision. After thirty-one years of steady service health failed, and he became unequal to circuit duty, but still aids in preaching as he is able.



REV. H. R. DEWSBURY.

Freeman's Bay Mission, Auckland City.

Strangely enough, all the work of the Church in the Freeman's Bay district has been of the Mission type. Union Street, its first venture, took on that complexion from the beginning. In 1860 the name "Mission," as applied to work among Europeans was hardly known, and the various Social Agencies, now usually in operation, were not brought into prominence, but the worshippers there were imbued with a true philanthropy, and sought to feed the hungry and clothe the naked. Even then the residents were usually of the poorer class, the houses being small and rents lower than elsewhere. Hence there was need for motherly kindness. Mr. and Mrs. Caradus, who worked here for a generation, Mr. Caradus having charge of the society class, were always ready to help any case of distress.

wanderer captured. However rough and uncared for a visitor might seem, he was heartily welcomed. Thus it prospered, and on from 1865 to 1868 had a good congregation and a flourishing Sunday-school, class rooms for the latter being erected largely by the teachers' own hands. A few years later, an ill-considered attempt was made by the circuit authorities to dispose of the property, and the zeal of those in charge discouraged. It took some time to recover, and never did regain its former position. But for some years it was again worked with great energy, and in 1881 there was quite an ingathering. The new converts felt the power of transforming grace, gave freely of their means, and were ready for any form of service. The Sunday-school was again vigorous, and the congregation grew larger.



PITT STREET CHURCH TRUSTEES.

Mr. Coupland, who, with his daughter, gave time and strength to the school work, Mr. B. Kane and his family, Mr. Parker, and others associated with them, interested themselves in the temporal welfare of the attendants, and ministered to their necessities. The younger men and women who joined them imbibed their spirit and emulated their good deeds. John Hendon, "an old disciple," and his wife Mary, who were caretakers of the premises were willing assistants. Poor themselves, they knew how to help the poor and to sympathise. The services were of a homely character, and very often lively. Outdoor services and cottage prayer meetings were encouraged, and many a

The Helping Hand Mission.

About fourteen years ago many of the former standard bearers at Union Street had removed, some had died, and others were discouraged. The time had come for a new departure. Messrs. W. H. Smith, A. C. Brown, S. Parker, and W. Beaumont, then took the lead in establishing a new Mission. Two of them were recognised local preachers, and all were practical speakers. The first named had also considerable means at his command, and had taken part in Mission work in New York and elsewhere. They threw themselves into the work with great thoroughness. Other earnest spirits rallied round

them. A brass band was organised, and open air services held both on Sundays and week days. A systematic tract distribution was undertaken, and personal effort enjoined on all the members. Not attempting to compete with any existing Church, they sought specially to gather the outcast and wanderer into Christ's fold. A free hand was



NEWMARKET CHURCH.

given to the leaders, and they were soon aided by a corps of willing workers. Eventually they went further down the Bay, purchased a site, other friends joined them in forming a Trust, and in November, 1885, the hall in Drake Street was opened at a cost of £700. This has since been the headquarters of the Mission, and is the centre of various forms of Christian enterprise. Meetings of various kinds are held almost all day on Sunday, and every night in the week. Fellowship meetings are regularly kept up, and new converts are encouraged to try and do something for Christ. Temperance forms an important part of the machinery, and Band of Hope meetings and the Crusaders' Guild show that instruction and effort are combined. Tent Missions are held at intervals, and specially one near the wharf at the New Year, when many bushmen visit town. Open-air gatherings are a feature. Attracted by the music, men, who are recovering from a carouse, or those who have lost friends and hope, follow to the service at the Mission Hall, and not a few have found "the pearl of great price." The help of the press has been enlisted, and a monthly magazine, now known as the *New Zealand Joyful News*, is circulated far and near. By Anniversary Services held in the Choral Hall, the aid of the Christian public of the city is gained for their philanthropic work. The hall is plain and comfortable: is well filled in the morning, and crowded at night, while the Sunday-school in the afternoon is effectively worked. A pipe organ, originally built by the late Rev. J. Hobbs, and used by him for many years in his home, has been presented by the family to the Mission. Thus the original Maori work and the latest development among the Europeans are united. There is also a pianoforte and an orchestra, so that the service of praise is bright and joyous. Four years ago Mr. Smith, who had acted as Superintendent, found the burden too heavy. Mr. Beaumont was also compelled to relinquish active work thereat. The Committee, therefore, requested

that the Mission might be constituted a Circuit, and a minister appointed. This was agreed to, and the Rev. W. A. Sinclair appointed, who did good service, consolidating the work, and increasing and rendering more efficient the various agencies. A Sister or Deaconess has also been employed to minister to those who are in need and rescue the fallen. Sister Kenneth efficiently discharges these duties, and is most helpful. Two years since Union Street Church was transferred from the Pitt Street Circuit, and has since been a second centre of work. About Christmas last a large house at the rear of the Drake Street Hall was purchased, and has since been fitted up as class rooms for Sunday-school work, giving much needed accommodation. The total cost of building, repairs, and alterations was about £200. Students of Methodist history are aware that in all the forms of activity indicated above there is nothing novel. They have been employed from the beginning, and devoted men and women have laboured thus to seek and to save the lost. What is delightful in the Mission is to see these efforts combined and focussed with such success.

The Rev. Colin Campbell Harrison, who is Missioner in charge, is an Englishman whose baptismal name recalls one of the heroes of the Crimean War. Short and slight, he is ardent and emotional in temperament. Soon after his conversion he was employed by the Rev. Thomas Champness as one of the Joyful News evangelists in the Home Land. In that capacity he laboured for a few years. This gave him the opportunity of seeing varied phases of life—some in large towns and some in villages, and specially among the poor. It also inspired him with an intense love for revival work and revival methods, and gave him a readiness of utterance which stands him in good stead. Arriving in New Zealand in 1892, his probation was spent chiefly in the Malvern and St. Alban's Circuits: since which he has been stationed at Feilding. He is now once more in the work in which he delights, and in one of Auckland's most crowded neighbourhoods, surrounded by enthusiastic helpers, he will doubtless find full scope for his special gifts. Under his care are 174 members, and 800 hearers.

Special Features of Auckland Methodism.

During the half century of their history, the churches there have necessarily developed idiosyncracies. One very attractive and noticeable one is that their spirit has been intensely evangelistic. Revivals of religion have been frequent. The Rev. T. Euddle, so large a part of whose ministry was spent there, was never satisfied without conversions, and impressed his views strongly upon the membership. Reference has already been made to the ingatherings of 1848. William Taylor, of California, in 1864,



REV. J. BENNING.

High Street Church, and the communion thronged with seekers of salvation. A year later, preaching of the circuit ministers, there was a outpouring of the Spirit, and in 1868-9, through the preaching of the Revs. G. S. Harper and J. Berry,



ROAD CHURCH INTERIOR.

we brought to God. In 1878, in one quarter 90 or Christ, and two years later the Farnell Church to its membership, and throughout Mr. Kirk's reign there was an almost continuous revival. In Pitt Street, 1881, great blessings were enjoyed; in 1883, at the Road, almost the whole school was won for Christ. Since then there have been, at various times, "revivals of blessing," and the remembrance of the Rev. Mr. Kirk's successful mission services in 1893 is still fresh.

In the Auckland Circuits quite a number of men have been recommended to the ministry, of whom they may be said to be ashamed. George Brown, the late South Sea Missionary, and now General Secretary of the Foreign Missions of the Australasian Conference; William Fletcher, the translator of the Bible into Rotuman, Messrs. Gittos, Watkinson, being among the earliest of about thirty, who have labored there, and in that work proved their worth in the wider field.

There has also been a succession of able men, for the most part, carrying on successful businesses of their own — and also faithfully discharged the responsible duties of Stewards. Messrs. Hughes, Williamson, Phillips, &c. have never wanted successors, who, by generous and wise counsels, have gained the respect of the congregation, the affection of their pastors, and done honor to the cause. With them should also be associated those engaged in the necessary committee work, which in an active centre like Auckland is inevitably heavy, and requires time and thought thereto without stint.

Following the example of some of the first places of worship in England, and the plan usually adopted on Mission stations, Wesley's Abridgment of the Liturgy was at first used in the morning services,

the evening prayers being entirely extemporaneous. In High Street Church this was continued almost until the building was closed. In Pitt Street, for the first seven years, the same plan was followed, and then the minister and Trustees consenting to the test, it was discontinued by a majority vote of the congregation. Whether the change was an improvement is a point upon which opinions still differ. Many loved the united responses and the well considered and comprehensive form of prayer. Others thought they lessened the heartiness of the service and tended to formalism. It is simply for the chronicler to record the change.

MANUKAU CIRCUIT.

Part of this Circuit might be included in the Auckland suburbs; but there are other portions which link it quite as closely with the country. Onehunga, the Circuit town, and where the minister resides, is only on the other side of the isthmus. Connected with the city by rail and tram, it seems properly to be an offshoot of, and an outlet for, its population. But in the days when the Church commenced its operations there it was only a village, with the pensioner's cottages standing in the midst of the acres allotted to them, and which they held on condition of their liability to military service. They were comparatively few in number, and most of them poor. As already related, a Society class had been formed there in 1853. An acre of land was also set apart by the Government as a church site. On this a plain and primitive chapel, as they called it in those days, had been erected about 1850. It was very small — about 24 feet by 18 feet. Enlarged to double the size a few years later, it was used as a schoolroom, until sold for removal during last year. Shortly after another piece of land was purchased, where the minister's horse and cow might graze, and is still held. In 1855 Onehunga, with several places adjacent, was separated from Auckland, and designated the Manukau Circuit, of which Mr. Buddle took charge. This gave a new impulse to the cause in the township. He and his numerous family packed themselves into a pensioner's cottage, and



GRAFTON ROAD PARSONAGE.

the pastor and his wife devoted themselves to systematic visitation, with excellent results. Presently the Mission house at Mangungu was removed thither, for their accommodation. It says much for the timber and the faithfulness of its builders that after standing the stress and storm of sixty years' service, it is still habitable and comfortable, and forms a conspicuous object in the view given of the church premises. The influence of Mr. and Mrs. Buddle was of the happiest kind. Their own household, and the visitors who came out from Auckland to spend the week end, were a splendid nucleus of a

and others. During the pastorate of the Rev. W. J. Watkin, Mr. Warren, who then resided there as a Supernumerary, threw himself into the work of erecting a new and commodious church. He urged it in official and other meetings, gave freely himself, and obtained money from others, so that in 1877 the present comfortable building was secured, at a cost of £570. For about twenty years there was no development of a material kind. The congregation grew, the membership increased, and the Sunday-school prospered. At last that to which the Sunday-school teachers had been looking forward to for a



MR. BLAKEY, LOCAL PREACHER.

MR. BURNETT, MAYFIELD, W. AUCKLAND.

MR. W. HOLMES, DEVONPORT.

congregation. Others joined them. Not only was the church enlarged, but class and prayer meetings were organised, and the members set to work; Captain and Mrs. Wing, the Shepherds, Captain and Mrs. Ninnis, the Bycrofts, Flemings and others being among the early numbers. As Mr. Buddle was still a Maori Missionary, and Chairman of the District, the Rev. J. Crump became his helper, and eventually his son-in-law. Then a young man and full of energy, he preached with power, and found the congregations responsive. Mr. Buddle was followed by the Rev. J. Wallis, and he by the Rev. J. Warren

few years became an accomplished fact, and the new school hall, with its convenient class rooms, costing £500. was opened, in January, 1898, making the church plant tolerably complete.

The Rev. Samuel Lawry is the Pastor. He is a native of the colony, and was born in Canterbury, where his father is one of the most aged and venerated local preachers of the Church. Brought up in a godly home, and nurtured in the warm atmosphere of Springston Methodism, he began to preach while still a youth. To obtain further time for study, he left his father's farm and

spent a few months reading with the late Rev. J. B. Richardson at the Hutt, and subsequently was one of the first students at the then recently re-opened Three Kings College. In his first circuit—Rangitikei—he remained three years, an unusual thing for a probationer. He has since fulfilled appointments in the Otago, Nelson and Canterbury Districts, but considerably more than half his ministerial life has been spent in the Auckland Province. Of a strong physical frame, he is a steady reader and a clear thinker. His sermons are massive and argumentative, and he appeals more to the reason than the emotions. He has

street. This humble structure met the needs of the congregation for about ten years. The Rev. G. Buttle and his family coming to settle at Spring Farm, Mr. Buttle's pastoral care led to a considerably improved attendance. Messrs. Holdsworth, Badley, Gane, Ripley, and others were earnest helpers, and a new church was decided upon. They were rather ambitious. Quite an ecclesiastical edifice was planned, with a neat spire. It was opened in 1866, the funds for the same being chiefly collected by Miss Buttle, who, until her marriage, also presided at the harmonium. In the new building the



1 - REMUERA CHURCH.

2 - PANMURE CHURCH.

3 - PAKURANGA CHURCH.

a competent knowledge of the polity of the Church, watches its working with a jealous eye, and is interested in all its departments. Forceful in speech and willing to toil, he may be expected to fill wider and more important spheres in the near future.

Otahuhu

was another of the pensioner villages. There also during the fifties a weatherboard church was erected even smaller than the one in Onehunga. It stood on an acre of land obtained from the Government, and situated down a side

congregation improved rapidly, and became for a time the most important in the circuit. Then some of the more prominent families removed, and others were scattered. The church, too, was found to be badly built. Meantime the little village had developed into a prosperous country town. A site fronting the Main Road was secured, the present building erected, and in September, 1881, opened for Divine service, the former building being sold. Mr. Johnson, an earnest North of Ireland Methodist, was one of its principal promoters, and he, with Messrs. Goodwill, Bailey, Hildred and others, are steadfast and attached members.

Mangere,

under its original name of Taotaoroa, has a history which stretches as far back as Otahuhu. Some family connections of the Rev. W. Lawry's came there to settle in the early days. A few other Methodists also took up land in the neighbourhood, and a corner plot of two acres was, by arrangement, set apart for a Wesleyan Church and burial ground. The first church was a small one and unlined, but the Coopers, Vercoes, Westneys, Gibsons and others



BIRKENHEAD CHURCH.

were most appreciative hearers. Presently the building and seats were made more comfortable, the church enlarged, and the grounds planted. To lead the service of song an harmonium was also obtained, and the young people formed into a choir. To the late Mrs. Westney—"a mother in Israel"—the congregation in its early days owed much, and her husband, the first steward and class leader, who still survives, was equally interested in its welfare. Mr. Buttle, also, by his quiet pastoral visits, did much to help it forward. Twenty years since, or more, the Wallaces and other Scotch families joined the congregation, and presently the membership. Mangere is renowned for the steadiness and intelligence of its congregation, and no less so for their loyalty to the Home Mission Fund. To this, in proportion to their numbers, they are among the most reliable and generous contributors.

Woodside

was formerly known as Papatoitoi—a name, however, which belongs to the whole district. The site for the church was given in the early days by J. L. Campbell, Esq. It was intended for a school as well as a place of worship, and for some years a day-school was conducted there. Among the earlier worshippers were Mr. and Mrs. West, Cornish Methodists, who loved the house of the Lord, Mr. Close and his family, from the North of England, and the De Carteret family, originally from Jersey. For nearly forty years it has had a quiet history, has been a place of blessing, and ministers and local preachers have been glad to worship with its hearty congregation.

Flat Bush

is a comparatively modern centre. Wesleyan services in the neighbourhood were originally conducted in the stone church built by Rev. G. Smales, upon his farm, at Windsor Park, Tamaki; but it was at the extreme end of the district, and a dozen years since the present church, more conveniently situated, took its place on the circuit plan. Papakura is an old outpost. An excellent site was obtained there in the early days, but being occupied as a blockhouse in the war times, possession was only resumed and services recommenced a few years since. For a considerable time there was a preaching station also in Papakura Valley, and the late Mr. De Carteret was as indefatigable in his efforts to secure a congregation as he was bountiful in his hospitality to the preachers. On his removal from the place, the service lapsed. With five churches and a preaching place within its bounds, a Sunday-school in each of the churches, and with 201 members, 292 Sunday scholars, and 850 hearers claiming his pastoral care, it is obvious that the minister of this circuit, even though aided by nine local preachers, does not eat the bread of idleness.

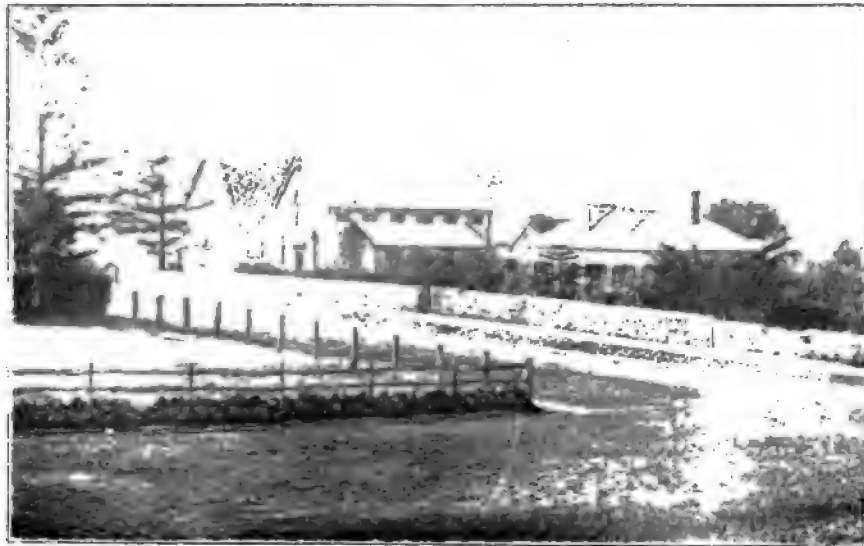
The Circuit owes much of its present position and influence to the Supernumerary Ministers who have from time to time resided therein. From 1862 to 1873 the Rev. G. Buttle lived near Otahuhu, regularly preaching throughout the circuit, pastorising the three congregations nearest his home, and ever ready to help financially or



CHURCH ON BEACH, DAVENPORT.

with wise counsel. The Rev. John Warren, on retiring from the full work, settled down for four years opposite the Onehunga parsonage, and did equally valuable service, as did Mr. Wallis in a quieter way for some time. The Revs. J. S. Rishworth and W. J. Watkin in later days have kept up the tradition, and the last-named still has his home there. They have always been welcome as pulpit supplies, and by their ministrations and their influence have tended to raise and consolidate the congregations.





CHURCH, SCHOOL, AND PARSONAGE, ONIHUNGA.



FLAT BUSH CHURCH.

WOODSIDE CHURCH.

MANGERE CHURCH.

COUNTRY CHURCHES—MANUKAU CIRCUIT.

THE THAMES CIRCUIT.

Outside Auckland itself, the largest Wesleyan Church in the Province, and the most important Circuit, is the Thames. When Captain Cook circumnavigated the North Island of New Zealand, he gave to the river there its distinguishing and distinguished English name, and looking to the country it opened up, and its wide-spread estuary, and



REV. C. E. BEECROFT.

the bay into which it empties itself, predicted for the district a most prosperous future. In the Maori period it was a favourite place of residence, and there were stirring times there in the old days. In 1822 Hongi, the great northern warrior, invaded it with a large force. Taking one of the fortresses by stratagem, 500 persons were killed, and the bodies of 300 of them eaten on the spot. But it was not until New Zealand had been colonised for many years that it attracted much attention from the

Europeans. The discovery of gold in the locality brought it into prominence, and ultimately led to the formation of the large and flourishing town which now bears the same name as the district. It is recorded that a traveller named Griffe found gold on the Thames-Coromandel peninsula so far back as 1830. In 1852 Mr. C. King opened up a quartz-reef at Coromandel, and, in an intermittent fashion, mining was carried on there subsequently. But it was not until 15 years later—in 1867—that it was obtained in quantity. Auckland City was then very much depressed; trade was almost stagnant; houses were empty; employment was difficult to obtain; some left the colony; many went gum-digging. Not a few, excited by the reports of rich gold-fields in the South Island, started prospecting. Among the latter was a party of three persons—Hunt, J. E. White, and another. Mr. John Ebenezer White, one of these, was a son of the Rev. W. White, of whom mention has been made as one of the pioneer missionaries. His party ultimately discovered a rich quartz leader on the banks of the Kuranui Creek, on August 13th, 1867. The locality was disclosed to Mr. White by a Native bearing the same name as himself, who had formerly been a slave in Hokianga, and who was with Mr. Bumby on his last and fatal voyage, but had escaped. So a somewhat romantic and curious link connects this New Zealand El Dorado with the Mission, for it was the Native's friendship with Mr. White that led him to point out the place. The find was soon noised abroad; rich specimens were obtained and exhibited in Auckland; there was the wildest excitement. Steamers were at once laid on; old miners donned the blue jumper and moleskins again; others, with loss experience, but higher hopes, followed their example. Soon hundreds of persons, all bent on making their fortunes, *had pitched their tents on the Thames hills and near the*

beach. The quartz turned out to be some of the richest ever known in connection with the goldmining industry. While in Victoria at the time 12dwts. to the ton were found payable, and Californian shareholders rejoiced in double that quantity, the crushings at the Thames, three years later, showed an average of 3ozs. Machinery was soon erected. The first crushing yielded 12,000ozs. One shareholder in the Kuranui netted £61,000. Within a comparatively short period the Long Drive paid £80,000, the Golden Crown £200,000, and the Caledonian half a million. At one time the Moanatairi turned out 10,000ozs in a single week. In these days, such figures sound incredible, but they are certified by one of the earliest residents, who took notes at the time. One can easily understand how, from Victoria, New South Wales, and Queensland, as well as from all parts of the Colony, miners poured in, anxious to share the spoil. Houses and stores were taken down in Auckland, and re-erected on the field. Soon there was a large, busy, thriving, and enterprising community. Among the first comers were quite a number of Church members. These brought their religion with them, and from their tents and huts the voice of praise and prayer ascended to Heaven.

Shortland Church and Parsonage.

The junior minister of the Auckland Circuit at the time was the Rev. George S. Harper, who now lives in retirement in the Sandon and Feilding Circuit. Then a young man, of intense devotion and decided gifts as an evangelist, he had recently spent twelve months on the Hokitika goldfield, where he built the first church and organised a circuit. To him was given the honour of being the first Wesleyan Minister to preach at the Thames, and of laying the foundations of the Church's work. He was providentially fitted for it. On Sunday, October 20th,—only two months after gold was found—he preached there twice in the open air, having a congregation of about four hundred persons. There were earnest, devoted men to rally round him. They helped in the singing of the hymns, and, not ashamed to show their colours, led in prayer. On that his first visit, Mr. Harper also started two society classes, and appointed leaders. A month later, when he came again, a building-committee was appointed. Three weeks after, when the Rev. J. Buller, the Auckland Superintendent, visited the place, a Sunday-school was opened. It was of course held in the open air, but nine or ten children were in attendance. The building committee did not allow the grass to grow under its feet. A site was secured in Willoughby Street, Shortland, plans



REV. J. S. RISHWORTH.

carpenters set to work, and by February the pioneer was ready for opening. It had cost £130, this, £100 had been raised, and on the day it was

Mr. White, who had become wealthy, gave the balance needed to free it from debt. As the was 50ft. by 30ft., it is obvious that no money was wasted in ornament. But the fact that they now had of their own in which to hold preaching and Sunday-school, and where classes might meet, brought joy to the members. That joy was intensified in the presence of preacher and people when, in the dedicatory service, five persons found peace with God. Gradually the building was made more comfortable. Two years after the vestries were built, the seats were provided, desks, and a communion rail provided, although the church itself still remained unlined and unceiled. After these improvements were effected at a cost of £100, the church thus completed was reopened on 26th

1871, £40 of the cost being raised. For a time it was supplied chiefly by local preachers resident on the island, but it was visited by the Auckland ministers, who visited it



HELPING HAND MISSION. The Executive Committee and Sister Kenneth.

for two or four weeks. There were many gracious souls realised within its walls, and Shortland Church took place in the memory of the old residents unto

The Divine Spirit often moved mightily on the goldfield, and many were led to forsake sin and begin

On the goldfield generally there was a spirit of enquiry, and conversions were frequent. Some were fruitful of much good in after days. A man who had gone to the Thames to get wealth, and sent, from a religious periodical sent him from a sermon from the text "I am the Light of the World." There and then the Heavenly Light shone into his soul, and as the energetic Secretary of the Young Christian Association in Auckland for many years, Brakenrigg has proved the reality of the change that took place. The necessity for pastoral oversight of the church and congregation became apparent, and in 1898, a special meeting of the Auckland Circuit was sanctioned. Mr. Harper's being located there as minister. As he had recently married, it was decided to provide a house. Mr. Buller secured from the

Natives the gift of the very eligible and pleasant site on Hape Creek. In September it was resolved to build a parsonage thereon, at a cost of £300, and to spend £100 in furniture.

That estimate was exceeded, but all difficulty was removed by Mr J. E. White donating a further sum of £100. Thus the one storey portion of the minister's residence, as appearing in the illustration was provided, and in it the young preacher and his wife commenced house-keeping.



Sunday-school Work.

On the opening of the Shortland Church,

REV. C. C. HARRISON.

the school migrated thither. It had a most energetic staff of teachers, and was worked with great vigour and success. Mr. W. Ashby, as Superintendent, and Mr. J. A. Miller, as Secretary, were in charge there for several years in succession, and kept the machinery running smoothly. In 1876 the number of scholars had grown to 280. A building of the same size as the church itself was placed alongside, and used for school purposes. At what is now known as Tararua, but was at first called Shellback, a Sunday-school had also been commenced within a year after the proclamation of the goldfield. An old cottage was bought for £16, and there school and preaching services were held for three years. This being found too small, a school



MR. THOS. CLARK.—Helping Hand Mission.

church, 30 x 20 was built, and opened on May 26, 1872, the preachers being the Rev. J. Buller and Mr. Kernick. It had cost £105, and £77 were raised at the time. In 1878 there were seventy-five children in attendance there.

Grahamstown Church.

In the early days of the Thames settlement there were two distinct townships. Shortland was the favourite place for residence, but the erection of the wharf a mile and a half away led to the business being largely concentrated at that end, where, in honour of the Superintendent of the Province, a town was laid out and called Grahamstown. There also the banks were opened, several batteries started, and public offices erected. As there was necessarily a large number of persons living in and around this township, and as the population of the Thames was from



MR. R. HOBBS.

50 to 100 per cent. more than it is to-day, Mr. Harper commenced services there also. They were first held in the Karakaschool room, and proved so successful that early in 1869, as shown by a minute still extant in the handwriting of Mr. T. Hudson, Secretary of the Building Committee, it was resolved to erect a church. A central site was obtained by Mr. Buller as a gift from the Natives, but as Mr. R. Graham held a lease of it, compensation had to be paid him to the amount of £125. The foundation stone was laid on April 14th, and on October 3rd the church, which was attractive looking and well finished, and had cost over £1,000, was opened by the Revs. J. Buller and J. Hill (Presbyterian). A school was commenced a fortnight after. In March, 1870, there was a genuine revival of religion; special services were held both in the Grahamstown and Shortland Churches, and in one week 50 conversions were reported. At Grahamstown both the school and congregation increased rapidly, and in May of the same year it was determined by the Trustees "that there was urgent necessity for enlarging the church to double its present size." There was already a debt of £450, but the project was carried out, the former building being moved forward, and the transept added. The vestry was removed, and being enlarged was made a schoolroom, and a strip of land purchased to gain a frontage to another street. The cost of these additions and alterations was about £800 more. The enlarged church, with its open roof, was found defective in acoustic properties, and although there were good congregations for more than a dozen years, it was not a place that preachers who spoke loudly and *rapidly, loved to preach in*

The Circuit

was constituted in 1870, and the Rev. J. Buller appointed as the Superintendent. This necessitated the enlargement of the Parsonage, and the two-storied addition thereto was made at a cost of about £300. Meantime the borders had been extended, and in addition to services at Puriri and elsewhere, Coromandel had been visited and placed on "the plan." In the following year a junior minister was appointed to reside there, and the first church was built. During Mr. Buller's residence the place was still exceedingly prosperous. He himself was already

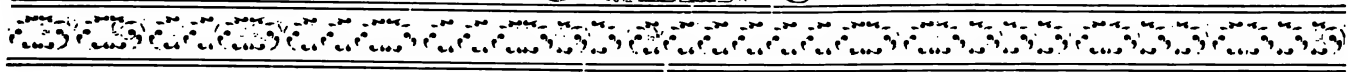
MR. C. C. FLEMING.

well and favourably known, and under his wise vigilant oversight, the Church thrived with life, and ever ready for new undertakings. In 1873 a minister was appointed to the Thames itself, mainly a view to the supply of Grahamstown, but was withdrawn at the end of a year. In the early portion of Buller's term, there was a regrettable display of rancour and intolerance. His junior colleague, Rev. W. J. Williams, delivered a lecture on Martin Luther. This excited the ire of some of the Roman Catholics

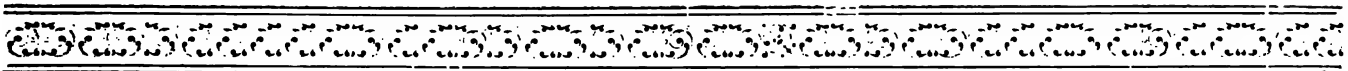
threats were made. Mr. Buller was strong and fearless, and the last man to allow his rights, as a citizen, to be overridden. He at once announced that he would deliver another lecture on Luther and the Reformation. He carried out his purpose. Some attempts were made at interruption, but sturdy Protestants stood by him, and guarded him as he went and returned. As intimations of personal violence were still made, they also patrolled the neighborhood of the parsonage for many nights in succession. The right



REV. S. LAWRY.



NEW SUNDAY-SCHOOL, THAMES.



of free speech was thus maintained. Mr. Crump succeeded Mr. Buller, and in accordance with the itinerant law of the Church, other ministers in turn came and went. The erection and enlargements at Grahamstown, with other necessary outlay, had burdened the properties with a



OTAHUHU CHURCH.

debt of £800. During the pastorate of the Rev. R. S. Bunn (1876) £140 were raised by subscriptions, and £234 more by a bazaar to reduce this liability. Four years after another bazaar netted £150 more, but as a further expenditure of £100 was requisite, there were still £250 owing. Another effort was inaugurated. Donations were obtained, lady collectors set to work to collect monthly subscriptions, and in July, 1884, it was announced that the last penny had been paid, and all the circuit properties were free from debt. A praise meeting was held to celebrate the event, and by way of warning for the future, it was announced that during the currency of the mortgage £650 had been paid in interest thereon.

Pollen Street Church and School.

Meantime the rush to the Thames had ceased; the fabulous returns of mines "in the golden days" were no longer forthcoming; gold-seeking had settled down to a steady industry, which was not always remunerative; sharebroking excitement had died out; population was decreasing. As there was only one minister, it was found disadvantageous to have two churches in what had become one town, especially when the Grahamstown Church would accommodate both congregations. The question was discussed in the trustee meetings, submitted to the attendants generally, and at length all parties being agreed, the present corner site in Pollen Street was purchased from the Thames Gas Company. We are informed by the Rev. G. S. Harper that it was on this very site the first Presbyterian Church on the field was built. Thither the Grahamstown Church was removed, and ceiled, to remedy the acoustic defects

Thither, also, the Shortland Church and school were conveyed, and set up alongside to be used for Sunday-school purposes. This enterprise was carried out during the ministry of the Rev. E. Best, at a cost of more than £500, and the reopening services conducted by the Rev. R. Bavin on December 20th, 1885, were a great success. The Sunday-school rooms were old, and from the first were regarded only as make-shifts, while the separation of the school into two parts was prejudicial to its interests. The former debt, however, had made the office-bearers cautious, and, though the teachers constantly urged the need of more convenient premises, they determined not to build until most of the cost was in hand or guaranteed. For some years, sums were laid by annually for this purpose, and in 1898 the new schoolroom became an accomplished fact. Its outward appearance is plain, but it is exceedingly convenient. A central hall, 65 x 49, accommodates 400 persons. On either side there are six good-sized classrooms for ordinary teaching; at the front there are secretary's and librarian's offices; and in the rear, large and comfortable rooms for young men and young women's classes. A large class room is also fitted up for the infant department. The total cost was over £1200, of which two thirds were raised, and the remainder is due to the Church Loan Fund, repayable during a term of years without interest. With an able staff of 33 teachers and 109 scholars, the school is well housed for years to come, and, with the church adjoining, occupies a splendid position.

Prominent Office-bearers.

From the beginning of Thames Methodism there were able and effective local preachers there. Two of them deserve more than passing notice, as they rendered very exceptional service. James Kernick was a Cornishman, born in the village of Cocks, about seven miles from Truro, in 1826. The son of a local preacher and class leader of the church, and having also a devoted mother, he "feared the Lord from

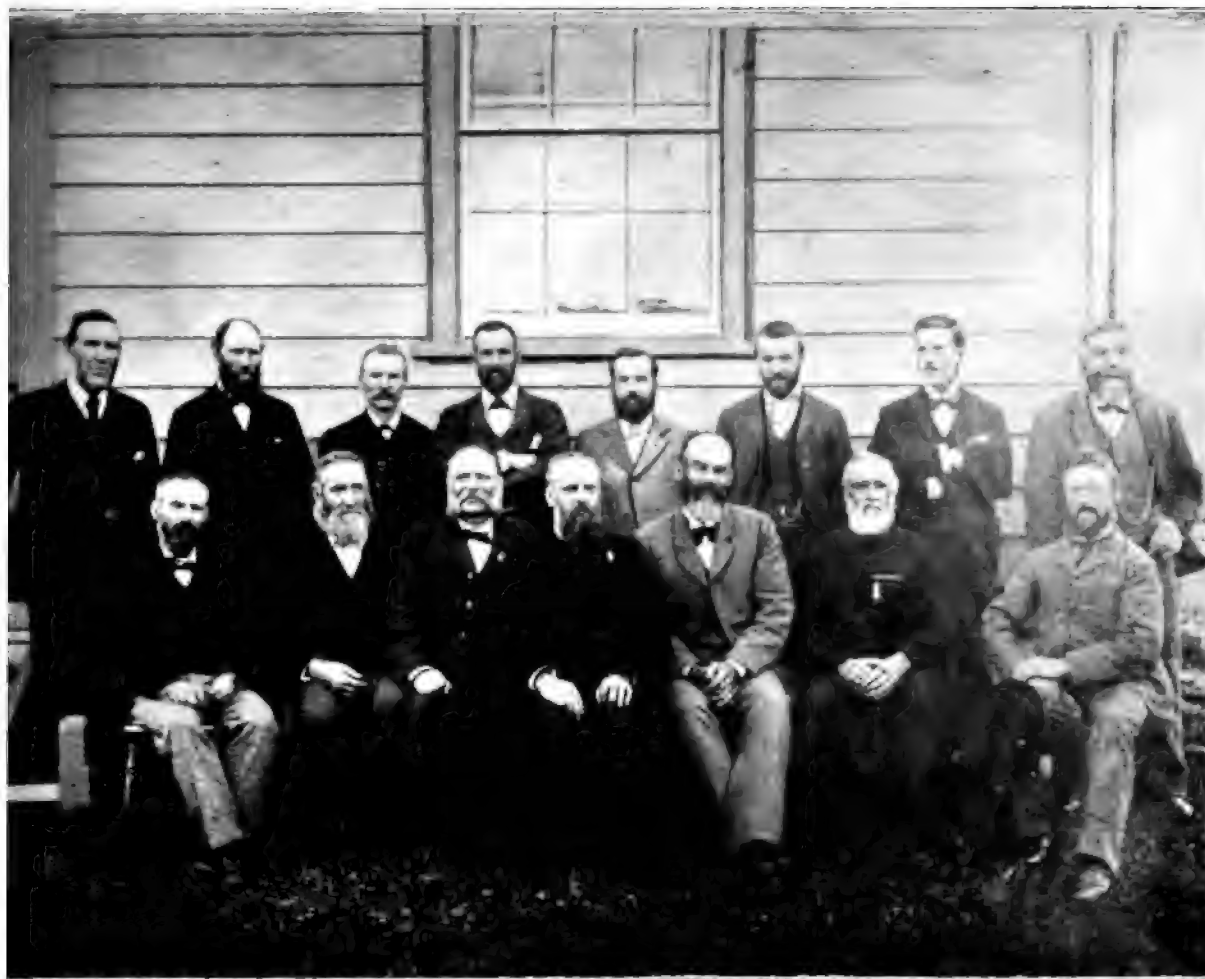


MR. AND MRS. V. WALTERS.

MR. S. BARRIBALL, WAIKUKU.

" At the age of 21, while, like Isaac, meditating at eventide, he obtained a clear sense of sins and soon after became a local preacher. He had his gifts in his native county and in Wales with acceptance. Emigrating to Victoria in 1856, first to Creek and afterwards at Ballarat (Barkly Street), his character and gifts as a preacher won him high while his business abilities as a mine manager put him in an excellent position. His godliness and may be judged from a statement he once made, "I am God shall be worshipped." How he carried out his vow appears from the fact

William Hicks was a countryman of Mr. Kernick. He was converted when a boy, but afterwards wandered from the faith. In 1869, under the preaching of the Rev. R. C. Flockart, in Victoria, he was restored. About the same time he removed to the Thames, where for twenty-three years he preached with much acceptance, and as leader of a young men's Bible class, of a society class, and Superintendent of the Sunday-school, was most useful. His unexpected death in 1894 was much mourned. With these "men of renown" in the congregation, others have also been associated. In the early days of the field, Messrs. John and Charles Fletcher served as class leaders



CIRCUIT QUARTERLY MEETING.

London's, where he lived for a time, for many succession, he preached to the same congregation on Lord's Day. Soon after the opening of the Thames there to fill the responsible position of manager of the Ranui Mine. For eight years as local preacher, elder, and Circuit Steward he served the Church; while his aptitude and skill in his profession made him prominent in the community. He was an ardent devotee, liberality, and willingness to work, after two years' sickness showed patient resignation. His death in March, 1877, was a great loss.

and local preachers. Through all the circuit's history, Mr. E. Rollison has been a diligent Trustee and a faithful steward; and Mr. J. A. Miller, for many years as a worker in the Sunday-school, and still as Secretary of the Trust, has done signal service. For a lengthy term Mr. H. R. Lawry also filled various positions in the school with much acceptance. Mr. W. Ashby was for many years the capable and beloved Superintendent, and his place is now worthily filled by Mr. M. Paull. Samuel Gribble, up to the time of his death, was a faithful class leader; and Mr. S. Hetherington has been conspicuous in

service as Trustee, Steward, and Conference representative. These, with Messrs. Balcke, Cox, Coad, and others unnamed, have been able and willing helpers to the ministers who have laboured there.

The Rev. D. J. Murray, now Superintendent of the Circuit, was born in Cambridge, England, in 1851.



SUNDAY-SCHOOL AND CHURCH AT SHORTLAND.

Converted at nineteen, he began to preach a year afterwards, and in 1873 gave up good business prospects to enter the Ministry of the Primitive Methodist Church. He served that connexion for six years. In his first circuit—Gravesend—he was privileged to be the instrument of a great revival, over two hundred persons being converted. At Cliftonville, Brighton, he had the pleasure of starting a new cause, and seeing a church built which cost £2,500. Coming to New Zealand in December, 1879, he was at the following Conference received for the Wesleyan Ministry in New Zealand. He has since taken three circuits in Otago, four in Canterbury, and one in the Wellington Province—in each case leaving behind him an excellent record as a preacher. He has an unusual aptitude for sermonising, delights in the study of homiletics, and is a fluent and able speaker. He has also special gifts, and a decided taste for official work. This has caused him for many years past to be appointed as Secretary of the District Synod, and on four different occasions he has also been elected Secretary of the Conference. This honourable position he still holds, and his knowledge of the details of the work, and diligence in pushing forward the business, highly commend him to the ministers and lay representatives. For three years he also discharged the responsible duties of Authorised Representative of the Church. In the well-filled Pollen Street Church, with a membership of 165—besides preaching places at Waiomo, Omaha, Puriri, and Kopu, with a total attendance of 1060, and only five local preachers and four class leaders to help him—he has a splendid sphere of work, and will make his influence felt both in the Church and the community.

THE WAIKATO

is one of the most pleasant and healthy districts of the North Island. Well elevated above the sea-level, it has a *bracing atmosphere*, and its advantages in this respect are *already appreciated by Auckland residents*. The delta *between the two rivers—Waipa and Waikato—is one of*

the finest stretches of agricultural land in the Province. There, in the early days, the very flower of the Maori race lived in large numbers, and in the palmy times of the Mission cultivated the land, and grew considerable quantities of wheat. As they were the leaders in the Native rebellion, their lands were confiscated. To keep these lands and preserve peace and order, the Government of the day raised a military force, known as the Waikato regiments. Men were enlisted in this and the other colonies for this special service, and officered by those who had seen service in the Imperial Forces or elsewhere. The townships of Hamilton, Cambridge, Te Awamutu, Alexandra, Kihikihi, and Newcastle (the European name given to Ngaruawahia) were laid out, and town sections and country farms allotted to the men of these regiments on certain conditions of residence and service. Many of these men were rovers, and had no inclination to turn their swords into ploughshares. They complied with the conditions until they obtained the Crown grants for their lands, and then sold them. From Mangere, Otahuhu, Papatoitui, and other of the older residential centres, settlers trooped up, and the very cream of the Auckland farming community went there about 1864. The Rev. J. S. Rishworth was in that year appointed to minister to their spiritual necessities. He did what he could, travelling from one military post to another, holding services at the camps and blockhouses, and was welcomed. At that time there were 1800 Imperial troops at Ngaruawahia alone. But it was rough work, and he was hampered by having his headquarters many miles away, by the want of roads, and the fact that there were few lay helpers. After working there twelve months, he was withdrawn, and for two years following no further effort was made.

To the Rev. Joseph Berry, now labouring in South Australia, belongs the honor of laying the foundation of Waikato Methodism. A Lancashire lad, born in Preston in 1846, he was converted while a boy under the preaching of the Rev. Charles Garrett, for whom he has an intense admiration, and many of the features of whose preaching are reproduced in his own. Coming to the Colony just as he attained his majority, he was appointed to Waikato in 1867. Mr. Buller, a true *Episkopos*, bought him a horse, went up with him to initiate services, and then left him to work out his own plans. A town-bred youth, knowing nothing of horses or ordinary country life, he soon adapted



THOMAS PARSONAGE.

himself to his surroundings. Utterly fearless, ready and impressive as a public speaker, and with good conversational powers, he soon found his way into the homes and hearts of the settlers, and gained the confidence of the military officers. Success followed his efforts. Dr. Rayner, son of a Methodist Minister, gave him a splendid church site in



MR. JAMES KERNICK.

Hamilton, and one was purchased in Cambridge. Small churches were erected in these places, and preparation made for one at Pukerimu during the two years he spent there. On leaving Waikato, Mr. Berry was successively appointed to Auckland, Wanganui, Christchurch, and Napier. There his health broke down, and three years were spent in England, part of the time acting as emigration agent. On his return in 1881, he took charge of the Richmond Circuit, which had then been separated from Nelson,



MR. W. HICKS.

but after one year was removed, and spent the next eleven years in the four chief cities of the Colony. Always a popular preacher, his pulpit gifts during this period were carefully cultivated and developed, and large congregations attested his power. He also served as Chairman of the Otago and Canterbury Districts, and in 1885 was elected President of the Conference. In 1893, at his own request, and in response to an invitation from the Pirie Street Circuit, Adelaide, he was transferred to South Australia. Since then he has resided in Adelaide, being Superintendent of the three City Circuits in succession, ministering in the principal pulpits with much acceptance. Three years since he was, by an almost unanimous vote, appointed President of the Conference in that Colony. In addition to his circuit duties, he now edits with great ability the Methodist newspaper

there *The Christian Weekly*. Mr. Berry was succeeded in the Waikato Circuit by the Revs. J. H. Simmonds, J. Law, W. G. Thomas, and others, who built well on the foundations laid, and extended the boundaries. The Rev. H. Bull, who went there in 1879, had a most prosperous time. Old debts were paid off, new enterprises were initiated, and other churches built. A second minister was employed, and a most hopeful tone pervaded the entire membership. At the expiration of his three years' term, a threefold division of the circuit took place: Cambridge, Hamilton, and Te Awamutu being made the respective centres. After nine years' trial, and a period of depression in agricultural affairs coming on, the latter proved itself unequal to the support of a minister, and, with the various places within its bounds, was united to Hamilton. The two Waikato circuits are, therefore, now known as Cambridge, and the Hamilton and Te Awamutu Circuits.

CAMBRIDGE CIRCUIT

is small and compact, having only three churches and two other preaching places, none of them being far away. The membership is reported as sixty, with 120 scholars in three Sunday schools, two local preachers, and a total attendance of 350. The first church in Cambridge itself was a plain building, but for some years it supplied the needs of the early settlers. The township was small, and a large part of the morning congregation consisted of farmers and their families, who, from the surrounding districts drove in to worship.

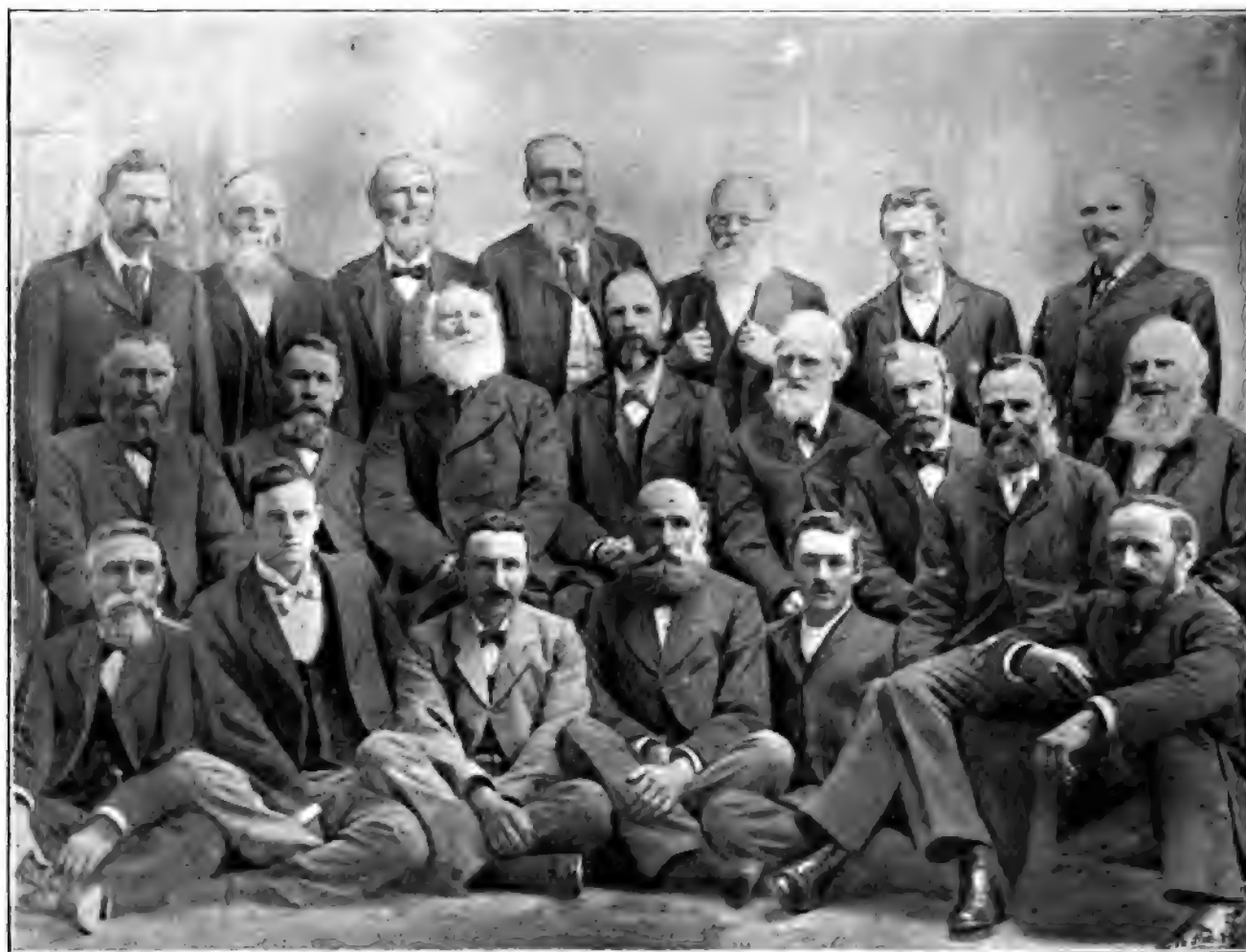


MR. ROLLESTON.

During Mr. Bull's term Cambridge became a place of considerable importance. Frequent and protracted sittings of the Land Court were held, and large sums of money paid to the Maoris, who spent it at the stores. It was also a great coaching centre. The church shared in the prosperity, and was enlarged to double its former size, the entire cost being raised. The congregation responded to Mr. Bull's unremitting pastoral oversight, and was large and intelligent. At Pukerimu, some five miles distant, the Culeys, Ganes, Buttle Brothers, Reynolds, and Fisher—all Wesleyans—were among the first settlers. A church, 30ft. by 20ft., was erected soon after their arrival, and service is still held there on Sunday afternoons. At Cambridge West several houses had been erected during 1880-81, and Mr. R. Davies, a zealous worker, had started a Sunday-school. This led to a site being purchased and a church erected. It cost £206, of which two-thirds were raised at the time, and was opened on July 2nd, 1882. It

is a neat building, and conveniently situated, but owing to the lessened population has now only a small school and an occasional service. During the pastorate of the Rev. J. Law, in 1871-72, the excellent site of three acres, on which the parsonage stands, was secured. He purchased it from one of the military settlers, and in his own circuit and Auckland collected the amount necessary to pay for the same. Presently a small house was erected. About fifteen years since needful additions were made thereto, and thus there now stands on it the cozy parsonage, a view of which appears on Page 15. About 1883 it was felt that the time had come to erect a new church. There

Rev. A. Reid, in March, 1884, there was a dense crowd, Europeans and Maoris being alike anxious to see and hear the veteran missionary. The entire cost was estimated at £1000, but this was considerably exceeded, and £400 remained as a debt. Six years later, during Mr. Garland's superintendency of the circuit, one-half of this was raised, and the remainder loaned by the connexion without interest. The last instalment of this will be repaid during the present year. Three years since, in response to the appeals of the Rev. L. Hudson, funds were raised and a gymnasium erected, where the youths of the district may recreate themselves in a healthy fashion. Church, school,



MINISTER AND GROUP OF OFFICIALS, THAMES CIRCUIT, 1898.

was also an excellent opportunity for selling the old building and site. The Rev. H. R. Dewsbury, eloquent and popular, was then in charge. Under his inspiration, the foundation stone was laid on a corner of the parsonage site by Mr. J. C. Firth, in September. The ceremony was marked by great enthusiasm, all the places of business in the town being closed, and the offerings for the day amounting to £117. The church is an attractive and *well finished Gothic building, 48ft. by 33ft., well arranged, and tastefully furnished.* Attached thereto is a *Sunday-school 28ft. by 20ft.* At its opening, by the

parsonage, and gymnasium, all near the centre of the town, now give to Cambridge a complete ecclesiastical plant.

Cambridge Methodism in the early days was largely helped by the late Mr. James Brown and his family. Having lived in Canada and Tasmania and helped in Church work, he purchased a farm in Waikato, and at once showed the same interest and zeal in God's cause. His family were like minded, and his daughters, Mesdames Walker and Reynolds, with their husbands and Miss M. Brown (now Mrs. C. Gittlin) aided every good undertaking in connection therewith. They were well

ted by Messrs. Martin, Coley, Gane, Clark, and H. Buttle, J. Allen, Nixon, and others, and in times Messrs. Priestley and Hunter have been energetic. Thus the Cambridge Circuit, though

a difficulty in intercolonial transfers of ministers, he volunteered for Queensland, and as he is still in the prime of life, may be expected to do good service for the Church in that progressive Colony.



IDGE CHURCH.

has always had an intelligent constituency, and served by some of the ablest ministers. Two young men commenced there as local preachers twenty-three years since, are now in the itinerant ranks — the J. J. Brown, of the Victoria and Tasmania Conference, and the Rev. J. N. Buttle, of the New Zealand Conference. The Rev. W. Cannell, born in England, but brought up in the Isle of Man, is the present minister. He came to the Colony about forty years since, and was recommended to the Ministry by the Annual and Quarterly Meeting in 1860. He is sympathetic in disposition, and as a preacher, impassioned and powerful. He is a musician and a singer also, and his being all gifted in the same way, he has always been able to secure a good choir. Naturally generous and kind, he always makes friends. His ministry has been exercised in all the parts of the Colony, but Wanganui, Canterbury, and Auckland have absorbed five-sixths of it, and Cambridge is his first appointment in Auckland Province. After thirty years of uninterrupted labour, he made a visit to Great Britain in 1897. He is now among the seniors in the ministerial ranks, he is able to preach with unabated vigour.

Rev. L. Hudson, having finished his term in the circuit in 1898, left for Brisbane, Queensland. Arriving in this Colony in 1879, he had given nineteen years of ministerial service, receiving appointments in all the districts except the North. He was specially successful in Dunedin, and Cargill Road, Dunedin; an comfortable parsonage in the former, and the substantial mission hall in the latter, being built during his term. He effected a revival in the Cargill Road, and he had the joy of seeing 150 people enter the enquiry room. Ardent in temperament, and active in disposition, always ready to work. To meet



REV. D. J. MURRAY.



POLLEN STREET CHURCH, THAMES.

HAMILTON AND TE AWAMUTU.

If the Cambridge Circuit is somewhat contracted, Hamilton and Te Awamutu is so large as to be unwieldy. For one minister effectively to work a circuit in which there are four churches and twenty preaching places, the furthest being forty miles apart, and to give pastoral attention to the 170 members and 720 hearers scattered over this vast area, is obviously impossible. The Rev. J. Hosking, D.D., the resident minister, is strong and active, but even his energies are overtaxed. He was born at Copperhouse, Cornwall, thirty-nine years ago. Converted at ten years of age, he began to preach three years later, while still a boy in round jackets. His grandfather was a convert of Wesley, but he himself was brought up in the United Methodist Free Churches, and studied for the Ministry at their college in Manchester. On the completion of his course he offered for Australia, and was the minister successively of congregations in Ballarat, Melbourne, Brisbane, and Christchurch. When Methodist union took place in this Colony he was appointed to Hastings, and afterwards to Hamilton. He is a voracious reader and a voluminous writer, having published a large number of pamphlets, controversial and otherwise, and a good-sized volume on Theology, Morals, and History. He is an able preacher, and does not hesitate to deal with the most recondite problems in his discourses. A born polemic, he is also a zealous Temperance advocate. In his present circuit, he has been most assiduous in trying to extend its borders, and has taken up several new places, as well as erecting a church at Huntly.

The History of the Circuit

has been somewhat chequered. The small church built in Hamilton during Mr. Berry's ministry still stands, and is now used for Sunday-school purposes. Since 1880 a resident minister has been annually appointed. The church site of an acre, donated by Dr. Rayner, proved to be most valuable, one end of it fronting the main street of the town. In 1881 the old building being crowded, a new one was projected, and the one of which a view is given was erected at a cost of £600. It was opened in February, 1882, the Revs. T. Spurgeon and A. Carrick, of Auckland, being the preachers on the occasion. Messrs. J. Gribble, J. D. Melville, Qualtrough, senr., Maunder, J. G. Culpan, and Cox were among its chief promoters. It is a comfortable and elegant building, and admirably situated. Two hundred pounds was raised towards its cost, the interest on the remainder being provided for by the rental of allotments fronting the main street being let on building leases. Unhappily, a sinking fund was not made part of the scheme, and the debt still remains. We are glad to learn that an effort is now being made for its liquidation. During the pastorate of the Rev. J. Dukes in 1883, the parsonage was purchased at a cost of £400. Half the amount was raised at the time, and by the help of the Loan Fund the balance was paid off some years later. In March, 1899, this house was accidentally burned, but another is now being erected on the same site. The town has gone through various changes, and at times its residents have become dispirited. The last five years there has been a decided improvement. It is the centre of a large district, is pleasantly situated, and the Church there should have a commanding influence. At Whatawhata, on the Waipa, Tuhikarama, and other outlying districts, services are held in the public schools.

At Te Awamutu the church was built in the early days of Waikato Methodism. At that time there were quite a number of active Church members residing there—Messrs. Wilson, Glass, Hunter, the Gibsons, Bosankos, and others. For a time it was exceedingly prosperous. This led to its being made, as stated already, the head of a circuit embracing Alexandra, Kihikihi, and other places. But the removal of members and low prices of produce prevented the progress expected, and it was rejoined to Hamilton in 1891. Thus the parsonage site there has never been utilised, although we understand a sum of money is held for the purpose of erecting a house. During the three years the Rev. W. Gittos resided there as superintendent

of the Waikato Maori Mission, the congregation rallied, as he was able frequently to conduct evening services. Its distance from Hamilton has since prevented its receiving the attention which it needs. At Kihikihi, two or three miles distant, a small church was built during the ministry of the Rev. T. J. Wills, and opened in September, 1882. The population, however, removed, and about four years since the building was sold at a price that did little more than discharge the debt of £60 which was upon it. At Alexandra, church sites are held, but hitherto the way to build has not been opened, and service is held in the schoolroom. Since Dr. Hosking took charge, services have occasionally been held at Te Kuiti and elsewhere, and the experiment is now being tried of a Home Missionary residing at Te Awamutu and working that end of the circuit.

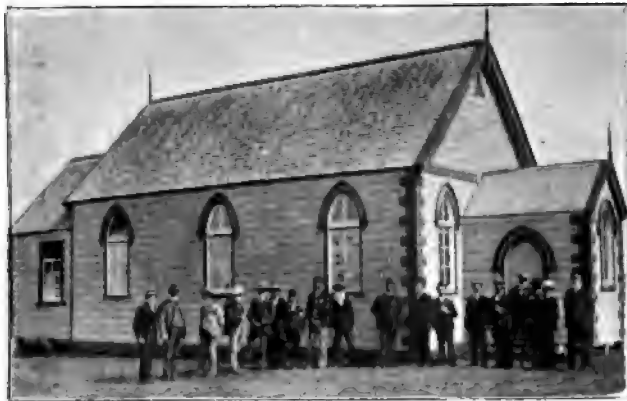
Ngaruawahia Church was built and opened in 1886, at a cost of over £200. The town has not grown, and the congregation is still small. For several years services have been held in the public school at Huntly. As the seat of paying coal-mines, where a large trade is done, this has now become a flourishing township. A site for a church has been kindly given by Mr. Ralph, and about a year since a building was erected thereon at a cost of £180, Mr. W. S. Allen and others aiding the enterprise. Services have also been conducted in other settlements near, but to work them effectively a resident agent is needed. At present the local preachers in the circuit are few in number, and cannot travel to these outlying places. The time, however, is probably not far distant when the Lower Waikato itself will need the whole time and attention of a minister, and, as settlement extends, support should be forthcoming.

FRANKLIN,

which stands on the list of circuits, is but an arbitrary name applied to a district which returns a member to the House of Representatives. It comprises a large extent of country, stretching from the Waikato River and the range of hills at the back of the great South Road to the southern indentations of the Manukau Harbour, and the whole coast from Manukau Heads to Waikato Heads. In this vast area there are some good stretches of agricultural land, and the whole is occupied by a busy and industrious farming community. The circuit is about 24 miles by 20. Within it seven churches have already been erected, and at seven other places services are regularly conducted. There are only five local preachers on the ground, otherwise increased



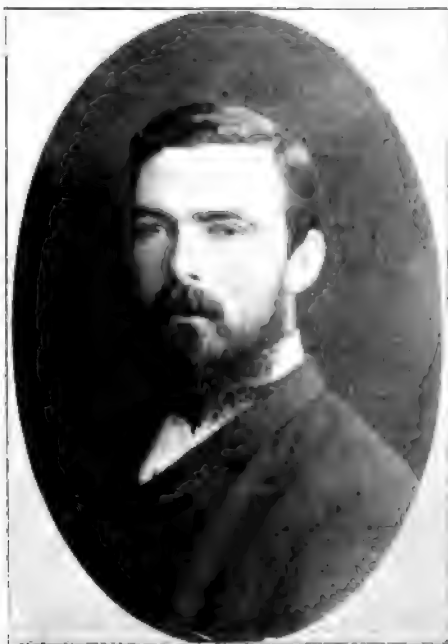
REV. J. BERRY, Ex-President of the New Zealand and South Australian Conferences.



PUKEKOHE CHURCH.



PUKEKOHE PARSONAGE.



REV. G. T. MARSHALL.



THE LATE MR. J. GLASSON, KARAKA.



attention given to some of the latter would be well repaid, but the scarcity of labourers makes it impossible.

The First Efforts

in the Church's occupancy of this region were made at Waiuku and Pukekohe. Prior to the disastrous Waikato War, a considerable number of persons, mostly from the

West of England, had gone to Waiuku to settle. A few had also found their way to Pukekohe. Mr. J. Glasson, a Cornish local preacher and a loyal and well-read Methodist, had taken up land at the Karaka Ferry. Occasionally the minister of the Manukau Circuit had gone up to conduct services at these places. Leaving the main road a little below Papaitoi, it was his custom to ride to the Karaka, swimming his horse across, hold service in Mr. Glasson's house, proceed the next



REV. LEWIS HUDSON.

day to Waiuku, preach there on the Sunday morning, and then come on to Pukekohe. At each of these places there were earnest members who thirsted for the Word of Life, and by whom the preacher was heartily welcomed. During the war, the residents of nearly all these districts retreated to Auckland for safety, while most of the Maoris went to help their countrymen in the fight. After the victory of Rangiriri the settlers gradually ventured back, and in the autumn of 1864 most of the farms at Waiuku and some of those at Pukekohe had been reoccupied. As the then resident minister at Onehunga had already his hands full of work, and was besides preaching at the camps and blockhouses along the new North Road, the writer (then a new chum from England) was appointed as a second minister, his residence being fixed at Waiuku. He received a warm welcome from the little band of Methodists already found there. Conspicuous among these were the late Mr. and Mrs. Vincent Walters, and Mr. and Mrs. Barriball, senior. These had been formerly connected with the little church at Epsom, and now that they had come further afield, were anxious to have the public worship of God. Mr. and Mrs. Walters were Cornish, and possessed all the ardour and emotion which distinguish the Methodists of that region. The Barriballs were from Devonshire, and though less demonstrative, were equally loyal. Each had a large family, were vigorously employed in the heroic work of colonisation, and they and their sons and daughters, young men and women, formed a considerable part of the

congregation. With them were associated Messrs. Charles and Caleb Hosking, who had married sisters, and were equally dependable, and Messrs. James, Udy, May, Hocken, and others. Services were held alternately with the Presbyterians, each ministering once a fortnight in the old schoolroom. Everybody in those days rode on horse-back, the roads being impracticable for buggies, and it was no uncommon thing to see twenty-five to thirty horses hitched to the fence as the hour for service drew nigh. In travelling to the lower end of the circuit, a detour was usually made to Pukekohe, and a preaching service held. Where now there are in the Pukekohe settlement flourishing dairy farms and wide stretches of pasture land, was then covered with dense bush. The track through the bush had only been recently cut; it was very narrow, and the mud was literally up to the saddle-girths. A vivid recollection of the first visit is cherished, when, on a moonlight night, the few settlers had been gathered—had united in praise and prayer—a sermon had been delivered, and the young preacher spent the night in Mr. Hawke's *whare*, with the springing fern to serve as a mattress, and could study astronomy through the well-ventilated, nikau covered roof after retiring. But we were young then, and the very novelty of the surroundings gave additional zest to the undertaking, while the hearty welcome given by the Hawkes, Rooses, Robinsons, and others more than compensated the difficulties of travelling. During that year a large number of emigrants were brought out by the Provincial Government and placed on the lands formerly held by Maoris on the coast side of the Waiuku Creek, at Maoro and elsewhere. Service was held at one of these settlements on the first Sunday after their arrival, they having reached their destination on Saturday, the Superintendent (R. Graham, Esq.) and his Provincial Secretary being present. The other centres were visited in turn. Services were also initiated at Port Waikato then a place of some importance, as a *dépôt* for steamers, and for supplies to be sent to the military posts in the delta. The crossing of the Waikato River, often in a broken canoe, which had to be baled out constantly, with a strong current running, and the horse swimming behind at first caused

some perturbation. At the end of a year the Rev. J. S. Rishworth took up the work, and saw considerable success. At Waiuku, a neat church was erected, half a mile or more from the township, on a site given by Messrs. Newman and Russell. It cost about £200. Its opening was the cause of great rejoicings. A steamer from Onehunga brought a company of excursionists from Auckland and



MR. R. REYNOLDS, CAMBRIDGE.

au. A riding party, which included several ladies, up from Otahuhu and Drury. The Revs. Wallis, and Morley were visiting ministers, and a most successful soiree was held. A view of this church as it stood on the day of opening will be found on page 52.



CHURCH, HAMILTON.

WAIUKU AND PUKEKOHE CIRCUIT.

the removal of the Rev. J. S. Rishworth in 1867 to Waiapu, the Manukau Circuit was divided, the newer part being placed under the charge of the Rev. J. Hosking, who resided in the former place. Mr. Whewell, native of Hadfield, England. In the early days of his life he came out to Victoria, and entered the service from one of the Melbourne Circuits. Fired with missionary enthusiasm, he offered for the work in the Bay of Islands, and, coming to Auckland, married a daughter of Mr. T. Russell. For about twelve years he did not work in the Mission, as the associate of Revs. T. G. Daniel, and others. On his health becoming impaired by the strain of a tropical climate, he returned to his colonies, and, after spending some time in England, settled in New Zealand.

When he took charge of the Waiuku and Pukekohe Circuit it was difficult to the support of a married man, but he was willing to undertake it for reasons of health. During his residence there a service was needed at Mauku, and the new settlements near the coast received valuable attention. In the places which now constitute the greater part of the circuit, there were then few settlers, so that the places occupied by Waiuku, Mauku, Linwood, Pukekohe, with an occasional service at other places, and visits to the newer places, were followed by the Rev. J. Law. From 1871 to 1876 no minister was appointed, it was again placed under the charge of the Superintendent of the Manukau Circuit. In 1877 the Rev. S. J. Hosking was appointed, and the office fixed at Pukekohe. The next few years were

An Era of Church Building

in the circuit. Settlement was rapidly progressing, especially on either side of the Great South Road from Drury to the Waikato River, and there was a laudable desire to keep pace with the advancing population. The residence of



HAMILTON PARSONAGE.

Mr. R. Hobbs helped much, as he financed for the Church. Being also M.H.R. for the district, he exercised considerable influence. Tuakau was the first in the field. Mr. Holmes, a warm-hearted Irish Methodist, gave a site. Mr. Oldham, senr., and others seconded his efforts to build a sanctuary. Flax dressing was being carried on, and the men employed in this industry helped. Thus the first church was erected, and on July 22nd, 1877, opened by Rev. W. Kirk, then President of the Conference, with a debt of only £20. It was a plain and homely building, but served the needs of the settlers until their means increased. Within twelve months two others followed. At Pokeno Hill, not far from Mr. Hobbs's residence, a site was given by Mr. Warn, and a church to seat 120 persons

was opened by the Rev. J. Warren on May 10th, 1878. It cost £200, and three fourths of the amount was raised at the time. The heavy bush at Pukekohe had been gradually cleared, and Messrs. E. Allen, Roose, and others were possessed of flourishing farms. Prosperous in their worldly circumstances, they did not forget the house of the Lord, and a church of somewhat greater architectural pretensions—34ft. by 21ft. with commodious vestry attached, was erected. It cost £275, and £200 were raised. It was dedicated to the service of God by the Rev. Thos. Buddle on June 16th, 1878, and at a soiree held two days later. Mr. Hobbs, as Chairman, and the Rev. Garlick, pastor, and Mr. Buddle as speakers—the report was received with great satisfaction. The Rev. L. M. Isitt succeeded Mr. Garlick in 1879, and took up his residence in the Church Vestry. His ability as a speaker, his abounding energy, and unfailing good



REV. J. HOSKING, D.D.

humour, made him very popular, but the good housewives of the district, doubting his culinary skill, kept him well supplied with baked meat and pies, and he came home from his long journeys often to find his larder replenished. As he had caused a door-way to be opened from the vestry directly into the pulpit, the wags of the district wickedly



NGAURUAWAHIA CHURCH.

suggested that it was for the purpose of giving an eye to the cooking while the hymns were being sung. Shortly after, the commanding site of three acres was obtained at Bombay. Owing largely to Mr. Hobbs's help and activity in collecting contributions from far and near, the well-proportioned and handsome church was built there, and during the Rev. A. C. Caughey's pastorate, opened by this writer on September 4th, 1881. It was stated at the public meeting that Miss Glasson had also been indefatigable in obtaining subscriptions. There were very few Church members in the district, and as the building cost £500, a debt of £280 was left. Three years since, a circuit effort was made to pay off half this amount. It proved successful, and the balance is now being discharged through the Church Building and Loan Fund. It was anticipated when this church was built that a minister's residence would also be placed there, and it is an almost ideal site, but up to the present it has not been realised. A little time before Bombay was opened, a church had been erected at Mauku. The site is small, but centrally situated, and, though the building is not large, it met the needs of the scattered residents. It was enlarged two or three years later.

Pukekohe Parsonage.

In 1883, on a married minister being appointed, it became necessary to provide a house. Through the forethought of Mr. R. Hobbs, an excellent five-acre section had been purchased some months before. The house itself, of which we present a view, is a neat and well-planned cottage residence. The entire cost of site and parsonage was £510, and a large loan from the then recently instituted Building Fund was granted to it. As no interest was charged, this was paid off in the course of a few years without any special effort. To fit it for a family residence, a project is now on foot to add thereto two or three additional rooms. Meanwhile the small *glebe thus obtained has proved of great service.* In a

country circuit, grazing for a horse is an absolute necessity, and if a cow can also be kept, it adds much to the comfort and well-being of the household. In Pukekohe this is secured.

Further Enterprise.

As the years went by, the Tuakau Church proved inadequate to the needs of the growing congregation. At first it was proposed to erect an entirely new building; afterwards it was found that by utilising some of the old material a really better and larger church could be put up at less cost. Mr. T. Walker, who has for many years been one of the Circuit Stewards, put all his energies into the matter, and was ably seconded, both in work and gifts, by Mr. Oldham and other members of the congregation. The result was that under the superintendency of the Rev. S. Lawry, the present comfortable and commodious church was built and opened on April 15th, 1886, with a debt of only £20, which was shortly liquidated. About the same time it was deemed necessary to make a forward movement in Waiuku. The church of twenty years before was small, and it was at an inconvenient distance from the township. A site was, therefore, secured in the township itself. A very pretty Gothic building was erected there at a cost of £550, and the debt which remained at the opening was discharged by means of the Loan Fund within three years after. Two or three years later Mr. Wright Lindsay, who had formerly been a member at Mount Albert, and who had taken up his residence two or three miles from Bombay, where he attended for some years, felt the time had come for a church in his own neighbourhood. Under his inspiration, a neat but inexpensive building, suited to the locality, was put up at Paparata. The growth of the Pukekohe township, in and near the neighbourhood of the Railway Station, rendered the place where the church had first been erected inconvenient to the bulk of the congregation. It was, therefore, removed to a position on the glebe land, the former site being sold. At Pokeno also a similar change took place about three years since. In addition to the churches, services are also regularly held at Otaira, Bald Hill, Kōhekohe, Mercer, Drury, Linwood, and Ararimu.

A Mammoth Circuit.

Franklin Circuit is at present one of the largest and most laborious circuits in the Colony. Its one minister, assisted by only five local preachers, is expected to supply the pulpits of the seven churches above described, and seven other preaching places. From his home at Pukekohe he must travel 24



MR. J. D. MELVILLE, HAMILTON.

is in one direction (north to Kohokohe) and 10 miles in the other before he reaches the bounds of his charge. The country is broken, and the roads are still exceedingly bad in winter time, this involves great physical toil,



PRESENT WAIKUKU CHURCH.

It is not properly to pastorise the 204 members and 1050 persons scattered over all this vast area is impossible. The fact that only 125 scholars are found in three schools shows the need of closer pastoral oversight. Another minister on the ground is an absolute necessity, and as the

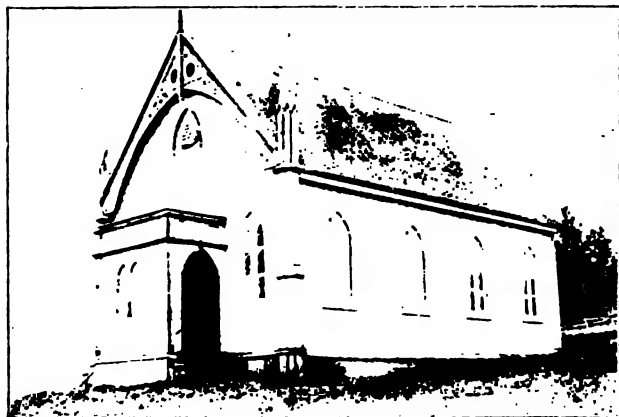
settlers are well-to-do and the properties are in good condition, it should be attempted at once. While we write we are glad to hear that steps are being taken to supply the obvious need. There are some diligent workers in the circuit. The late Messrs. Glasson and Barriball are worthily represented by their sons, and Messrs. Walker, Usher, Fisher, Lindsay, and the brothers Hosking are always ready to assist. The late Mr. Keith was an excellent specimen of a country local preacher. With a very limited education, he was full of zeal, and for years rode many miles in all weathers to fulfil his appointments. Those now on the plan follow his excellent example. The Rev. G. T. Marshall, the present minister, is a patient, plodding, hard-working preacher and pastor. He is a native of Shakespeare's county, and was converted at eighteen; began to preach at Kington a year later, and was received as local preacher in the Leamington (his native) Circuit. Coming to New Zealand in 1881, he brought such high testimonials from ministers there, that he was recommended by the Auckland Quarterly Meeting; and after a term at Three Kings College as a private student, took his first circuit appointment in 1883. He has laboured chiefly in wide country districts. Upper Thames, the Bay of Islands, Northern Wairoa, Paparoa, Tauranga, Opunake, and Richmond having had the benefit of his ministrations. As a preacher, his delivery is slow and measured. His sermons show considerable reading, and require to be closely followed, as he delights in close argument. He is a careful reader, both of philosophy and theology, and occasionally couches a lance at what he deems erroneous



MR. C. GOODWILL, OTAHUHU.

MR. WESTNEY, SENR., MANGERE.

or defective in modern thought and publications. Methodic in work, and, in spite of his long rides, retaining the tastes of a student, he has been for several years Secretary of the Probationers' Examination Board, in which capacity he does useful connexional work.



BOMBAY CHURCH.

UPPER THAMES CIRCUIT.

While Franklin, large as is its area, is all but exclusively agricultural, the Upper Thames has to do with large mining centres, a celebrated and rapidly growing health resort, and wide stretches of farming country as well. Joining on the one side the Thames Circuit proper, on the other it marches side by side with Cambridge and Hamilton, and in its most recent developments stretches out long arms towards Tauranga and Rotorua. Numerically and geographically, it is even larger than Franklin, having four churches and fifteen preaching places, at distances varying from three miles to forty from the residence of the Superintendent. But as there are three ministers, and they wisely arrange to take the pastoral work in their own locality, more pastoral care and attention can be given to the townships, which, especially in the mining section, are growing up around them.

Early Beginnings.

Organised work in this circuit was begun in 1881 at Paeroa. Mr. J. Phillips, senior, an old Methodist from Whangarei and the Thames, had then a large storekeeping business in the township. There was considerable stir at the time over gold finds, and it was expected that Te Aroha would prove literally a mountain of the precious metal. Companies were formed to work reefs at Wairongomai and elsewhere, and farms were being sold, and settlers taking up land in that locality, the Natives to whom most of the land belonged facilitating their doing so. Paeroa was the depôt where supplies were landed from Auckland, and considerable trade was done there. After having a few services at irregular times, supplied by preachers from the Thames, in response to Mr. Phillips' urgent representations, Mr. Pinfold was sent down to carve out a new circuit. He showed commendable zeal and discretion. Roads were bad, but he successfully opened services at Te Aroha and other places. At the former place, the first preaching place was a hall owned by Mr. J. C. Firth. Through the kindness of Messrs. Lipsey and Laverty, a good church site was secured (the gift of the former), and the first

church in the township erected thereon. It was a plain and inexpensive building, costing but £136, and when opened on August 7th, 1881, by the Rev. H. Bull and Mr. Frazer, there was only a debt of £20. It was then unlined, but by the first anniversary that defect was supplied, and in July, 1882, special services in celebration of the event were held. At Paeroa, as all the land was held by Maoris, only a leasehold title was possible: but by negotiation with the Native owners, and the kindly offices of the original lessees, Messrs. Jackson and Russell, the present section—one of the most valuable in the township—was secured. At a cost of £381 the church, which was at once an ornament and a credit to the district, was erected and opened on June 14th, 1882. It measured 44ft. by 24ft., and had a comfortable vestry attached. About £200 were raised at the time, and £100 advanced by the Loan Fund, to be repaid within eight years. Mr. Pinfold had the satisfaction of leaving these two churches and about thirty enrolled members as the fruit of his industry. Since then the Church has known both

Prosperity and Adversity.

The anticipations cherished respecting the yield of gold from Te Aroha and its neighbourhood have not yet been realised. That the precious metal is still there in quantity is still firmly believed, but hitherto science has failed to extract it in payable quantities. Nor did the farmers flourish as they expected. Much of the land was only of medium quality, and prices were low. All this tended to discourage the faithful workers, who were interested in the church's prosperity. But they toiled on, and hoped for better days. After a time, the minister was removed from Paeroa to Te Aroha. Gradually the baths at the latter place became better known. The Government, by its erection of a sanatorium, and the efforts of the residents themselves, did much to popularise them, and, as a place for restoring health, or for spending a pleasant holiday, the stream of visitors that came there became an important factor in the Church organisation.

During the Rev. J. Law's pastorate, the Parsonage was purchased, and within the past year has been enlarged. The site is centrally situated, and when means serve to erect a more modern and commodious residence, it will become very attractive. On the minister's removal to Te Aroha, a hired local preacher was engaged for Paeroa, and Messrs. Elliot, Smith, and others did good service in that capacity.



POKERO CHURCH.

The Rev. S. Griffith, the present resident minister and Superintendent of the Circuit, is the son of an eminent and widely known English local preacher. His family for four generations have been associated with London Methodism, and his maternal grandfather first received the Lord's Supper from the hands of Wesley himself. Mr. Griffith is therefore a "Hebrew of the Hebrews," saturated with Methodist doctrine, and heartily and intelligently attached to its polity. Of slight physique and somewhat delicate appearance, he is able to endure fatigue, and in such wide circuits as Te Awamutu, Mahurangi, and Franklin he has earned a good degree. In the first year of his ministry at Palmerston, Mr. Griffith was privileged to see a widespread revival, one of the outcomes of which was the erection of the present Broad Street Church, the foundation stone of

Necessary Extension.

About six or seven years ago the existence of rich and extensive quartz reefs on the other side of Paeroa—that is, towards the coast—became known. The marvellous success of the famous Waihi mine led to the whole country being prospected. Population poured in rapidly. Claims were taken up in all directions. The issue has been, that three or four mining towns have sprung up, and become places of importance. Waihi, 14 miles from Paeroa, now claims to have four thousand inhabitants. Streets have been laid out, and along the main thoroughfare good buildings have been erected, while in every direction, for a considerable distance, neat cottages and miners' huts are to be seen. The gold yields are still largely those of the



OFFICE-BEARERS, FRANKLIN CIRCUIT, 1898.

which was laid by his Mother. During his pastorate at Tauranga, the Tarawera eruption took place, and while visiting Rotorua it became his sad duty to bury the body of Mr. Edwin Bainbridge, an English Methodist, who was one of the victims. Seven others (Europeans) also perished in the disaster, and were interred at the same time. It is somewhat singular that, with the exception of a few months as supply in Wellington and a year in Palmerston, the whole of his ministry has been spent in the Auckland Province. After a year's holiday in England, he was appointed to his present sphere in 1896. His pleasing address, courteous manner, and earnest, faithful preaching have won general acceptance, while the rapid growth and development of the circuit bear witness to his wise and energetic superintendence.

Waihi and its associated mines, but experienced men anticipate that other reefs will be productive, and the place become permanent. As indicating the importance of the field, it may be mentioned that the last annual report of the Waihi showed that 77,000 tons of quartz had been crushed, the yield from which was valued at a quarter of a million. At Karangahake, four miles on the way to Waihi, three large batteries have been erected, and as they are all dividend paying, there is a prosperous population of from fifteen hundred to two thousand. In both these places the circuit opened preaching places at the earliest date possible. The local preachers gallantly stood by the minister, and travelled long distances to proclaim the Word of Life. Two years since a minister was appointed to Paeroa, to take charge of that place and Karangahake.

Twelve months since another was sent to Waihi. Shortly, a church at each of these places became a necessity. Sites were obtained, and stimulated by the liberality of W. S. Allen, Esq., buildings to seat two hundred persons each were erected, and opened in each place in one day in



TE AROHA CHURCH.

May, 1898, by the Revs. H. R. Dewsbury and A. Mitchell respectively. Each cost about £300, and two-thirds of the cost was raised at the time. Services have also been initiated at Waitekauri — another prosperous mining centre — at Golden Cross, Owharoa, Hikutaia, and other places in the same neighbourhood. The Rev. W. S. Bowie, a young Victorian who came to this colony in response to the appeal for labourers about five years ago, is located at Paeroa. After working a year as assistant to Mr Bull in Manukau, he was received as a candidate, had a term at Three Kings, and after spending three years between Stratford and Malvern, has the opportunity of winning his spurs by service among the miners. Mr. Beckett, of Waihi, is also a Victorian, who came well recommended, was engaged as a Home Missionary, and after a student term of two years, entered upon his first circuit. All three ministers of the circuit, as will be seen by their photos, are still young. Wesley said, with his rare sagacity, that he had often been disappointed with old preachers, but not with the young ones. We take it that he meant chiefly in the matter of enterprise and advancement. We may therefore expect that, large and flourishing as the Upper Thames Circuit now is, it will be still further enlarged. In the near future, probably a triple division will be expedient. Its present position is largely due to the zeal, energy, and liberality of

A Notable Lay Helper,

who, a few years since, took up his residence within the boundary of the circuit. W. Shepherd Allen, Esq., M.A., is a worthy English Methodist, who first visited New Zealand in 1885, and has since 1892 resided at Allendale, Piako, where he owns an extensive estate. He is the son of a Manchester merchant, and formerly resided in North Staffordshire. Of independent means, he was elected member of Parliament for the Borough of Newcastle under Lyme, in 1865, and continued to represent the constituency uninterruptedly for 21 years, retiring at the Dissolution of 1886. Mr. Allen is a Liberal in politics, and during his Parliamentary career voted for the Chief Reform Measures, though he parted company from Mr. Gladstone on the question of Home Rule in Ireland. Six years after his

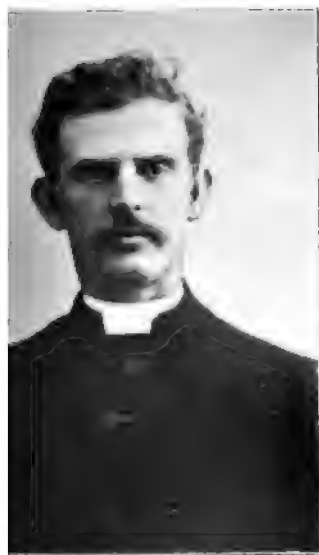
retirement, his eldest son, then only 21 years of age, was elected for the same constituency and still represents it. Mr. Allen became a local preacher in England in 1872, and his services there were much in request. He also took a leading part in Connexional affairs, and on five different occasions was elected by the Conference itself, as lay representative, for the term of three years. On other occasions he sat as one of the representatives of the Macclesfield District. He is intensely interested in Evangelism, and in England maintains, at his own cost, two lay preachers who are engaged in revival work, besides providing entirely for the support of one of the ministers of his own circuit. In New Zealand he has shown himself equally loyal to his Church and equally desirous of extension. At Morrinsville, near which township he lives, he aided largely in the erection of a church, which, though nominally Episcopalian, is open to all, and where there is a large society class. His two sons, Robert C. and Stephen S. Allen, followed in their father's footsteps, and began to preach at 14 years of age. We present the photos of father and sons—a family of preachers—the sons being at the time the youngest accredited local preachers in New Zealand. Mr. Allen had also local preachers among his employes, and during last year no less than five local preachers went forth from Allendale to preach the Gospel on the Lord's Day. It was largely by the ready and voluntary labour of himself, sons, and employes that services were originated at Karangahake, Waihi, etc., and chiefly through his liberal help that the two junior ministers on the circuit have been employed. An Oxford man himself, and one of reading and culture, Mr. Allen is emphatically an old-fashioned Methodist, and urges the maintenance of the class meeting. His influence in the circuit is great, and while Catholic in his sympathies, he helps forward his own Church. In the circuit to-day, aiding the ministers, there are thirteen local preachers and four class-leaders. It has 157 enrolled members. Four Sunday-schools are in operation with 176 scholars, and there are 1450 attendants at public worship. In addition to the four churches, there are preaching stations at the Te Aroha end, at Morrinsville, Te Aroha West, Wairongomai, Waitoa Bush, and Waihou. On the goldfields at Waitekauri, Golden Cross, Owharoa, Waikino, Hikutaia, and Netherton, Komata and St. Hippo are to be supplied, and a new outpost on the Rotorua railway line near Oxford has been added more recently. At present it is one of the most promising circuits in the District.



TE AROHA PARSONAGE.

COROMANDEL CIRCUIT.

Circuits have had a more chequered history than the ups and downs of the goldmining industry have faithfully mirrored in the ecclesiastical position. At the end of the last thirty years Coromandel has



SAMUEL GRIFFITH.

been an exceedingly busy and prosperous community, and at others it has resembled Goldsmith's "Deserted Village." There have been the same fluctuations in Church affairs. The rich find of gold at the Thames in 1867-1868 led to a renewed search for reefs at Coromandel. This was rewarded with success. Some English companies became interested, and invested money there, and have

continued to do so until the present time. Soon there was a considerable population, among whom were a number of miners, who were naturally anxious for the establishment of their own Church. In response to their request, Mr. W. J. Williams, himself a native of that county, who had arrived from England in 1870, was located as the first minister.

The First Church and Parsonage,

When we are able to present illustrations, were very old and primitive looking buildings. The first places and the settlers' houses were crowded together, and land was at a premium. A church site was given by Mr. C. McColl. It was centrally situated, but narrow, 24ft. by 50ft., did not leave much room for ornamental display. In later years it was rhetorically condemned in the Auckland Synod as a piece without width. On it a church was built of 18ft. by 30ft. and 10ft. were added to the length. It was completed in 1871, and cost approximately £300. For seven years it was the headquarters of Methodism in the township. As it was almost impossible for the minister to obtain lodgings, a small, three-roomed house was built shortly after, in an eligible piece of land, and was a bachelor's manse. This was enlarged about twenty years since, and has also done duty until recently. In the early boom, several townships were laid out, and the land cut up into absurdly small allotments. There were some earnest workers there at the outset, including James Wilson (now Superintendent of Land in South Australia), who was a valued local worker, Mr. Randerson, and others. The former of these also gave land for church purposes, as did Hobbs and Mr. Glover. Services were commenced

in a schoolroom at the upper township, and the congregation and Sunday-school there were both successful. Mr. Williams was succeeded by Mr. Dewsbury, and he in turn by the Rev. R. S. Bunn, the district having been separated from the Thames and made a separate circuit in 1875. In 1876, the depression in the goldmining industry was so great that the minister was removed, and for six years it was in charge of Home Missionaries, with an occasional visit by ministers and theological students from Auckland. A faithful few still remained firm in their attachment to the Church. The late Messrs. Gibb, Colebrook, and their associates did their utmost to keep it open. In 1883 the place was prosperous once more, and the Rev. T. N. Griffin was appointed, and succeeded by the Rev. J. T. Pinfold. Once more the place declined, and the fortunes of the Church sunk to their lowest ebb. Services would have been given up entirely, but Mr. G. Stephenson, the veteran local preacher of the Maori period, whose portrait appears on page 134, was not to be daunted. He preached every Sunday himself, visited the people during the week days, and, with a few earnest men and women, prayed and hoped for better times. On his becoming too feeble to continue, Mr. S. Buchanan was sent as Home Missionary. He was followed by Mr. George Stephenson, another Missionary, who also did good service, and by faithful preaching and pastoral work consolidated the congregation. Then Mr. Buchanan was appointed for a second time, and as the miners were then finding their way to the East Coast, he opened service at Kuaotunu and Mercury Bay.

A Third and Successful Start

When the way of circuit organisation was made in the appointment of the Rev. G. Frost as minister in 1896. Full of zeal and energy, and finding that people were flocking thither from all parts of the country, that employment was abundant and wages were good, he determined on a forward movement throughout. He opened new preaching places at Driving Creek, Tokatea, Waikanae, Kennedy Bay, Cabbage Bay, Whangapoua, Opitonui, and Tairua. Mercury Bay is a thriving timber district, with extensive sawmills. Most of the others are mining centres. The distances range from three miles to fifty from Coromandel. As the original church, which has done duty for so long, was obviously unequal to the needs of the larger population, the wise step was taken of securing a public hall for the Sunday evening congregations, while morning



REV. W. S. BOWIE.

service and the Sunday-school were still conducted in the old building. Stimulated by the promise of liberal support from Messrs. James, Cox, Johnston, the late Mr. Colebrook, and others, it was determined to erect a church more in

and other areas are held for future ventures. The scenery around is attractive, and as a warm, equatorial current strikes the coast, the climate is pleasant and equable. The church and congregation there are largely the result of the faithful and patient labours of Mr. G. W. Horn, an old Thames member, who went to reside there when the goldmining commenced in the locality. About ten years since, he collected a dozen children and started a Sunday-school. It was taught in a battery stoke-hole. Presently the adults began to gather at the battery also, and services were held by the Coromandel Home Missionary, Primitive Methodist local preachers from Auckland, and an occasional Presbyterian or Anglican. After a while the services were transferred to the large room of the hotel, gratuitously placed at the disposal of the congregation by the proprietor. Subsequently, a public school was erected, and they were held there, but owing to the distance from Coromandel and the almost impassable roads in winter, services were irregular. In April, 1896, Mr. M. K. Gilmour, who had been a private student at the Theological College, was appointed Home Missionary. By his diligence and energy a church became possible. An excellent site was chosen, and the members of the congregation gave up their Christmas holiday to put in the piles for its foundation. The church, which measures 40ft. by 50ft.,

and seats about two hundred persons, is elegant and attractive, both inside and out. It is of Gothic design, with buttresses and a belfry. The entire cost was £396, but would have been considerably larger, only that a considerable amount of materials and labour was given by the workers in the locality. Specially prominent among these, and deserving honourable mention, are Mr. and Mrs. Horn, with Messrs. D. Whitburn, W. Parsons, F. A. Marshall, J. Gemmell, and G. Wallace. It is



A FAMILY OF PREACHERS.

R. C. ALLEN. W. S. ALLEN, M.A. S. S. ALLEN.

keeping with the times. A valuable site was presented by Mr. James, to which a further piece was added by purchase. Vexatious delays impeded the realisation of the project, and legal difficulties at one time were seriously threatened. Happily all these were surmounted, and on June 9th, 1898, the attractive and commodious church, of which we present an illustration, was formally dedicated. By a happy thought, it was found possible for the first two ministers of the district—the Revs. W. J. Williams and H. R. Dewsbury—to conduct the services. Their visit excited great interest, and the services were very successful. A good vestry has since been attached to the church. It has cost in all over £1000, a temporary loan of £275 being allowed by the Church Building Committee. More recently a site has been secured for a new and larger Parsonage, and this desirable work will probably shortly be carried out.

Kuaotunu,

the second place in the circuit, and the residence of a Home Missionary, is 21 miles from Coromandel, and on the East Coast. Formerly, all the country around was covered with kauri forest, and in past years large quantities of timber and gum have been exported. It is now being ransacked for gold. Two or three batteries are at work,



THE AROHA OFFICE-BEARERS.

MR. W. HETHERINGTON.

MR. S. L. HIRST.

know that the church opened on April 18th, the Rev. G. Frost, has already been hallowed as the souls have been won for Christ. Mr. Gilmour received as a candidate for the ministry, was 1899, transferred to Dannevirke. His successor is Mr. A. Reader, who was formerly a Home in Victoria.



CHURCH, COROMANDEL.

Out Stations.

Bay, which is included in the Kuaotunu district charge, and eight miles distant, has a great interest for students of New Zealand history. It is at Captain Cook landed to observe the transit of Venus. Off the coast here H.M.S. *Buffalo* was wrecked. It was here also that Samuel Leigh intended to start the first Maori Mission, but was prevented by illness. It is a bush district. Large sawmills have been erected by the Kauri Company. Of the roads to this place and Kuaotunu and Coromandel, the latter is the better. In summer they are tolerable, but in winter bush tracks, innocent of metal, trodden into it up by heavy traffic, require watchfulness to avoid accidents, and even then are rather damaging to the wheels. Undismayed by these, the preachers have come thither, and at Mercury Bay itself, good service is now held in a public hall. The residence of the Rev. J. F. Buddle, an earnest local preacher, has materially aided his respect. Tairua, thirty miles away, and the surrounding districts are also timber districts where the Gospel is preached to the bushfellers and teamsters. There, and at other places, the service is often conducted in the open air. The service has been interrupted, but usually the preachers use their own words, "give the preacher a chance." Home Mission work has been done in all these places. Houses, wharves, and tents have been used. Men have been invited to worship God, and His truth has been proclaimed "not in vain." In the district there are now two churches and seven other places. Seventy-five members have been baptized. There are two class leaders. The minister and his wife are assisted by seven local preachers. The number of hearers is 625.

Mr. Arthur Mitchell, who has succeeded Mr. J. F. Buddle in the Superintendency of the Circuit, is a

young man and full of energy. He was converted under the Rev. T. Cook. Brought up in the Bible Christian Church, he entered its ministry, and in Victoria ministered in the Circuits of Gerang-Gerang and Horsham. Coming to New Zealand, he spent three years in the High Street Circuit of Christchurch. On the consummation of the Methodist union in 1896 he became the second minister of the Auckland (Grafton Road) Circuit, where he laboured for three years. He is a splendid singer, and uses this gift largely for the furtherance of his church work. Amiable and courteous, and intensely desirous to see the Church prosper, he will doubtless build on the foundations so wisely laid and secure excellent results.

TAURANGA CIRCUIT

is the smallest, both geographically and numerically, in the Auckland Province. The town of Tauranga is pleasantly situated, and has a most enjoyable climate. Its past has been associated with some stormy scenes in New Zealand history. The Gate Pah, and the monument in the cemetery to the officers and men who fell there, are objects of painful interest to the tourist. Formerly, it was from Tauranga that a departure was made by coach to Rotorua, and the stream of tourists gave the place a factitious importance, while the amount expended furnished considerable employment. The opening of the railway from Waikato to the Lakes changed all this, and inflicted a blow upon the town and district from which, as yet, it has hardly recovered. There are, however, considerable areas of land being settled, at intervals, along the coast, and as the roads improve, and these can be visited, the circuit will acquire strength and permanence. For more than a quarter of a century members of the Church have resided in Tauranga. Mr. Thos. Somerville, an earnest Methodist trained in Ireland, and Mr. Turner, a valued local preacher, with Mr. J. F. Buddle, were among the earliest. For some time they worshipped in the Presbyterian Church, but ardently desired the services to which they had been accustomed. In April, 1881, the Rev. E. Barber, who had recently arrived from England, was appointed as the first minister, and heartily welcomed. He commenced services in the Temperance Hall, which were well attended. Thirteen years before, an excellent church site had been reserved by the Provincial Government, and the foundation block of the building was laid there by the Rev. T. Buddle on May 18th, 1882. On



COROMANDEL PARSONAGE.

September 1st, the church, which is 50ft. by 26ft., was opened for Divine service by the Rev. W. C. Oliver. It was seated for 184 persons, but is capable of accommodating more when necessary. Labour at the time was expensive, and of the total cost of £620, £300 remained as a debt.



NEW CHURCH, COROMANDEL.—Erected 1898.

For the comparative handful of people, this proved a considerable burden for some years. But they made gallant efforts to reduce it. Liberal help was afforded by the Loan Fund. Special efforts were initiated. A bazaar in February, 1888, netted £100. Thus, by persistent effort, about four years since it was entirely extinguished. Messrs. Turner, Wright, Spence, Chappell, the late Mr. Jonathan Brown, and others heartily exerted themselves to bring about this result. During the Rev. W. Sinclair's time, there was quite a revival, and a number of young persons decided for Christ. Some of these were obliged to remove elsewhere, but carried with them the blessing received. Of late the Upper Thames mines have attracted some of the population. There is, however, a good Sunday-school with sixty scholars and six teachers, and an attached and hard-working congregation. A fortnightly service is also held at Te Puke, and less frequently at two other places, the total attendants being 250, with a membership of 45.

At present, the Tauranga Circuit is under the charge of the Rev. J. W. Worboys. Mr. Worboys was born in Westminster, London, and baptised in the old Horse Ferry Road Wesleyan Church there. The minister of the day prayed that the lad might become a Minister of the Church. Through devious ways of God's leading, the prayer has been answered. In the Reform Movement the parents left the Wesleyan Church, but at thirteen years the boy was converted, and at seventeen became a local preacher, and two years later was a Home Missionary in Yorkshire. Nine years as a local preacher in London followed, and then on coming to New Zealand he was urged to enter the Ministry of the United Methodist Free Churches. This he did, and laboured successively in the Oxford, Reefton, Westport, Waipawa, Woodville, and Napier Circuits, in the two first of these serving also a second term. Of strong frame and zealous, he was able to do good work for the Church. As the result of his exertions, churches were built at Sheffield, Ormondville, Westport, and Woodville; and the one at Reefton doubled

in size. The latter place, which had been a heavy claimant on the Home Missionary Fund, also became independent. In the Seventy-mile Bush he was most energetic in opening up services at the new settlements, and at one time his circuit extended from Pahiataua to Makaritu. As the result of the Methodist union in this Colony in 1896, he became a minister of the United Church, and was appointed to the Mahurangi Circuit. There he spent three years labouring with his accustomed vigour in that wide circuit, and travelling the long distances involved. With twenty-five years' experience as preacher and pastor, his residence at Tauranga will doubtless tend to the consolidation and enlargement of the Church in that district.

AUCKLAND PROVINCE NORTH.

The Peninsula which stretches 200 miles to the north of Auckland has peculiarities which are to be found nowhere else in the colony. The climate is semi-tropical. Lemons grow freely in the open air, and in various places oranges may be successfully cultivated. At Whangarei and on the Kaipara, grapes have been produced in quantity for many years. The whole country is indented and penetrated by long arms of the sea, so that no settlement is many miles from water communication. On the Wairoa there are the largest kauri forests in the colony, and in other districts where formerly these forests waved, but are now bare and barren, digging for kauri gum has been carried on uninterruptedly for more than half a century. There are throughout the district patches of volcanic country, which are of extraordinary fertility, but the bulk of it is only of medium quality, and there are considerable areas which can only be made productive by years of labour. There are also stretches of land where ironstone prevails, and which will only grow ti-tree a few inches long. Much of the land is broken and precipitous, and was originally densely wooded, while the want of road metal, and of better means of communication, retards development. Most of the harbours and sea inlets abound with fish, and cattle and sheep do well in various places. The first settlers had, however, difficulties to contend with that those who took up land in the Canterbury and Otago Plains knew nothing



NEW CHURCH, COROMANDEL.—Interior.

of. Theirs was literally "the heroic work of colonisation." In not a few settlements where smiling farms now delight the eye, the first comers had literally to hew their way with the axe, and to carry all their provisions on their backs. They are, however, a frank, hardy people, and not a few of them are cultured and refined. There are, on this Peninsula, five circuits and four Home Mission stations, in the history of which there is much of interest.

MAHURANGI CIRCUIT

is one of those laborious and widely scattered fields of labour, which unduly tax the strength of a single minister,



KIAOTUNG CHURCH.

and where, by some re-arrangement, there ought to be, at the earliest possible period, a further agent employed, in order that the work may be done more efficiently, and the ministers prevented from breaking down before their time. There are in it three churches and twelve other preaching places. To reach these, particularly in the winter time, involves long and fatiguing horse-back rides. Notwithstanding this

the church has a good foothold, and 127 members are enrolled, while 650 persons attend the services. Eight local preachers emulate their minister in zeal and labour, and three class leaders discharge their duties. But the fact that the population is not an increasing one is shown by the returns revealing only a hundred scholars in the three Sunday-schools—another reason for more pastoral oversight. Services in connection with the Church were commenced in the district more than forty years since, the Rev. J. H. Fletcher preaching in Mr. M. Angove's parlour and in Mr. Grimmer's house. Warkworth, the headquarters of the circuit, and the residence of the minister, is a township about twenty miles north of Auckland, having coach and steamboat connection therewith. Dome Valley is another small centre about two miles away. Both these are agricultural communities, and the number of residents is not large. In 1859, the late Rev. J. S. Hudson, who had formerly been a probationer for the ministry, arrived in the Colony to join his three sons, and took up land at Dome Valley. He may be regarded as the Father of Methodism in the district, and we are glad to have his portrait. He formed the first society class, the members of which were John Trethowen, Isabella McAlpin, Sarah Angove, Emily and Jane Hudson, and John Grimmer. His influence in the neighbourhood for the many years he resided there was highly beneficial. A man of considerable

reading and mental power, and exceedingly courteous in manner, he was respected by all. For about twenty-five years he acted as Home Missionary in the district, preaching at the various places, and doing diligently the work of a Christian pastor. When no longer able to undertake full duty, he helped his successors to the utmost of his powers, and preached as he was able. The remembrance of a visit paid to him when he was venerable for age and his prayers were a benediction, is still cherished by the writer. At the ripe old age of 86, he finally "fell asleep" in December, 1897, leaving behind him an honoured name. The Rev. W. Gittos, in his extensive itinerations, also visited and preached in the district in those early days. Through his exertions and those of Mr. Hudson, the first church was built and opened on Kaipara Flats. Mr. Angove gave the land, and Messrs. Trethowen and J. H. Hudson voluntary labour, so the cash cost was small. Timber was paid for by subscriptions in Auckland. It seated about sixty persons, and was opened free of debt by the Rev. I. Harding on November 25th, 1860. A few years later the little building at Dome Valley followed, and in after years became the church home of the Phillipses, Hudsons, and Boons. It was opened on December 22nd, 1867. Warkworth eventually grew into a township. Near it most of the Methodist families resided—the Angoves, Grimners, Snells, Jordans, and others. In 1876 the church from Kaipara Flats was removed thither at a cost of £80, and was enlarged in 1882 by adding the transept shown in the illustration. The present site was the gift of Mr. John Moore, of the Great Barrier. It was the first church built in the township. Though far from pretentious, it has often been found to be a very Bethel. Services were also conducted lower down the Mahurangi River at Mullet Point—from an early period, and are still continued. Solomon Hemus, a quaint Temperance lecturer, resided at Mahurangi for some time.

Port Albert is the second centre of the circuit, and is equal in importance to Warkworth itself.

Thirty-seven years ago, under the auspices of the Auckland Provincial Government, what was called the Nonconformist Association was formed to start a new settlement in a tract of country to the north of Auckland stretching across from an arm of the Kaipara waters to the East Coast, and running a good many miles north. In honour of the Prince Consort, it was called Albertland. Most of the settlers were people of some education: nearly all were decidedly religious, and some were highly cultured. There were several Christian Ministers among



REV. M. K. GILMORE.

them. But none of the land was of more than medium quality. Some of it was very poor indeed. Other parts were heavily timbered. The immigrants, though not afraid of hard work, were not accustomed to agriculture, and some, their means being exhausted, gave up their farms, selling them to their neighbours, and came to Auckland. Others remained, and a number of small settlements were formed. What was intended to be the principal one was named Port Albert. But communication was difficult. Such produce as was grown could not be taken to market except at prohibitive rates, and for some time the people had a severe struggle to live. There were among them devout and earnest persons, and Mr. Gittos, who in those days was almost ubiquitous, visited them and initiated services. At first, and for many years after, these were held in a cottage, a view of which is presented.

to day how Mr. Gittos visited them the Sunday after they arrived. The Rev. W. Worker, a supernumerary of the British Conference, who had settled on a farm eight miles away, also frequently preached there. Some years later Mr. J. M. French, of Auckland, went to reside near his brother's sawmills, and for many years helped as a local preacher, as did also Mr. Neal. The Beecrofts and others were among the early worshippers, and all these families are still represented there. When in 1885 Mahurangi was constituted a Circuit, Port Albert was also placed under the minister's charge. But it is twenty-four miles from his residence. The country is rugged and broken: roads bad, and driving in winter impossible, so the congregation has always depended largely for pulpit supply on the local preachers. In Albertland proper services are also held at Wharehine, Wellsford, and Wayby. Between Warkworth



KUAOTUNU CHURCH OFFICE BEARERS.

Thither the faithful few journeyed on the Lord's Day, and after public worship, ate their frugal lunch, which they had carried with them, and then held Sunday-school. Sometimes the order was reversed: school was first, and worship followed. After a time their circumstances improved, and the church was erected about 1885, at a cost of £100. To Mr. John Shepherd, who after a residence there of thirty-six years has just removed to Auckland, the cause is much indebted for the faithful way in which he stood by and helped the congregation during the whole of that lengthened period. He had been a Free Methodist in his native county of Lincolnshire, but none could have helped more heartily than he. Mr. J. Legge and his wife also arrived from Oxfordshire at the same time. Mr. Legge is a local preacher, and tells gladly

and Port Albert, regular ministrations are also given to the bush settlers in Pakiri, Matakana, Big Omaha, Little Omaha, and Ahuroa. Kaipara Flats, Dacre's Claim, and the Sandspit are also visited. As, however, there are but six local preachers, it is obvious that services can only be held at long intervals. They are at all distances, from six miles up to eight-and-twenty. In 1894, during the superintendence of the Rev. J. Law, a comfortable residence was purchased for the minister, with about four acres of ground attached. As about one-half is planted as an orchard, the minister there literally "sits under his own vine and fig-tree," and the careful and thrifty housewife dries her own apples after the American fashion. The resident population has not increased to any appreciable extent for twenty years. But the land is

ally being broken up, and cement and lime-burning have been started, so that progress may be made. Meantime, the Snells, Chaplins, Phillips, and others stand by and help the Church to the utmost of their powers.

Rev. George Frost is at present in charge of the circuit. He came from England to New Zealand after spending a few years in Victoria, where he began to preach, and was employed as a Home Missionary. His experience as a probationer was gained in the agricultural district of Leeston, on the coalfields near Westport, in the

newly sixty years ago—and after spending a year and a-half as Home Missionary and supply, was appointed to a circuit by the British Conference of 1842. He has some stirring stories to tell of the years of his early ministry. In one of his circuits he found himself in the midst of the Chartist agitation. Dense crowds thronged the streets, and being harangued by O'Neil and others, became so excited that it was dangerous for a respectably-dressed person to go down the streets. In the St. Austell Circuit, in Cornwall, he saw a widespread revival, three hundred members being added to the roll during the terms of



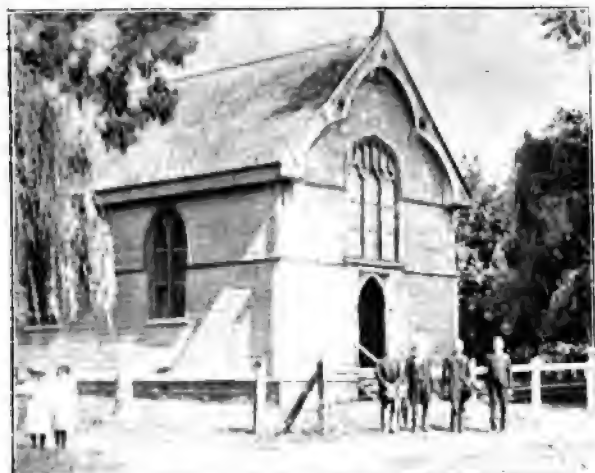
ROXBY COFFEE PALACE.—A Preaching Station in the Coromandel Circuit.

the town of Hastings, and among the gold miners of the Coromandel. Strong and active, eager to extend the influence of the Church, a thoughtful reader and an efficient preacher, with some aptitude for organising, he found a wide sphere for developing further powers and gifts.

Wellsford, in Albertland, there resides the Venerable Reverend William Worker, the senior minister of the Church in this colony. Now over four score years of age, as fresh until 1893 as erect as a young man of thirty. He commenced work as a local preacher as far back as 1840—

himself and colleague, while the St. Austell Church, seating 1700 people, was always full to overflowing. At Faversham, in Kent, though he found an old brick church heavily laden with debt, he saw a handsome Gothic one erected in its place without any increase of liability. In the Norfolk district he had to pass through the painful scenes of the Reform movement, when congregations were depleted and members scattered. In one church only twelve persons remained. He and his colleague had to institute a suit in Chancery to retain the Trust property for the Connexion. At one time they were hoisted in the

streets and obliged to seek police protection. After twenty years' service, Mr. Worker's health failed, and he came out with his family to Albertland. There for fourteen years



TAURANGA CHURCH.

he worked his farm on week days, and on Sundays preached throughout what are now the Paparoa and Mahurangi Circuits when the creeks were unbridged and



TAURANGA CHURCH OFFICE-BEARERS.

no roads formed. He then entered the Itinerant ranks again, and for nine years served in the Christchurch, Leeston, Rangitikei, and Sandon Circuits. After this his health again broke down and compelled him to permanently retire. Now unable to preach, he is still deeply interested in the welfare of the Church militant, while he calmly waits the summons to the Church triumphant.

WHANGAREI CIRCUIT

has a record that goes back almost as far as Mahurangi. During the residence of the Rev. I. Harding in Auckland, it was



REV. J. W. WORBOYS.

occasionally visited by the circuit ministers and the place appeared in the "plan." The first church in the district was erected at Mangapai in 1862, costing £128, where Mr. E. Carter and his family, Mr. W. Ormiston, Mr. M. Rountree, and Mr. Gunson had taken up land. It was opened by Mr. J. Warren. Mr. Carter was an earnest and consistent member of the Church, and his family of growing sons and daughters constituted a large part of the congregation. Up to the date of Mr. Carter's death, some twenty-five years later, they were earnest supporters. Mr. W. Ormiston was equally earnest, and in the early days did much to gain Methodism a footing in the district. Eventually, he removed to Auckland to carry on his business, and died there in 1871. His family are now members of the Grafton Road Church. Mr. Gunson, local preacher, though living further away, aided the above, and for many years after there was an excellent attendance of devout persons at the services, and the tone of the congregation was hearty and refreshing. We regret to hear that, through the decline of population, services are only held there occasionally.

Whangarei Church.

About 1861 Mr. Wm. Burton, now a local preacher in the Grafton Road Circuit, Auckland, was appointed Home Missionary for the district, which extended at the outset from North Shore to Waide. In 1863 he was relieved from the southern portion, and in and around Whangarei rendered faithful service for about three years more. Born near Durham city, he had all the fire and energy of his native county. His appointment there led his mother—the late Mrs. Burton, with a grown-up family of sons and daughters who were younger—to take up her residence in the neighbourhood. They purchased land in a narrow valley known as Waikaraka, which was the family

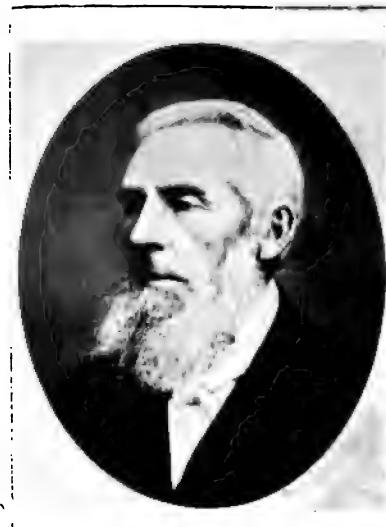
home for some years. All of them were loyal and devoted members of the Church, and did their utmost to promote its interests. Whangarei itself was then a very small township. But it was very pleasantly situated, and from



WARKWORTH CHURCH.

the suitability of the land around for fruit growing, it was expected to make very rapid progress. Mr. Dent, senr., was one of the oldest settlers there, and was also an earnest Methodist. Mr. J. Phillips (now of Paeroa) and Mr. Edward Hobbs (at present residing in Hamilton) had recently begun business in the township. These, with Mr. Hawken's family, and a few others, formed the nucleus of a congregation, and a church became necessary. Mr. Dent gave a site for the purpose, and the first portion of the building still used was erected. Its opening was made the occasion of a great demonstration. The writer, in company with the Rev. J. S. Rishworth, rode overland from Auckland to take part therein. The journey was long and toilsome, the tracks sometimes difficult to find, and stopping-places for refreshment not numerous. However, it was the height of summer. At the deserted Maori villages luscious peaches hung temptingly on the branches, and the hospitality of the settlers was profuse. After calling at the Wade, Mahurangi, Pakiri, Waipu, and Mangapai, the expedition was successfully accomplished, and the first sermon in the new church preached on February 14th, 1866. Three days later a very successful tea meeting was held, when the Rev. T. Buddle (who had come up by boat), Messrs. Rishworth, Burton, and Morley were the principal speakers. That year the Rev. J. Smith was appointed to the circuit. He was exceedingly diligent, and conducted services in Maori and English. The congregation steadily grew, and other preaching stations were opened. At the end of his three years' term it was found impracticable to appoint a ministerial successor, and for ten years it was served by Home Missionaries. Not unfrequently they were without a supply for months, and this, with the

frequent change of agents, militated against success. In 1879 the Rev. C. Abernethy took up the work, since which it has been regularly supplied. The township has not fulfilled the promise of its early days as to growth, but its 800 inhabitants are content and prosperous. Some years since, a railway was opened from Whangarei to Kamo, where coalmines were being worked. Afterwards it was extended to Hikurangi, where still more abundant deposits of the "black diamonds" were discovered. It now goes as far as Waioto - 20 miles from the terminus - and is to be carried through to the Bay of Islands. Grape-growing, formerly so successful, has declined, but a large orangery of many acres in extent, with its flourishing trees and golden fruit, attests the fertility of the soil and the geniality of the climate. The Church has shared in the advancement, and in 1883 was considerably improved in appearance and enlarged to double its former size at a cost of £220. The reopening sermons were preached by the Rev. A. Reid, in June of that year, his visit being highly appreciated. In the same year, a comfortable Parsonage of six rooms was purchased, at a cost of £300. Recently, one-half of the Trust debt on the church has been paid, and the balance lent by the Building and Loan Fund. An effort is in progress to deal with the parsonage liability in the same way. When these burdens are removed, Whangarei will be an attractive country circuit. Most of the original members have passed away, but a younger generation carries on the work.



THE LATE REV. P. S. HUDSON.



SKETCH OF PORT ALBERT CHURCH, AND OF COTTAGE WHERE SERVICES WERE FIRST HELD.

Country Churches and Preaching-places.

During the first years of Mr. Smith's appointment, the third church in the circuit was built at Ruatangata, ten miles distant. It was then a bush district, but



DEVONPORT CHURCH.

Mr. T. Burton, Mr. Street, and others, had settled there, and a plain building was put up in which worship was regularly conducted for over twenty years. About ten years since it was accidentally burned, and service is now conducted in the schoolroom, while the site is still held. During the pastorate of the Rev. L. Hudson, the Kamo coal-mines, four miles away, were much in evidence. Population was attracted thither, and a flourishing township sprung up. Messrs. Scott, Walton, and others, interested themselves; a site was procured, and a neat and comfortable church, seated for 180 persons, was erected at a cost of £400. It was dedicated to the service of God by the present writer on December 4th, 1881, amid great rejoicings. Some twenty years since Mr. J. Carter, an English local preacher, who had lived for fifteen years in Auckland, took up land for his growing family at Hikurangi. The move was one which proved of great advantage to them. A valuable coal seam was found on the property. This necessitated a township being laid out. Four years ago the Messrs. Carter presented a site, and a comfortable church was erected, free of debt, at a cost of £180. Several of Mr. Carter's sons are Trustees of the church, and all are members and workers there. Services are also conducted at Mauna, four miles away, Ngararatanua five miles, Maungatapere ten, and Maungakaramaea sixteen miles distant—all of which are centres of farming districts. Sites for churches are also held at Tamaterau and Grahamstown townships. There are now returned in the circuit 81 church members, with 610 attendants on public worship, and 95 Sunday scholars. As there are only five local preachers, the services in many of the places cannot be held so frequently as is desirable. The Rev. B. F. Rothwell, the minister, is a native of County Wexford, Ireland, but came to the Colony as a boy, and was brought up in the Waikato. Converted under the ministry of the Rev. H. Bull, he was recommended for the ministry by the Hamilton Quarterly Meeting. After his student term at Three Kings, he was sent to supply the

Temuka Circuit on the death of the Rev. P. Wills, in 1884, and while labouring there saw quite a revival. After that he spent eight years in Otago Circuits, when he volunteered for the Maori Mission at Hokianga. That appointment, for financial reasons, was discontinued after his first year, and he was removed to Paparoa, and thence to his present sphere. He has all the fluency of his nationality, a pleasing address, and is an impassioned and emotional preacher. Mrs. Rothwell is also duly recognised as a local preacher of the Church, and aids her husband in the pulpit work as well as in visitation.

PAPAROA CIRCUIT.

The Rev. John J. Pendray, now in the third year of his appointment as Superintendent of the Paparoa Circuit, is a minister of standing and experience. A Cornishman by birth, he was brought up in the village of Kelholland, near Camborne. His ambition as a youth was to become a mine manager, and he devoted some considerable time and study to fitting himself for that position. While somewhat wild and wayward as a boy, deep religious impressions were made upon him by the Scripture reading, prayer, and addresses of the master of the day-school. Under the influence of the Spirit of God these deepened, and when seventeen years of age, he decided for Christ in his own home. The same evening he publicly announced his determination. At once he commenced to take part in class and prayer meetings, and two years after began to preach. His parents were members of the United Methodist Free Church. He naturally joined the same, and in the Redruth and Camborne Circuits exercised his gifts, preaching also occasionally in Penzance and St. Just. The churches were large, and his work and zeal were so appreciated, that he was called to the ministry. Offering himself for New Zealand, he arrived here in 1870, and after two years spent in the Christchurch (Free Methodist) Circuit as the colleague of the Rev. M. Baxter, was sent to form a church in Reefton. There was then a great rush of miners there, but their first efforts did not answer



DEVONPORT PARSONAGE.

expectations, and a depression ensued. Roads were but a name, rivers were unbridged, and with oats at 13s. per bushel and other things in proportion, he found it difficult to keep himself and his horse. "He endured hardness," however, and having seen churches erected at Reefton,



MR. AND MRS. JOHN LEGGIE.

Black's Point, and Nelson Creek, left behind him an organised circuit. Returning to Canterbury, he spent six years in Oxford and Malvern, where his labours were owned of God in the conversion of many. Four years were then spent in Westport and Charleston, at that time great mining centres. After that came two years in Wellington, where he had his greatest spiritual successes. Six years farther were then given to Oxford, partly in retirement, but for a time having charge of the churches also. During the latter portion of this period, he made an evangelistic tour through the South Island, conducting Missions in needy places and small centres. After this, he had a four years' appointment at Waipawa, but as there were few helpers, and many members had removed to Woodville, it was hard work. Joining the Wesleyan Church at the union in 1896, he was the year following appointed to Paparoa. Though well advanced towards middle life, Mr. Pendray is strong and active, a warm-hearted preacher, and always ready to enter any new openings. His energy, common-sense and faithful discourses cannot but be productive of good. It may be expected that many years of steady work will still be given by him to the Church.

Small Beginnings and Devoted Workers.

The early history of the Church in Paparoa furnishes an excellent illustration of the way in which Methodism has been planted and extended by its lay members. Paparoa was one of the settlements formed in connection with the Nonconformist Association in 1862. It is nearly a hundred miles away from Auckland, situated on an inlet of the Kaipara, and in those days communication was difficult and uncertain. A cutter going at uncertain

intervals from Onehunga or Helensville was the usual means of transit. When they arrived at their destination, as one of the pioneers has recently testified, they found themselves in the bush; trees everywhere; scarcely space to pitch a tent even; surveyor's chain-tracks their only roads. They were an heroic band, but to take their wives and children to settle down in such a district required considerable courage. A few gave it up, but the greater number stuck manfully to their task, and to-day their families have their reward. There were earnest Church members among the first arrivals, notably Messrs. G. Cliff, senr., and T. W. Wilson. They resolved that, though they had no minister and no church, they would meet for worship every Lord's Day. This they did, and after singing, reading, and prayer, a sermon was read, usually by Mr. T. W. Wilson. Mr. Gittos soon found his way thither from Orua-wharo; himself conducted service, and encouraged them in their laudable efforts. God gave His blessing. Mr. C. Hames came there presently to settle. He also had been a schoolmaster, and was an accredited local preacher. He helped to the utmost of his power, and though now past his three-score years and ten, stone deaf and nearly blind, he still preaches occasionally. For a considerable time Messrs. Hames and Wilson took the preaching services alternately, the latter having been in due course recognised as a local preacher. They were joined eventually by Mr. J. Redfern, a faithful, meek, and lovable man, who, as local preacher for a time, and then for some years as Home Missionary, aided in building-up the infant cause. We are glad to publish photos of these brave workers of the olden time.

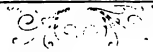
The first church erected, of which we are able to give an illustration, represented great self-sacrifice. The site was given by Mr. Hook, a member of the Baptist Church. The timber was sawn by the members themselves, by hand in the bush, the shingles split, and then carted or sledged to the site. This had needed a good deal of levelling, and this and the actual work of building was done by members of the Church gratuitously, the cost of windows, nails, &c., being defrayed by subscriptions from Auckland. Great



MR. JOHN SHEPHERD.



MAHURANGI CIRCUIT.



REV. W. WORKER.



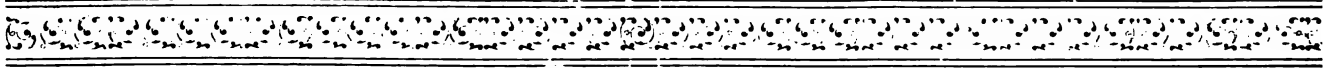
REV. GEO. FROST.



THE LATE MR. J. M. FRENCH.



MR. H. SNELL.



gladness when the church was opened for worship, Mr. Wilson states: "Though it was draughty and cold, that little Bethel for some years sheltered congregations, and saw good impressions deepened in minds and hearts." Fortunately, these impressions were deepened by the consistent lives of the members of the settlement. Mr. Wilson, for nearly a quarter of a century, had charge of the Public School, and his influence was intellectually stimulating and morally uplifting. He and Messrs. Hames, Cliff (father and son), Redfern, and Trounson were ever ready for any task. The young people imbibed their sentiments, and the township is remarkable for the sobriety, industry, and religious habits of the residents.

Further Development.

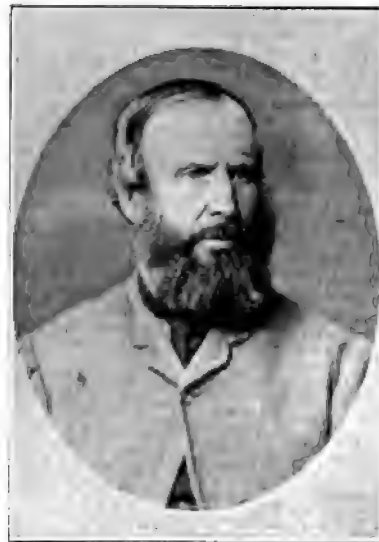
In 1863, the Rev. John Smith was appointed as Mr. Wilson's colleague in the Kaipara Circuit, to aid in the mission, and to give special attention to the remote settlements. But owing to the difficulties of a market for their produce, and the great outlay in settling on bush land, financial support was no



GAREKI CHURCH.

ing, and after two years, the second minister was appointed. For a considerable period afterwards, the churches were aided and encouraged by occasional visits from the Revs. W. Gittos and W. Worker. As attention was needed, and other places required, an arrangement was sanctioned by which a stipend was for some years given to Mr. Redfern, who himself up to the work of a Home Missionary, travelled through the district holding services. As the original church had become too small for worshippers. Their own dwellings had improved, their board house having taken the place of tent or the raupo whare. They resolved, therefore, to build a new and more commodious church. Plans were prepared, consultations held, donations gathered from far and near, and in the present comfortable building was completed. It stands as a monument to the zeal and devotion of the settlers. In response to a strong request from the Rev. T. G. Brooke was appointed as minister since which, first under the name of Kaipara, and is now taking its name from the township, Paparoa

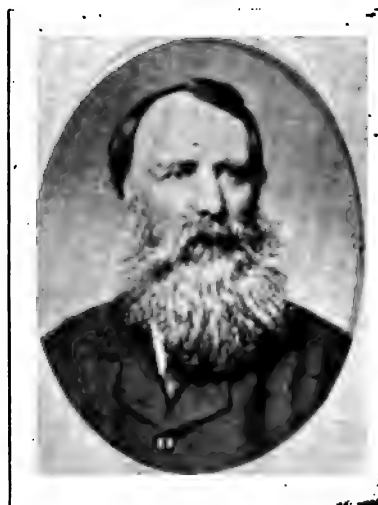
has been the head of a circuit. A married minister having been appointed, in due course, the providing of a Parsonage next claimed the attention of the members. During the pastorate of the Rev. C. Abernethy, this was successfully accomplished, and the pleasant cottage-home of seven rooms built in 1884. It cost £400, and £200 of this was loaned by the Building Fund free of interest for seven years. But such was the liberality of the members that two years later, by further contributions, £115 was paid, and the balance met by special contributions at the Church Jubilee. There is a glebe of a few acres attached to the Parsonage, and the whole property is free from debt.



THE LATE MR. EBENEZER CARTER, MANGAPAL.

Circuit Extension.

By the year 1885 the settlers were going further afield. Some of their sons had settled on land at a distance, and marrying, had founded homes of their own. In that year it became necessary to erect a small church at Paparoa Homestead, and, at a cost of about £120, this was successfully carried out, the site being given by Mr. Goodall. Three years later a similar building—that is one to seat about eighty persons—was put up at Mareretu. Both these undertakings were aided by the Loan Fund, but the indebtedness has long since been discharged. Waikiekie, about 15 miles away, was formerly worked by the Whangarei Circuit, but transferred to Paparoa about three years since. Last year, on a site given by Mr. J. Babe, a church to accommodate a hundred persons was built there at an outlay of £120, free from debt. Services are also conducted in public halls or schoolrooms at Matakohu, Pahi, and elsewhere, there being seven other preaching places. Seven local preachers aid the minister in his work, and there are three class leaders, while thirteen Sunday-school teachers have 86 scholars under their



THE LATE MR. J. CARTER, HIKURANGI.

care. There are 114 Church members, and 530 attendants on public worship. Paparoa itself has a population of about 500 persons. All the other centres are smaller. During thirty years there has, of course, been considerable advancement, and many comfortable homes are now to be



REV. B. F. ROTHWELL, WHANGAREI.

found. But to quote again from Mr. Wilson's report: "It is by no means a narrow circuit. It is a day's journey across it in the winter when the roads are bad. Snow is unknown there, and the frosts are light; but the clouds give rain ungrudgingly. A very small part of the road is metalled; deep mud is the rule in winter time from place to place." Further growth may be expected, but in the meantime it is obviously necessary that the minister should be a good horseman and not afraid of the weather. Such a man, surrounded by attached people, and with willing helpers, will always find there a pleasant sphere.

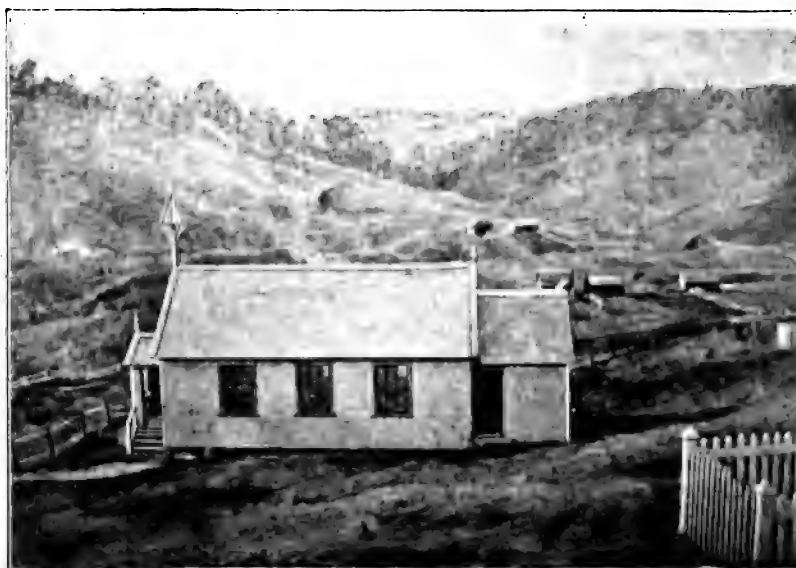
NORTHERN WAIROA CIRCUIT.

The Northern Wairoa is one of the most noble and most navigable of New Zealand rivers. Ships of considerable tonnage enter the Kaipara Heads, and, proceeding up the estuary, ascend the river to Te Kopuru, Aratapu, and Mangawhare, and there load cargoes of timber for the Australian Colonies and elsewhere. The waters of the river are usually muddy, the current is strong, and in past years many fatal accidents have occurred. Indeed, to pull across it in an open boat with a strong wind blowing, and the oarsman comparatively a novice, is, as can be testified from personal experience, rather trying to the nerves, while with a sail, an upset is not difficult; but until a few years past, it was almost the only highway between the settlements, the roads (so-called) being impassable. On the western side of the river, there is a considerable stretch of open sheep country, and a large area of gum-digging land. On the other bank, while there are areas of open country now being brought into cultivation as farms, immense tracts are covered by a dense kauri forest—the largest and most valuable in the Colony. The timber industry is the leading trade, and at half-a-dozen centres, sawmills, with the most improved machinery, have been established. To see the ease with

which the enormous logs are lifted, placed in position, and sliced up into studs or planks, is highly interesting. A large, intelligent, and thriving population is employed at these mills on the river itself, and its tributary—the Kaihu.

First Services.

Here, as in all these Northern Circuits, the Rev. W. Gittos had the honour of being the pioneer. Wairoa was his first appointment in the Mission, and while specially ministering to the Maoris, he did not overlook the spiritual needs of the settlers. Those were then but few, but he baptized their children, married their young people, buried the dead, and held services when possible. Thus he carried on the work Mr. Buller had begun many years before. There were a few Wesleyan families—the Marriners, Wilsons, Scotts, and others—and by these and the newer settlers he was always welcomed. As the timber trade developed, European settlements became more important. At Aratapu, the largest, it was fortunate for the Church that Mr. E. C. Carr, the resident manager and overseer of the sawmills, was a local preacher. An excellent and fluent speaker, and a diligent Temperance worker, he at once commenced services, and organised a Band of Hope. Aided by a wife like-minded, his influence through the whole term of his residence there was beneficial. In 1877, Mr. J. Osborne was put in charge of the district as Home Missionary, working chiefly under Mr. Gittos's superintendence. During his residence the church at Mangawhare, 40ft. by 25ft., and which seats about 150 persons, was opened in 1879, the local contributions towards its erection being supplemented by a loan from the Auckland District Jubilee Fund. It is built on land leased from Mr. J. L. Campbell at a peppercorn rent for ninety-nine years, and serves for the Dargaville township as well as Mangawhare.



FIRST PAPAROA CHURCH, WITH VESTRY ADDED SUBSEQUENTLY.

Formation and Progress of the Circuit.

Osborne having retired from the work in 1879, the President of the Conference sent the Rev. G. W. J. Carr, a young minister who had just arrived from England, to take his place and organise a Circuit.



WAIROA CHURCH.—Opened 1879.

accustomed hitherto to a city life only, and entirely ignorant of the management of a boat or horse, Mr. Spence adapted himself to his surroundings. On a visit being made a few months later, he was found clad in oil-skins and a rubber coat, ready to take his boat across at any hour of the day or night, and quite an authority on the tides and currents. The out-door life and the rowing had greatly benefitted him physically, and he proved himself equal to the toil of the extensive district. He was warmly supported and greatly helped in his work by Mr. Carr, Mr. F. W. Matthews (Manager of the Tokatoka Mill), Mr. Megson, of Mangawhare, the Messrs. Webb, and others. Mr. Spence was followed by Messrs. A. C. Caghey and T. J. Wills, who each remained one year only. During Mr. Brooke's pastorate there was decided progress. At Arapohue, a country town some miles from the river, a church site of an acre had been presented by Mr. Webb. On this a very neat and comfortable church was erected to seat 120 persons, at a cost of about £170. A loan of £50 towards this was advanced from the Building Fund, which was paid off in a few years. In 1890, a small church of 20ft. by 20ft. and of which the Rev. T. F. Jones was the chief pastor, was built at Tokatoka, on the same side of the river and a few miles lower down. Through some oversight, the site had not been properly conveyed, and it was held on a general trust for all denominations. Two years later, on the other side, in the direction of the river, a church was built at Redhill, at a cost of £100.

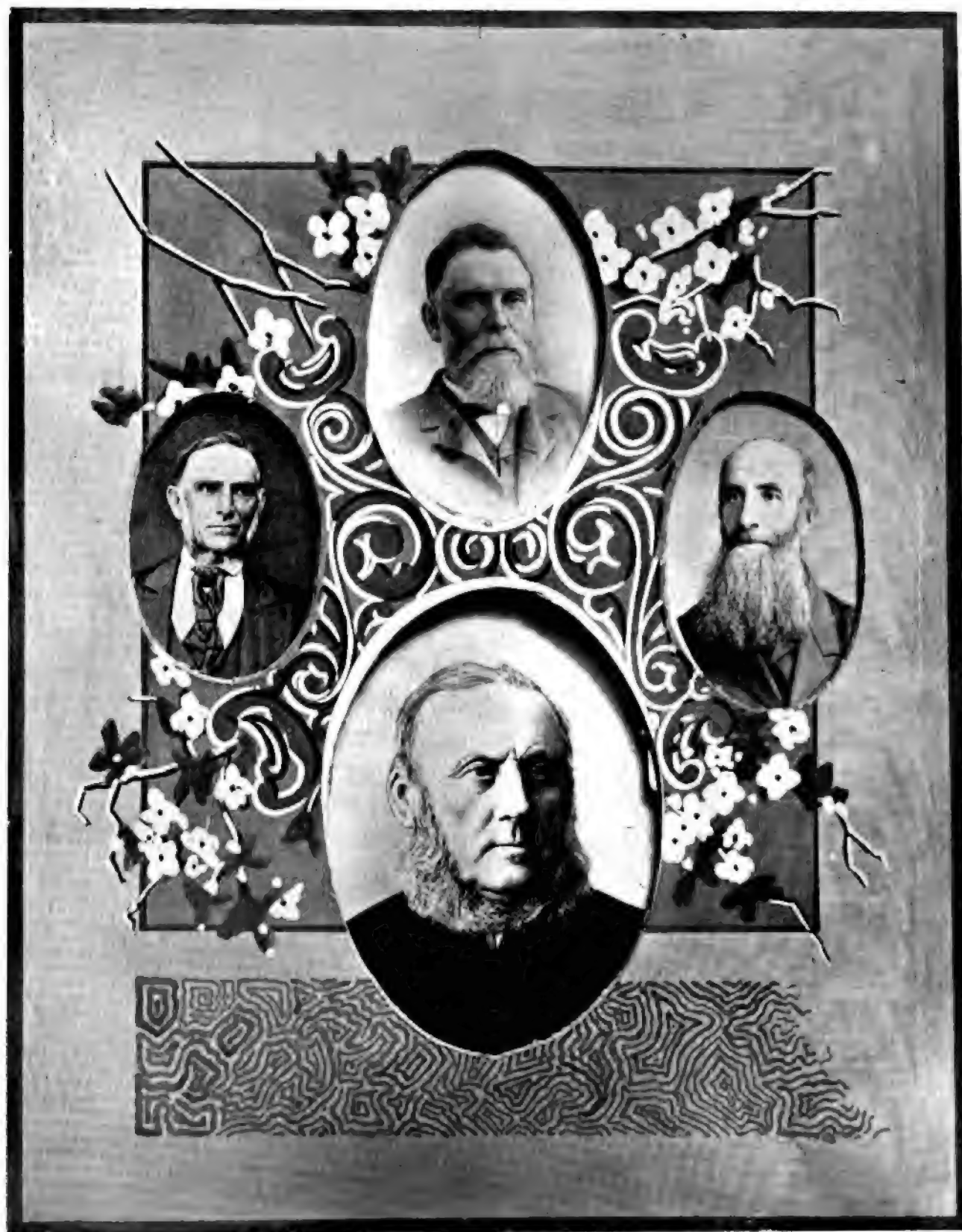
The Rev. J. Blight was able, during his term, to bring to a successful issue the Parsonage project. For years after the appointment of a married minister, a house was rented in Dargaville; but it was difficult to find a convenient residence, and the yearly rental was a drain on the funds. Eventually, it was decided that the most suitable place for the minister to reside was on Buller's old Mission Station—Mount Wesley. On application being made to the Mission Property Trustees, a lease of ten acres was granted to the circuit authorities a lease of ten acres

for the purpose. It is located near a bluff, overlooking the river, and is a very pleasant situation. On this, in 1892, a well-finished house of eight rooms was erected, at an expenditure of £350. Of this, £150 was granted as a loan, and as the final instalment of this was paid last year, it is now free from debt. On the Kaihu, a tributary of the Wairoa, sawmills were started about three years since by Mr. J. Trounson, formerly of Paparoa. A number of hands employed at the mills and in the bush reside there, as do also men employed on the branch railway from Dargaville. For their benefit a small church, 30ft. by 20ft., was erected in March of the present year (1899), at a cost of £100. It stands at present on a site leased from the Railway Department, but will eventually be removed to a freehold, promised by a Maori, as soon as his title is individualised. At Aratapu and Te Kopuru, the two largest townships in the circuit, no churches have yet been built. The reason of this is that these townships grew up around the two leading sawmills. The proprietors of these mills, with commendable forethought for their employees, erected comfortable halls, to be used for social purposes, and also for public worship, Sunday-school, and other purposes—all Christian ministers having a right to them. Hitherto these have been found sufficient for the purpose. Thus it comes to pass that though there are excellent and attentive congregations in these places, there are no church buildings. New mills have of late been multiplied, and at Aoroa and other places services have been instituted, there being, besides the three churches, twelve other preaching places. Eighteen months since, the work being found too heavy for one minister to undertake, a Home Missionary was located at Kaihu—Mr. G. Elliott. His place is now taken by Mr. E. Patchett. As there is a steadily growing population on that side of the river, and the other settlement is extending towards Whangarei, there is ample work for both. Even now the area covered is large, as the minister and his assistants, with the aid of fourteen local preachers, supply fifteen places, in which there are 125 members and 1040 worshippers, while ten Sunday-schools have been started with a total roll of 461. Mr. Carr left the district some years since, but the Messrs. Harding, Stallworthy, Nield, Matthews, and Webb, are loyal and devoted supporters of Church enterprise, and the circuit has a prosperous future before it. The Rev. S. J. Gibson is a man of good presence and



PAPAROA PARSONAGE.

PAPAROA CIRCUIT OFFICE BEARERS—PAST AND PRESENT

*THE LATE MR. CLIFF, SENIOR.*

MR. G. CLIFF, J.P.

MR. J. REEVES.

MR. C. HAMES

gifts. He is a native of New South Wales, and for the ministry under the late Principal Fletcher at Winton College. After spending three years in work in the Mother Colony, he offered for the

The minister being withdrawn through lack of support, application was made to the Wesleyan Church for an Agent, and in 1864 or 1865 Mr. W. White was appointed as a Home Missionary to reside at the Wade, but to have



HELENSVILLE CHURCH.

mission, where he laboured for six years. His health failing, he was transferred to New Zealand, and has been stationed to the Hokitika, Gisborne, and Greytown circuits, and is now in his fourth year at Wairoa. He has acquired, during his Missionary career, a fund of knowledge, and as he is sociable in manner, he always attracts friends, and should do work in the circuit which is permanent. Mrs. Gibson's skill with the camera enables her to illustrate his lectures on Missionary life, which are in much request. Five years ago, while lecturing with a Christchurch minister for a few weeks, a series of these lectures were given in the city and suburban churches, with great advantage to the Foreign Mission cause.

HELENSVILLE

The latest addition to the list of churches in the Auckland Province, having been constituted in 1898, the church, in one part of the settlement embraced within its boundaries, has a history which stretches for nearly forty years. Kaukapakapa, which now boasts a railway station, and is in almost daily communication with Auckland, was first settled in 1860. There were some patches of open land, but the neighbourhood was covered with dense bush, and being difficult of access, it was a place that many years was self-contained. The spiritual needs of the residents were first supplied by a Presbyterian minister, who was stationed there in 1860.

But Mr. Gittos also visited the place about once a quarter, ministering to the Wesleyan families, holding a preaching service.



KAUKAPAKAPA CHURCH.

charge of the Wainui and Kaukapakapa as well. Those who know what the roads were like in that region in the early sixties will be aware that physical endurance and careful horsemanship were quite as necessary as mental power to the country preacher. In some places it was safer to walk than to ride, although the mud was both deep and adhesive. Mr. White did his work faithfully for something over a year, and was then removed to another district. During his residence a small church was built at Kaukapakapa, at a cost of £80, most of the money being collected by Captain Dawson, a retired sea-captain, who is still one of the chief men of the congregation there, and a faithful Steward. After an interval, he was followed by the Rev. T. J. Jaggard—an arrangement which proved to be of the happiest kind, and was followed by good results.



MR. CHAS. H. SPINLEY, HELENSVILLE.

MR. R. J. NEWBY, HELENSVILLE.

Mr. Jaggar had been a colleague of the Revs. J. Hunt and J. Calvert in the Fiji Mission-field, in the cannibal days, but for some years had devoted himself to secular employment in Auckland. Although past middle life when



MR. H. PRICE, HOME MISSIONARY.

he took up the Home Mission work, he was permitted to labour therein for 15 years. He lived at Kaukapakapa, where, surrounded by a few intelligent friends, a happy evening of life was spent. He was punctual and scrupulous in attention, even to distant appointments, and diligent in pastoral work. His last sermon was preached from the text "Jesus Christ the same yesterday, to-day, and for ever," and shortly afterwards his mortal remains were laid to rest in the "God's Acre" attached to the church there. His second wife, having lived among her husband's people for about 15 years more, was then laid by his side. From the first there were in the settlement a few earnest men who had been brought up in the Church, and naturally strove to promote its interests. The brothers Henley, Simcocks, and Sinclair were steady and trustworthy, and under the leadership of Captain Dawson, they and their wives were always ready to help. Very early in the history of the settlement a public library was formed: the books were well-selected, and so a community has grown up which is more than ordinarily intelligent.



REV. W. WILLS, HELENSVILLE.

Captain Dawson also started a Sunday-school while the settlement was still young, and is still the beloved Superintendent. As the circumstances of the people improved, there came a desire for a better place of worship. Mr. Henley gave a site, Mr. Jaggar fostered the idea, and in the first week in December, 1880, the present neat and attractive building was set apart for public worship. Captain Dawson again distinguished himself as a collector, while a good deal of labour

in building was contributed voluntarily by the office-bearers. Including this, the cost was about £200. While it is not nominally the head of the circuit, Kaukapakapa is one of its strongest places. Within the eighteen years following Mr. Jaggar's death no less than eight Home Missionaries—Messrs. Hill, Neal, Griffin, Berks, Price, Pearson, Buchanan, and Stephenson—laboured on the station for longer or shorter periods. The last-named of these—Mr. George Stephenson, whose portrait appears on page 120—was born at the village of Preston, near Hull, England. His father was a class leader and local preacher of the Church for nearly 40 years. The son, converted at 13, began to preach five years later, and worked as a local preacher in the Patrington and Hull (Waltham Street) Circuit. In the latter place he was appointed a class leader, and privileged to take part in a great revival which took place under the ministry of the late Rev. J. E. Clapham. He arrived in New Zealand in 1880, and at once entered into full work as preacher, leader, and Sunday-school Superintendent. Offering himself for Home Mission work, he served successively in Mahurangi, Raglan, Coromandel, and Helensville, in each place commending himself to the congregations as a consistent Christian, and a faithful and pleasing preacher. On account of the claims of his growing family, he was in March, 1898, compelled to retire from a work which he loved, and then the Home Mission Station became a circuit.



THE LATE MR. W. JOHNSON, KAWAKAWA.

The Headquarters of the Minister

are at Helensville, which is the terminus of the Wairoa River steamers, and for several years was also the furthest point which the railway from Auckland reached. Services were started there during Mr. Jaggar's term, but the population was small. Presently the timber trade grew into importance, and saw-mills were started in the township. As the depôt where goods for

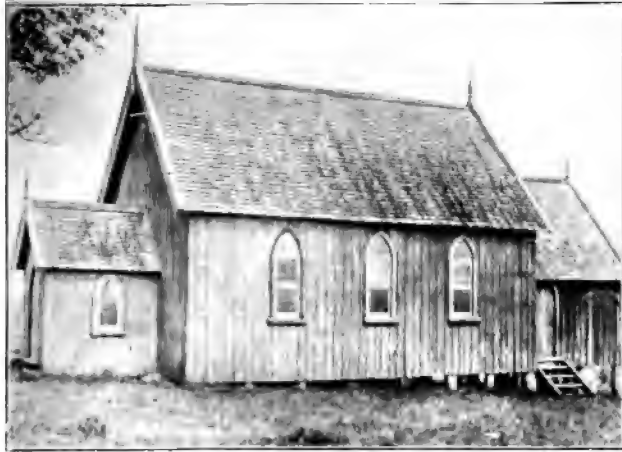


THE LATE MR. S. DIXON, OKAIAPU.

the Wairoa, and produce for that district was shipped, it became about 16 years ago exceedingly prosperous, and for a time grew rapidly. Taking advantage of this, a suitable site was secured, and the erection of the church commenced. Its dimensions are 50ft. by 30ft., and there is a large class room attached. It cost from £200 to £250, and the opening sermons were preached by the Rev. J. A. Taylor, of Auckland, on October 11th, 1885. Messrs. Spinley, Vercoe, Megson, and others exerted themselves to promote the building of the church, and are still workers there. The township has not grown so rapidly as was expected, but there is a good field for Christian effort, and members who have recently settled there are also putting considerable energy into the church work.

Woodhill

is the third place in the circuit. Some sixteen or seventeen years since, Messrs. R. Monk and J. Phillips, both well-known Auckland Methodists, took up land in this



OKAIHAU CHURCH.

locality, and gradually others joined them. A public school became necessary, and in this for several years past a service has been held on Sunday afternoons. Three other out-stations are also regularly visited, and with the extension of the railway northward further enlargement of the circuit boundaries may be expected. At present it has a staff of six local preachers, eleven Sunday-school teachers, and one class leader. There are 32 members and 72 Sunday scholars, while the attendants are returned as 350. The Rev. W. Wills, a probationer in his first year, is in charge of the circuit, under the superintendence of the District Chairman. Mr. Wills was brought up in the Colony, and recommended for the ministry by the Quarterly Meeting of the Willowby Circuit. After two years of diligent study at Prince Albert College, he begins his life work. May he make full proof of his ministry.

THE WADE HOME MISSION STATION

naturally follows Helensville, inasmuch as we have seen part of the latter's territory was once associated with the Wade in working. The Wade township, some twenty miles north of Devonport, has a lengthy Methodist history.

It was first visited from Auckland, and put upon "the Plan" during Mr. Harding's superintendency. The first church was also built and opened by him. Indeed, two churches were erected, for some three miles nearer the sea — to meet the needs

of a few settlers — a second one was built. Unfortunately, a legal title to the site of the latter had not been previously secured, and after a few years it passed out of the hands of the Connexion. The one in the township, however, which was subsequently lined, re-seated, and otherwise improved, was on a good section properly conveyed, and still meets the needs of the population. In those very early days there were a few

earnest Church members in the neighbourhood. Conspicuous among them was the late Mr. W. Polkinghorne, a stalwart Cornish miner, but then employed in farming, and who a few years since passed to his rest. He was a God-fearing man, plain of speech, and of much power in prayer. Some of his descendants are still found in the locality. Mr. Polkinghorne and his neighbours, though by no means flourishing in circumstances, heartily welcomed the preachers, and gave them the best they had. Mr. Harding seemed to have quite a *penchant* for the place, and bought land near. For some years after periodical visits were made by Auckland ministers.



MR. AND MRS. G. H. BRIDGMAN, KAEO.

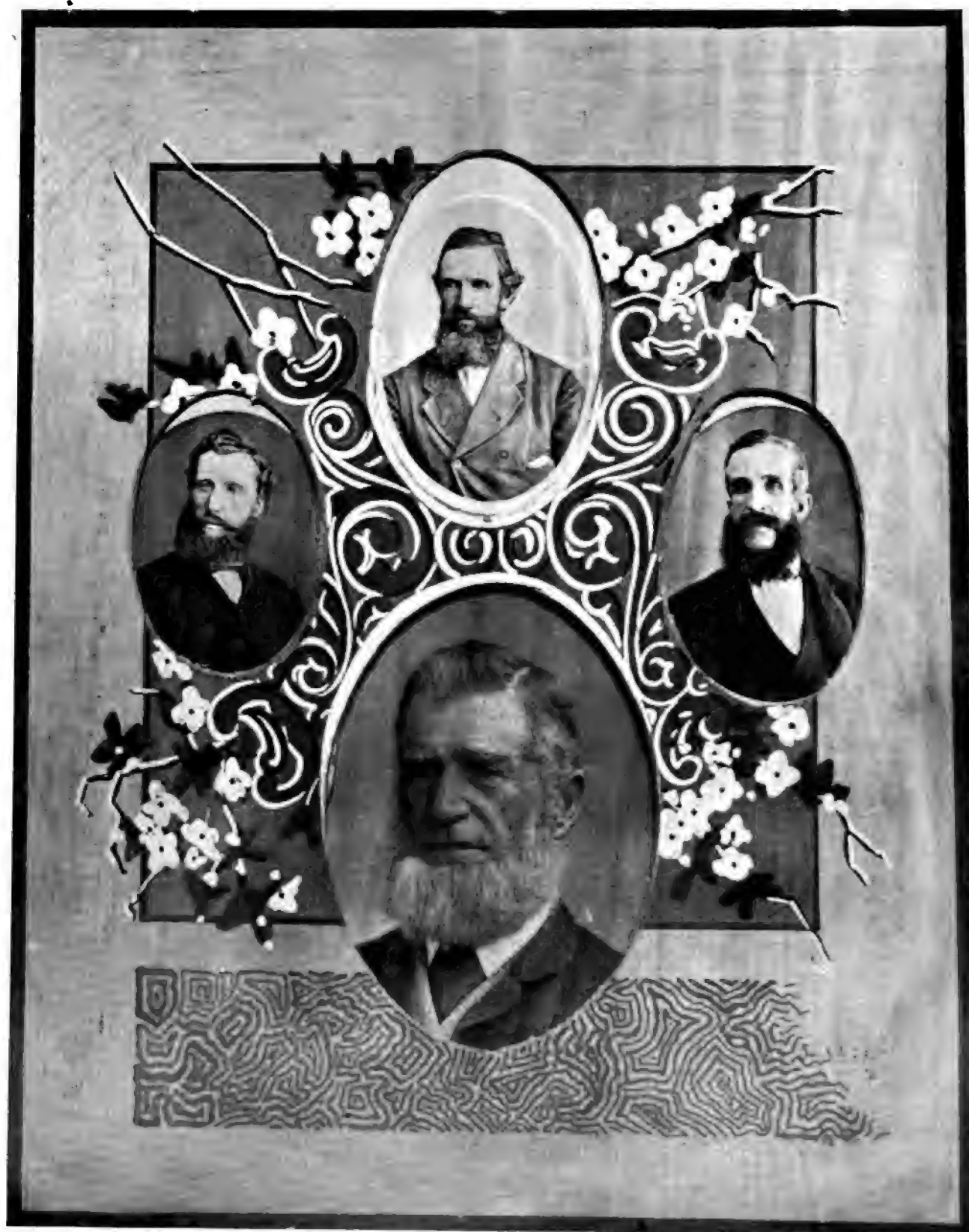
An Interesting Experience

of such a visit may be recalled. On one occasion this scribe discharged the duty. The usual method of reaching it was by a cutter, which ran once a week. Leaving Auckland in the morning, we expected to reach our destination that same evening. But after we entered the Wade River, the tide ran out, and we were stranded on a sand-bank. Unfortunately, provisions had run out too, and we went supperless



MR. H. FRAZER, OKAIHAU.

OFFICE BEARERS OF THE CHURCH, KAUKAPAKAPA

*MR. JOHN SINCLAIR.**MR. JOSEPH SIMCOCK.**CAPT. WM. DAWSON.**MR. CHARLES SIMCOCK.*

1. Next morning the worthy skipper poled his up to a farmhouse and begged, or borrowed, two of bread. Meanwhile, the passengers had collected and on this brain-strengthening fare, and hot coffee by the ship's cook, we breakfasted. As the tide we ascended to the township, and the preacher at Polkinghorne's first made the acquaintance of potato and feasted royally thereon. After preaching and meeting on Sunday, and pastoral visits, he elected on to Auckland on "shanks's pony." At Dairy Flat, were paid and refreshment obtained, and at Olphert's house, on Lucas's Creek, service was held evening. The next day the journey was resumed, after waiting for some hours for the cutter at Stokes's the adventurous expedition ended. The preacher the hardships; sooth to tell, he rather enjoyed and twenty-seven years after, on another visit to Wade, was able to tell the story.

Patient Labour.

Most of the land in the vicinity of the Wade is of poor quality, and consequently the progress of settlement has been slow. There have always, however, been a faithful



THE CHURCH, HOKIANGA.

who have not forsaken the assembling of themselves together, and amid many vicissitudes the church doors have been kept open. A succession of Home Missionaries have been appointed and given to the district faithful. At Wainui, about six miles distant, in a settler's shop or public hall, service has been regularly held for many years or more.

A Cottage Home.

In 1886, through the energy of the resident Missionary, J. W. Griffin, and the willing help of Mr. Scotter, now a settler, a home for the Missionary was secured. Contributions were obtained from Auckland, donations of land and windows secured, and with Mr. Scotter's voluntary aid, a neat cottage and outbuildings were put up at a cost of £130.

It is the Cheapest Place of Worship in the Colony for a time in use within the bounds of this station. In years since there was a considerable number of

gum diggers at work in various places. The Missionary visited them as he was able, and left tracts and illustrated papers at their huts. Some of them were devout persons, and wished to meet for worship. A tent about 12ft. by 8ft. was obtained, and securely pegged down. Stakes were driven into the earth, and rough slabs placed thereon for seats, and in this canvas church they listened to the Gospel message. It probably did not cost more than £5 in all, but was an admirable arrangement, as when the diggers moved, they could "fold their tents like the Arabs and silently steal away" to erect their church in another place. At Pukeatua, a few of the gum-diggers took up land, and combining a little farming with their digging, hoped to form a settlement. One of them gave an acre of ground as a site for a place of worship. On this, for an estimated expenditure of £70, a small church, 24ft. by 16ft., was erected in 1893, free of debt. To Mr. G. H. Bridgman, then Home Missionary, there belongs the credit of initiating this really courageous undertaking. He collected money in small sums, begged timber, roofing iron, windows, &c., and by voluntary help of the Trustees, saw it successfully carried out. Of late years, owing to frequent change of Missionaries, and gaps between the appointments, the station has declined, but as the returns for this year are not one-third of those for the year previous probably some error has crept in. Mr. W. Richards is the Home Missionary now working there, and as the Rev. C. E. Beecroft, at the request of the Conference, has agreed to superintend the district, a decided improvement may shortly be expected.



MR. G. G. MENZIES, RAWENE.



MR. G. PEARSON, HOME MISSIONARY, HOKIANGA.

BAY of ISLANDS.

This Home Mission differs very widely from the Wade. It

is much more extensive, and while in it there are areas of gum-digging land, and other portions which are unproductive, there are also some very fertile patches and mineral resources, while at Russell "the harvest of the



ARCH HILL CHURCH, NEWTON, AUCKLAND.

sea" is at their doors. There was a time when it bade fair to be a prosperous circuit, and for a time it occupied that position, the Revs. Salter, Brooke, and Marshall being successively appointed thereto. About 1880, the discovery of excellent seams of coal at Kawakawa, fondly hoped to be inexhaustible, led to the formation of the Bay of Islands Coal Company. Capital was freely subscribed, machinery ordered, and mining commenced. The result was the creation of a flourishing township at Kawakawa. A railway was also constructed to convey the coal from thence to Opua, to which place the steamers of the Union Company and other vessels came to obtain cargoes. Near Russell, manganese deposits were found and worked with considerable energy. Believing in the prospects of the district, the Rev. T. G. Hammond, of

Hokianga, himself visited it, conducted services, and pressed for the appointment of an agent. To the Rev. T. J. Wills, the present Anglican minister of Ormondville, belongs the honour of being the first Home Missionary in 1879. Unsparing in toil, diligent as a pastor, and a faithful preacher, he laid out an extensive circuit, and did good and useful pioneer work. He was followed by the Rev. W. L. Salter, intensely evangelistic and equally energetic.



MR. H. S. WILLIAMS, RUSSELL.

Successful Church Building.

During Mr. Salter's time the Kawakawa Church, built on a site, the lease of which was given by the Coal Company (as the freehold belonged and still belongs to



WESLEYAN PARSONAGE, MOUNT WESLEY, NORTHERN WAIROA.

the Government), was erected. It is a strong and plain building, 45ft. by 20ft. It cost over £300, and was opened by this writer on August 15th, 1880. The occasion was one of great spiritual power. In the membership at the time was Father Johnson, a veteran local preacher, and others—men of prayer and faith. They had been pleading for a blessing on the consecration services, and on the morning of the day met specially for that purpose. In answer to their pleading the blessing came. The morning and evening services were "times of refreshing," and after the latter several decided for Christ, and testified to the new-found joy of salvation. So deep was the interest that preaching was held the following evening, and like results followed. In all the series of meetings the same spirit was manifested, and the visiting minister and the resident pastor were refreshed in spirit. Mr. Salter had willing coadjutors in Father Johnson, Messrs. McCready, Girven, and Usher, and some of those then converted afterwards became successful workers in the Church elsewhere.

The Outposts.

Russell was at the beginning of the Circuit quite as important as Kawakawa. Mr. S. Buchanan, a local preacher of more than ordinary gifts, and afterwards



MESSRS. D. AND T. HAYES, KAEO.

yed as a Home Missionary, resided there. Mr. H. S. uns, still on the ground, and through all the score of a faithful helper and liberal supporter, was also there. ed room was fitted up by these brethren, and a few



ATE MR. W. ORMISTON, MANGAPAI.

others, for worship, at a cost of £30, and is still used. Near Russell there was a manganese mine being worked, and at this place and Te Wāhāpu services were also held from the beginning. Indeed it was Captain Phillips and those associated with him who had, in 1877, organised the church at the Oronga mine, and formed a class. At Okaihau, near the head of the Waihou, though a long distance to ride (25 miles), Mr. Wills also established a regular appointment. The Hokianga Missionary had occasionally held service there, but from the of its connexion with the Bay, greater interest was therein. In 1885 Mr. S. Dixon, an ex-Canadian r, gave an acre of land as a site, and offered £100 rds a church if another £100 was subscribed. The nge was taken up, and the next year a neat church, g £230, was erected, and opened free of debt. H. Fraser now fills the late Mr. Dixon's place as ty Steward. The failure of the coal mine caused an is of the population, and in 1888 the minister was irawn. Since then it has been worked by Home onaries. Mr. H. Price, who retired from the work in last to enter into business, had been in charge for ears. Himself the son of a local preacher, his heart lways in the work. He kept up his reading amid atiguing work of the district, and preached earnest nstructive sermons. Mr. E. P. Blamires, the son of a known Victorian minister, has taken up his duties, besides the places already mentioned, preaches at ru, Opua, and has recently taken up Ramarama, es visiting the men on the gumfields. He is assisted ree local preachers. In four small Sunday-schools 80 ren are gathered, and there are 240 attendants on ic worship.

WHANGAROA

assic ground in New Zealand Methodism. But the ris who, in Mr. Leigh's time were there in such bers, have passed away, leaving but few successors. European population does not grow. Formerly there a large timber trade done in the district, and quite a c business in shipbuilding. But both these have whaht declined. A quarter of a century since it ised to become a circuit, and two young ministers

were sent there in succession. They held services in Whangaroa, Kaeo, Tametame, and travelled to Mangonui and other places. Since then it has been worked by a succession of Home Missionaries, and the residence of the agent is now fixed at Kaeo. The European Missionaries resident at Hokianga used to visit regularly the Maoris in the locality, and also took the opportunity of preaching to the Europeans. In response to Mr. Rowse's request, a neat church was erected on the Mission tation in 1869, at a cost of £218. The opening service was conducted by Mr. Rowse, who preached from Psalm lxxxvii., verse 5. At the same time about an acre of ground was cleared and set apart as a public cemetery. For some reason the building was allowed to fall into disrepair, and about 1885 was sold for a small sum. With the Gothic windows taken out, it now does service as a gum store. The following year, on a site given by Mr. Holdship, the present building, which seats 150 persons, was erected. The opening service was conducted on the Queen's Birthday by Mr. Birks, the Home Missionary, and the cost (£210) was fully subscribed. A view of this appears on page 18. It has been the spiritual birthplace of not a few.

Willing Helpers.

Mr. Hare, an Irish Methodist, and an old settler at Kaeo, married for his second wife the widow of Mr. Skinner, the Mission catechist. Each had a large family, and as they grew up they constituted a large part of the congregation and membership. Mr. Hare, senior, was the first class leader, and the meetings were originally held in the old Courthouse. The Lanes and Browns, heads of a shipbuilding and shipowning firm, were always ready to help. Mr. W. Lane's three daughters had started a Sunday-school in the very early days, in the kitchen of their father's house. In 1866 Mr. R. E. Gibbs joined them, became the Superintendent, and worked with unabated zeal until his lamented death by drowning in 1877. Messrs. Stephen S. Brown and the Hayes brothers are natives of the district, and the former is the Society Steward at Totara, where also services are held. Mr. A. Nesbit is a native of Prince Edward's Island, and he and his son, Mr. C. Nesbit, with Mr. Halliday, a Welshman, and Mr. Fabian, born in the Channel Islands, are ready for every good work. It was in Whangaroa that the nonagenarian local preacher — Mr. G. Stephenson — passed to his rest a year ago.



UNION STREET CHURCH, FREEMAN'S BAY, AUCKLAND.

A Residence for the Missionary.

After paying rent for several years, the office-bearers a few months since took heart of grace, and determined to "arise and build." The issue has been that a neat cottage residence of six rooms and a study has been put up at a



REV. J. J. PENDRAY, PAPAROA.

cost of £236. Two-thirds of the cost was raised by local subscriptions and contributions from friends in Auckland and elsewhere, and the balance provided by a loan from the Church Building Fund.

There are no less than eleven preaching places in the district, at distances varying from three miles to thirty. To maintain regular services thereat involves constant journeying and great physical toil. Mr. G. H. Bridgman is the Home Missionary. Born in England, he was brought to the Colony as a child. Impressed by the preaching of the Rev. J. Berry, he received the spirit of adoption in a class meeting conducted by the Rev. J. Law, and became a local preacher in the Waikato Circuit in 1876. In 1888, he offered himself for the Home Mission work, and has occupied the Bay of Islands, Wade, and Whangaroa stations successively. He is diligent, faithful, and persevering in all departments of his work, and is greatly aided by his excellent wife, who is also a local preacher. Assisted by only one other preacher, they supply all the widely-scattered places with preaching services, and watch over the 38 members and 428 hearers who are reported. The Sunday-school in the Kaeo Church has 66 names on the roll.

HOKIANGA.—European Work.

The supply of the European congregations in the Hokianga is confided to Mr. George Pearson, who has been employed as a Home Missionary since 1887. His grandfather "turned fool," as the clergyman of the parish elegantly expressed it, by becoming a Methodist early in the century, and his father was for many years a local preacher. Mr. Pearson himself is a native of the County of Nottinghamshire, England, was converted at sixteen,

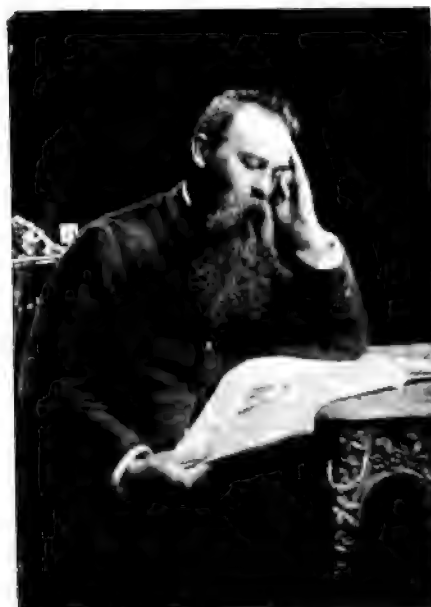
and began to preach a year later. After ten years' service in English Circuits, he came to the Colony in 1878, and was in business in Auckland for nine years. After that he worked in the Helensville and Whangaroa Stations, before removing to his present residence at Rawene. Although well advanced towards middle life, he is strong and vigorous, and discharges his duty with unabated energy, riding long distances on horseback, and also travelling by boat to visit the distant settlements. He is an expert photographer, and for several of our illustrations of the Northern districts we are indebted to him.

The European townships on the Hokianga and its tributary streams are small, and widely scattered. At Rawene, formerly known as Herd's Point, a small church was erected during the Rev. W. Rowse's residence at Waima, in 1876. It cost £150. Eighty pounds of this were raised by the settlers, and eventually the balance was voted by the Mission Property Trustees. Services are also held at Kohukohu, Waimamaku, Taheke, and four other places, at which there is a total attendance of 400 persons. As these belong to different Protestant Churches, the membership is small, only eighteen being enrolled. There are two Sunday-schools, with forty names on the roll. Unfortunately, Mr. Pearson has no resident local preachers. This renders the work more arduous, and retards development. But the providing the ordinances of religion for the members of these small and distant communities, although difficult, is most important. There will come a time when the fertile volcanic valleys will carry a larger population, and the Church will then make progress.

Mr. G. G. Menzies is the Government Engineer for the district, and travels through the length and breadth. For some years he has acted as Steward for the station, and shown the greatest possible interest in the work of the Church. Mr. W. Webster, who resides near the old Mission Station of Mangungu, has been connected with the Church for more than half a century. The friend of the early Missionaries, and knowing the Natives well, he has the respect of all. Though now well advanced in years, he is still deeply concerned for the promotion of religion in the neighbourhood, and is a faithful helper of the Missionary.

RAGLAN.

After Mr. Schnackenberg's decease, the Rev. W. Slade was sent there to minister to Maoris and Europeans. He was succeeded by the Rev. E. Barber, who only remained for one year. After that a Home Missionary was appointed. English services



REV. S. J. GIBSON, NORTHERN WAIROA.

STANDARD BEARERS, WHANGAROA HOME MISSION



1—MR. A. NESBIT, KAEO. 2—MR. C. NESBIT, KAEO. 3—THE LATE MR. R. E. GIBBS, KAEO. 4—MR. J. F. FABIAN, KAEO.
5—MR. J. HALLIDAY, KAEO.

were conducted by these brethren at a small church in Raglan itself, at Okete, five miles distant, where a church had also been erected, and in the schoolroom at Te Mata and elsewhere. Owing to lack of support, no agent has been appointed for some years past. The old church in Raglan, built by the Rev. J. Wallis in the early days, became so decayed that it was sold, but a new and better site, presented by Mr. F. L. Prime, is still held. There is also a Mission house in the town, which is let, and the rental applied to Mission purposes. The church at Okete still remains, and as settlement progresses along that coast, this ground will probably need to be reoccupied.

Summary.

In the Circuits and Home Mission Stations of the Auckland District, the outline history of which has been sketched in the foregoing pages, there are thirty ministers stationed, who are assisted by five Home Missionaries and 140 local preachers. Sixty-five churches have been erected, and services are also held in 136 public schools, or other places. All these are in the Auckland Province, as is also the Gisborne Circuit, but for ecclesiastical purposes this is connected with the Wellington District. There are 2,757 adult Church members and 340 juniors, besides 479 additional enrolled communicants. In 70 Sunday-schools, 552 teachers have charge of 5,262 children, and the total number of attendants is estimated to be 16,963.



MISSION HALL AND COTTAGE, FREEMAN'S BAY.—Headquarters of the Helping Hand Mission, Auckland.

DEPARTMENTAL CHURCH WORK IN AUCKLAND

Before leaving the Auckland Province, it is proper to place on record some account of the origin and working of the various Connexional Departments and Institutions, the management of which is entrusted to committees



WAIHI, UPPER THAMES.—A Church in an Aided Circuit.

having their headquarters in Auckland City. The first of these, both from the largeness of the area which it covers, and the number and importance of the interests affected, is

THE HOME MISSION AND CHURCH EXTENSION FUND.

In a growing Colony, the work of Home Mission and Church extension must always be exceptionally important. Largely speaking, it includes the provision of religious ordinances for the settlers in out-districts, the location of ministers, erection of places of worship, and the organisation of the Church generally. Prior to the formation of the New Zealand Conference, this work was carried on by each District Meeting independently, but this was found to be exceedingly awkward, and even defective. The Auckland District, for example, had, within its bounds, nearly the whole of the Maori Stations, while the European ones at that time were few in number. On the other hand, the Canterbury District, which had a large number of European Circuits, had only one small Maori Mission. At the second New Zealand Conference, held in 1875, it was therefore resolved, "That the income from Connexional properties and the present Home Mission Funds of the several districts shall, in future, form one Home Mission Fund, to be administered by a committee composed of the members of the Connexional Committees, together with the Trustees of the several Connexional properties." Two Treasurers were appointed, residing in Auckland, and two in Christchurch, but with the further direction that for the current year the Chairmen of Districts should collect and pay moneys on account of this fund. Obviously this arrangement could only be temporary, and

at the Conference of 1876 it was agreed that a Secretary and Treasurer should be appointed for the whole colony, to whom all remittances should be made, and the amounts voted by the Conference from time to time should be paid by the Treasurer, under the direction of an Executive Committee. The return of income and expenditure for the year 1875 shows the same under the several districts, and the following is a summary:—The receipts were: From circuits—Collections on Sundays in the various churches and at public meetings, subscriptions, etc., £623 16s. 8d.; from the rent of Connexional properties, £832 18s. (but included in this was the sum of nearly £180 from the Wellington Educational Trust, which was balanced by an entry of an equal amount on the other side); credit balance in three of the districts, £73 7s. 8d.; special donation from the Rev. J. Aldred for training of students, £51 5s.; refund from the General Conference, £78 4s. 6d. There was also received from the Foreign Mission Fund the sum of £150, for providing a Circuit and residence for a returned Missionary, the total income being thus £1809 4s. 10d. On the other side the items of expenditure reported were: Maori Missions, £680 7s.; Scandinavian Mission, £50; grants in aid to European Circuits and Home Mission Stations, £600 0s. 3d.; for the training of students, £100; Wellington Educational Trustees, as above, £179 18s.; district deficiencies brought forward, £40; and travelling to District Meetings, Conference, printing, and contingencies, £280 2s., which left a deficiency of £121 2s. 5d. In the following years the Fund was relieved of the item of chairmen's travelling and other expenses incurred in the working of the Church organisation by the newly-formed Contingent Fund.



REV. W. BECKETT, WAIHI.

Officers of the Fund.

The earliest printed report of Home Mission operations in New Zealand is dated 1871, and refers to the Auckland District only, Mr. J. M. Shera being the Treasurer,



MR. F. L. PRIME, AUCKLAND.—Treasurer of the Home Mission Fund.

and the Rev. J. Berry Secretary. In the following year Mr. Prime was appointed Treasurer, and the Rev. H. H. Lawry Secretary. From 1876 onwards, the reports cover the operations throughout the whole of New Zealand. In that year the Rev. T. Buddle was appointed General Secretary. For this office he was singularly well fitted, both from his knowledge of the Colony, his deep interest in Church extension, his familiarity with the Maori Missions, and his administrative ability. Although then a minister of forty years' standing, he was still active, alert, and vigorous, and discharged the duties of the office with great acceptance up to the time of his lamented death in 1883. He was succeeded by the Rev. A. Reid, who served the Connexion in this department to the time of his decease in 1891. Mr. Reid had also an extensive acquaintance with the Southern part of the Colony, and was looked up to by the English and Native ministers of the Maori Mission as a friend and father. While he had not the organising faculty of his predecessor, he was exceedingly interested in the work, and his annual reports were models of condensed composition and pointed appeal. In 1892 the Rev. W. Lee was appointed as Mr. Reid's successor, and discharged the duties of the office with diligence until his removal from Auckland two years later. Since 1894 the work has devolved upon the Rev. W. J. Williams. The work is exceedingly onerous, and, recent resolutions of the Conference putting upon the Executive Committee the duty of deciding as to the agents to be employed and stations to be occupied, involves a considerable amount of

thought and care. The Society has been exceedingly happy in the appointment of its Treasurer. Mr. F. L. Prime, J.P., of Auckland, has held the office from the year 1876 until now, and still continues to discharge its duties, having previously served four years as Treasurer to the Auckland District. Mr. Prime is a native of Tripton, Cambridgeshire, and came to the Colony in June, 1855. For some years he was in business as a grocer and provision merchant. He also served as one of the City Councillors, and fulfilled the duties of Mayor. He had been brought up as a Congregationalist, but on his arrival in Auckland joined the High Street Church. Ever since he has been an honoured office-bearer, filling various positions with great acceptance. He now devotes himself very largely to gratuitous work for the Church in its various departments, and a considerable part of his time is taken up with the accounts and correspondence of the Home Mission Fund. His unfailing courtesy, his accuracy, patience, and attention to the business of the department, both in Conference and throughout the year, have won for him the deep respect and admiration of the ministers and office-bearers of the Church throughout the Colony. As a slight token of this, on his seventieth birthday a portrait of the Treasurer was presented to Mrs. Prime by the members of the Committee and their friends. Last year a very pleasant gathering was held in the Pitt Street Church parlour to celebrate his golden wedding. Although well advanced in years, it is hoped that he may be spared for some time to come to render the signal service which he so willingly gives.

Special Work of the Fund.

In the years 1875 and 1876, there was a considerable immigration of Scandinavians to the Colony, Norwegians, Danes, and Swedes, but chiefly the former. They settled almost exclusively in the Wellington and Hawke's Bay Provinces. Special grants of land were made to them in the then bush districts of Mauriceville, Norsewood, Dannevirke, and Palmerston. Many of them were Lutherans, but some had been accustomed to attend the Mission services of the Methodist Episcopal Church in their own country. The Rev. Edward Nielsen, a young Norwegian, who had been converted and admitted as a probationer of the Methodist Church in Christiania, felt so deeply for their spiritual necessities that on his own responsibility he followed them to New Zealand. After visiting



REV. E. NIELSEN.
Scandinavian Minister.

us settlements, he took up his residence at Mauriceville, travelling to the other places where his ryemen lived, and preached to them as he was able. Conference assisted him and his people by yearly contributions towards his support. Eventually it was found



T. BUDDLE IN 1866.—The first secretary of the Home Mission Fund.

necessary to engage other agents also, and the Rev. Otter Christofferson was received and ordained, while Mr. Edward Christofferson was also employed as a Home Missionary. The Rev. J. S. Smalley, who was then stationed at Napier, finding there were a large number of Scandinavians in and around the town, pluckily learned the language, and conducted an afternoon service for them "in their own tongue in which they were born." Churches

erected at Mauriceville, Norsewood, and Makaretu, parsonages built at the two former places, whilst in services were held in the ordinary churches. From to 1893 the Home Mission Fund expended no less than £1277 on this undertaking. The younger generation of course, all learned English, and now attend the ordinary services.

One of the difficulties of Church Extension is found to be the erection of residences for ministers in new settlements. To stimulate local activity in this respect it was agreed, on the initiation of the Fund, to grant £50 towards the erection of each Parsonage, the plans of which were approved, and £50 more towards furnishing the same. This regulation continued in force for thirteen years, and during that time £2475 were thus voted, much to the advantage of the ministers and circuits. Sites for churches in newly-settled districts also became a matter of importance, and for the acquisition of these during the ten years ending 1888, £203 were expended. Many of the churches which are now independent and flourishing churches in circuits thus received help during the early days. In 1889 and 1894 the sum of £114 was paid for the printing of the Revised Maori Service Book, but this is being defrayed from the proceeds of sales. It was found necessary to make pecuniary provision for the training of ministers for the ministry, and in default of any other source of income, this also was made a charge upon the Home Mission Fund. During twenty years, from 1873 to 1893, no less than £3573 12s. 7d. were expended in this way. Since 1893 the Fund has been relieved of this charge by the Probert bequest.

Donations and Legacies.

In the year 1880 Mr. T. Emsly, a Yorkshireman, who formerly resided on the Kaipara during Mr. Buller's pioneer labours there, but had returned to England, bequeathed to Mr. Buller, in remembrance of his New Zealand

experiences, the sum of £1000. This has been invested, and the interest is applied yearly in accordance with the wishes of the donor. In the year 1884, the family of the late Rev. T. Buddle honoured his memory, and worthily commemorated his work by a special donation of £250. In 1887, a legacy of £300 was received from the estate of Mr. Hammett, of Kaiapoi, which has also been invested. Special donations of £25 and £50 were also received during that and the following year towards the ordinary income. In 1888 there appeared, under the head of the Wanganui District, a donation of £200 from "a friend of missions." It is an open secret that this was the gift of the late Rev. G. Stannard. From the Jubilee Fund of the Church, in 1891, the sum of £1000 was appropriated to this Fund, and in 1898 a legacy of £1000 was received from the late Mr. J. Probert's estate. These sums are also invested, the stipulation of Mr. Probert that the income of his bequest be devoted to Home Mission work in the Auckland Province, being respected. Home Mission stations are usually worked by lay-agents.

Present Position.

The income of the Fund is now derived from the following sources:—(1) Rents of Connexional properties originally obtained for Maori Missions; (2) interest on investments, legacies and donations as above; (3) ordinary contributions from churches and circuits; and (4) miscellaneous. There has also been established during the past five years a Birthday League, the members of which contribute a small amount yearly on their birthday, through the Corresponding Secretary. The income for 1898 was—From circuits, £1722 2s. 7d.; Connexional properties, £446 11s. 6d.; interest on investments, £222 15s. 1d.; Birthday League, £100 19s. 8d.; Maori service books sold, £16 18s. 6d. The expenditure of the same year was—Debtor balance brought forward, £326 7s. 10d.; Maori Missions, £898 4s.; grants to seventeen Home Mission Stations, £263 5s.; grants to thirty-nine aided circuits, £925 13s. 8d.; special items, £182 18s.; and general working expenses, printing, &c., £212 1s. 5d.; making a total of £2808 9s. 11d. The recent rapid extension of settlement, and adjustments necessary in connection with Methodist union, have



GRAFTON ROAD CHURCH, AUCKLAND.—Erected 1885.



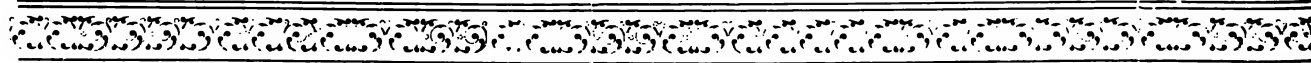
PAEROA CHURCH, UPPER THAMES CIRCUIT.



WESLEYAN CHURCH, TUAKAU.



MR. DEVEY, TE AROHA.



ed a somewhat heavy strain upon the Fund, but can be little doubt that the Churches, seeing the targe derived from its working, will supply the amount ary from time to time. Already, during the

twenty-four years of its history, not only has the annual income been forthcoming, but on two different occasions, special efforts have been made to supplement it. In 1879 £593 was specially subscribed, and £715 in 1897, to meet accumulated deficiencies.

Working of the Fund.

The receipts and expenditure are annually reviewed by a special Committee of ministers and laymen, representing the whole Colony at the yearly Conference. This Committee also

es estimates of income and expenditure for the g year. During the intervals of Conference an tive Committee is appointed, which holds regular igs in Auckland. For the present year the Committee ts of the General and Financial Secretaries—the Rev. Williams and Mr. Prime—the Corresponding Secre-the resident ministers of the Auckland and Manukau ts, with Messrs. Edson, Hobbs, J. L. Wilson, dle, McMaster, F. A. White, G. A. Buttle, Mason, en, Ambury, Caughey, Parker, Heron, W. S. Allen, ng, Gunson, and Wheeler. Committees lso appointed in the several circuits to the funds, and the Connexion is much ed to these, and to those friends who their direction collect annual subscriptions.

PRINCE ALBERT COLLEGE.

in 1845 to 1850, the Missionaries in New id were greatly concerned about the tion of their children. All the towns were and educational facilities were almost Their stations were at long distances from ntres of population, and their stipends did llow of any large expenditure, even sup- schools had been available. They saw oys and girls growing up without training, ere anxious for their future. The naries in Fiji, the Friendly Isles, and , were in a like predicament, and even in dia the ministers had great difficulty in g suitable schools. It was obvious that y were to continue in the Mission field neans must be devised. The New Zealand

brethren confided their difficulties to the Rev. Walter Lawry, General Superintendent. A bold and original plan was conceived and matured by him. It was before the days of limited liability companies, but it was resolved to form a proprietary school or college, all the Missionaries becoming proprietors, and each share representing £50. The idea commended itself very thoroughly to those interested. At a District Meeting held in Fiji, in September, 1847, and at which Mr. Lawry presided, a series of resolutions were passed with great unanimity approving of the plan, and declaring their satisfaction that Auckland should be the place where it was to be located. They also expressed their pleasure that their children would be under the care of Mr. Lawry, and expressed the hope that now they themselves would be able to remain much longer in the Mission field. They further requested the Missionary Committee in England to furnish the necessary school apparatus, and to appoint a suitable minister to take charge of the college, and to assist in its maintenance by voting a sum of £100 per annum for the first two years. The Committee in England approved of the proposal, and the way being thus cleared, the work was commenced.



J. H. FLETCHER, First Principal, Wesley College.



MRS. J. H. FLETCHER.

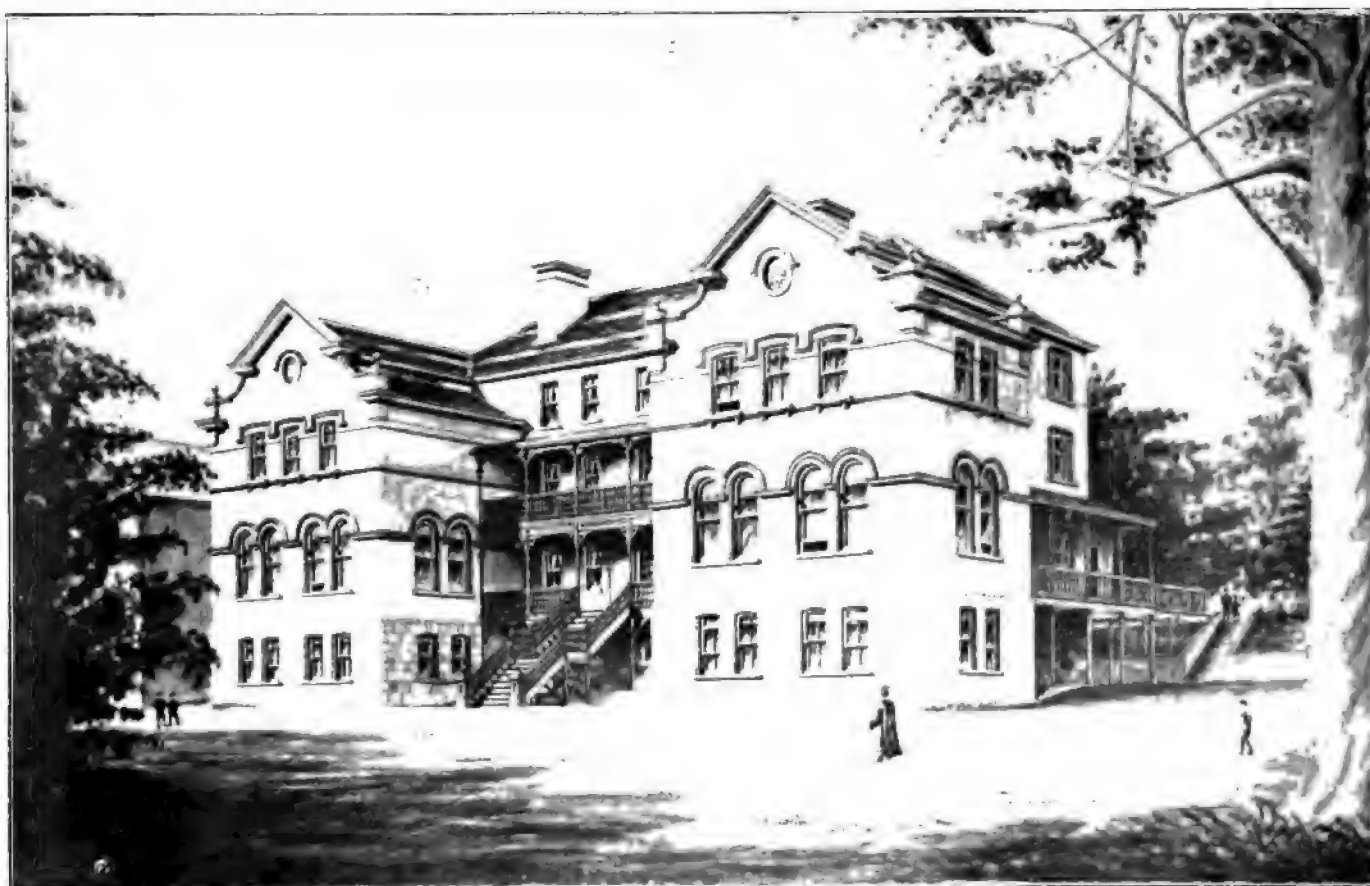


OLD WESLEY COLLEGE, AUCKLAND.—Opened 1850.

Wesley College

was the result. In 1848 the excellent and commanding site in Upper Queen Street, part of which is still held, was obtained, seven original town allotments containing eight and a half acres being acquired. It was purchased in two lots, the first costing £432, and the second £500. The building first erected was plain and substantial, with no architectural pretensions. According to modern ideas the space for schoolrooms and dormitories was somewhat confined, but fifty years ago they were content with much less in that respect. The work was so thoroughly carried out that, when forty-seven years after the buildings came to be examined, they were found to be as substantial as

ministry was designated for this post, for which his zeal in the cause of education and his sympathy with young people eminently fitted him. He arrived in the Colony with his life-long friend, the Rev. A. Reid, in April, 1849. By that time the buildings had been commenced, and Mr. Lawry, reporting Mr. Fletcher's arrival, said: "Glad should I be could you see our fair prospects and beginnings. Our school buildings are at the wall plate, but some time will be required before getting Mr. Fletcher fairly under way. No time further shall be lost." It was formally opened in January, 1850. High expectations had been cherished of its usefulness, and there seemed every prospect of their fulfilment. Writing in July, 1850,



PRINCE ALBERT COLLEGE, QUEEN STREET, AUCKLAND (BOYS' COLLEGE).

when completed, and reported to be good for a hundred years to come. The entire cost, including loan, was something over £3000. The Missionary Society supplied a certain quantity of bedding, etc., for it was necessary that it should be a boarding school.

The First Principal

was the Rev. Joseph H. Fletcher, of whom we are glad to present a portrait. He was himself the son of a Missionary, and was born in the West Indies. After being educated in the Connexional School in England, he adopted the teaching profession, and on entering the

Mr. Buddle says: "You will be glad to hear that the seminary for our Missionaries' children is doing well under Mr. Fletcher. We are much pleased with him as a very suitable man for the position, and he appears very happy in the work. During the year there has been a good work among the children. Several of them have professed to find peace with God. For Mr. Marsden's present of a patent washing-machine for the use of the school, we are very thankful. We need many articles for domestic and school purposes not to be got here but at great cost, which I doubt not that some of our friends at Home could easily supply if they got a gentle hint on the subject." The last two sentences show that economy was needed in the management, and that though it was a proprietary

school, the proprietors needed help from outside. It was a school for girls and boys both. They came from nearly all the Mission Stations of New Zealand, from Fiji, and from Australia. Day pupils were also taken in Auckland, and not a few of the citizens were glad to avail themselves of the training thus afforded for their children. Holidays were infrequent, as the larger number of the children came from Mission Stations at a distance, and travelling was fatiguing and expensive. Only one real holiday in the year was given - in the summer. It had been anticipated that in addition to the secular training, great benefit would accrue to the young people through being under the care of one

England for a constant supply of Missionaries for the Islands of the Pacific, and you will be able to spread your funds over a wider area." Eight months later the Missionary Report states that nearly seventy children were in attendance. It steadily progressed, and at one time the fees received were £390 per quarter. This for a community the size Auckland then was, was clearly a success. Mr. Fletcher continued in charge until the end of 1854, when his health obliged him to resign the Governorship, though he continued as Head Master for another year, residing elsewhere. He was succeeded by the Rev. R. B. Lyth, M.D., a returned Fijian Missionary,



PRINCE ALBERT COLLEGE, QUEEN STREET, AUCKLAND (GIRLS' COLLEGE).

of their own ministers. Thus Mr. Buddle writes in October, 1851: "The formation of this institution has been a great relief to many minds, as we can now secure for our children a thorough Wesleyan training in connection with a sound English education, nor are our labours in vain. There is reason to believe that many of the children really fear God, and some enjoy His favour and walk in the light of His countenance. I cannot but indulge the hope that some of these interesting youths will rise up to carry the Gospel to the regions beyond. If the Lord but pour His Spirit upon them, as I am sure He will in answer to prayer, we shall not have to look to

who was appointed Governor and Chaplain, while the Rev. W. Fletcher, B.A., a younger brother of the first Principal, became the Head Master. Mr. W. Fletcher was appointed as a Missionary to Fiji in the beginning of 1851, and a temporary arrangement as to the teaching staff was made. During these seven years a considerable number of pupils were in residence. Among them were sons and daughters of nearly all the New Zealand Missionaries, with the Watsfords, Rabones, Adams', Wilsons, Lyths, and Williams', from the Islands, and the Tuckfields and Egglestons, from Australia. These all look back with happy recollections to the training they

received there. Many of them have attained high positions in the Church and in various professional and business pursuits. Among these may be mentioned the Revs. E. I., W. J., and J. B. Watkin, the Revs. J. H. and J. W. Tuckfield, the late Rev. W. T. Rabone, Messrs. J. and F. Eggleston, of Melbourne. Messrs. T. Buddle and W. Thorne, solicitors, Auckland, and other prominent business men in that city, also look to the old Wesley College as their *alma mater*, while the young ladies educated there are to be found now as comely matrons and mothers of families in various parts of the Colony and Great Britain. One is at present the wife of the Head Master of the Wesleyan College, Launceston, and another is married to the Attorney-General of Queensland.

gifted family) came out from England and took charge of the College, and conducted it for about twelve years. During the earlier portion of that time, his stipend was guaranteed by the Trustees, who received the fees. In the later portion he was allowed the building at a nominal rent, while he undertook the financial responsibilities. The Superintendent of the Auckland Circuit was recognised as Governor and Chaplain, and for some years, to assist the Trustees, resided in the College building. There were a few boarders, but the majority were day scholars. Mr. Fletcher was a painstaking teacher, but partly owing to the excitement of the Maori War, the school was not a large one numerically. Meantime, several of the original proprietors had removed to England. In other cases the families had grown up. They therefore agreed to donate



PRINCE ALBERT COLLEGE STAFF.

Days of Adversity.

Owing in part to the opening of other educational establishments, and the removal of some of the ministers in the Islands to the Colonies, there came a time when the tide of prosperity was stayed, and in December, 1856, it was resolved to discontinue the College as a boarding establishment on account of the embarrassed condition of the finances. It was also agreed that on Dr. Lyth's return to England the furniture and fixtures, which were the property of the Missionary Society, should be sold by auction. Mr. J. H. Fletcher, who was then a minister of the Auckland Circuit, agreed to act as Head Master for the coming year. At the end of that time, or shortly after, Mr. John Fletcher (another brother of the same

the College and grounds to the Connexion, and these were conveyed to a body of laymen as Trustees, with the distinct stipulation that they should be used for "a Wesleyan seminary in Auckland, or failing that, for the promotion of a college or colleges in New Zealand in connection with the Wesleyan Methodist Church." The original owners had received no interest on their shares, and now gave up the principal. In connection with the erection, a debt had been incurred which amounted to several hundreds of pounds, and was owing on mortgage. To clear this liability, about 1865, about half the original property at the rear of the College and also towards Symonds Street were sold, City Road being also opened. Good prices were realised, and the Trustees were thus

to free the property from debt. After Mr. Johner's retirement the history was diversified. For part time the buildings and grounds were rented to the and Board of Education, and a Girls' School was cted there by Mr. Neil Heath. Mr. Heath was an ent teacher, and there was a large attendance; so hile it was not distinctively a Wesleyan College, it erving the public and promoting education in the

Subsequently it was leased to Dr. McArthur, who cted a Boys' School. The revenue received was lly husbanded by the Trustees, and considerable were voted to Connexional purposes. When, in it was decided to re-open the Three Kings College aori students, but with a special branch for the ng of English students for the ministry, the Trustees esley College voted £750 towards the fitting and hing. For sixteen years afterwards they paid the l sum of £125 thereto, and in 1892 made a special f £200 more towards the vements, thus contribut- all about £3000 to that tion.

New Beginning.

untime, the Church in Zealand became dissatis- with the arrangement. yan Colleges had been ished in all the other es, and in some of them, y South Australia, had xceedingly successful. It thought, therefore, that he premises already held, i such an excellent posi- another start might be

The Conference on or four occasions com- d this matter to the ion of the Trustees, but ig was done until 1892. g that year the then nan of the District and pal of Wesley College arefully into the matter, ed statistics, and called ting of laymen likely to it themselves in the t. The want of a Girls' School in Auckland was ly felt, not only for the residents in that Province, so to provide education for the daughters of persons ig in the Islands. It was eventually resolved that rt should be made to resuscitate the College, and to provision for both boys and girls as at the ing. As, however, the Girls' College would itate a separate building, it was agreed that a ing should be made with boys only. Owing partly removal of the Chairman from Auckland, the scheme ire for a time, but a committee sitting during the year, with Messrs. Morley and Bull as Secretaries, nined that action should be taken. Applications for ead Mastership were invited from England and the es. On the recommendation of Drs. Stephenson and Mr. Thomas Jackson, M.A. (London), was eventually

appointed to the post. Mr. Jackson is the son of an English Wesleyan Minister, and is himself a local preacher. He was for six years Classical and English Master of the famous Kingswood School, then under the direction of that able educationalist, Mr. T. G. Osborn. Afterwards he became Head Master of Truro College. He arrived in New Zealand at the beginning of 1895. The Trustees of the College had still some few hundreds of pounds in hand, which were appropriated to the furnishing. In honour of the Prince Consort, the name was changed to Prince Albert College, and it was opened for boys on the 12th February, 1895, with 36 scholars, three of whom were boarders, and 33 day pupils. A fillip was given to the undertaking, and pecuniary assistance afforded by making a theological department for the training of English students for the ministry a part of the College work—the students residing in the College, and their Mathematical, Classical, and English students being under the direction of the Head

Master, the charge of this being met by special funds for that purpose. Mr. Jackson made an excellent impression as a teacher. The numbers increased rapidly, and during the year the Trustees felt it imperative to make provision for girls also. A brick building, of two stories, on the most modern and approved plan, was built and opened in February, 1896, with thirty-eight scholars, one of whom was a boarder, and thirty-seven day pupils. Miss McKerrow, M.A., of the New Zealand University, was appointed as the principal lady teacher, but the whole was under the supervision of Mr. Jackson. Subsequently it was found necessary to enlarge and remodel the original building. This was carried out successfully. The Girls' College was also enlarged by adding another story thereto. The total expenditure on these objects, together with a large and well-equipped gymnasium of 60ft. by 30ft., was about £7000. Our illustrations of the original

Wesley College, and of the buildings as they now stand, will show the improvements effected.



MR. THOMAS ALLEN, AUCKLAND.

Steady Progress has been Made.

Miss McKerrow having married, retired from her position in the Girls' College, and her place was taken by Miss Emma Rainsforth, M.A. (New Zealand). Of the masters engaged in the early days of the College, Mr. F. W. Pemberton, M.A., and Mr. Bollard died. A little more than a year ago Mr. Stuart Stephenson, M.A., (Oxford) was appointed as second master, and Messrs. P. Drummond, B.A., and Mr. D. McLennan, assistants. Miss Salmond, B.A., Miss Cruikshank, M.A., and Miss E. M. Reid are also teachers in the girls

department. Besides these, there is a staff of visiting teachers for Freehand Drawing, Instrumental and Vocal Music, Shorthand, and a Gymnasium Instructor. The total number on the roll for the last term of 1898 was 232, there being on the boys' side twelve boarders and 104 day pupils, and on the girls' eight boarders and 108 day scholars. The management is entrusted to a Board of Governors, consisting of three ministers and three laymen, appointed annually by the Conference, with six laymen elected by the Trustees, and the Chairman of the District. The curriculum embraces all the branches of a good secondary education. In addition to this, the Bible is a School Text Book, and class instruction is regularly given therefrom. "School is opened each morning with the reading of the Bible, a short address of explanation and instruction, and prayer. All subjects of a controversial nature are avoided, and while pupils are trained to live honourably and be good, no attempt is made to recommend any particular religious system. Boarders' Bible Classes meet on Sunday afternoon. A branch society of the Students' Christian Union has been formed on both sides of the College." Some of the teachers belong to other branches of the Christian Church. A cadet corps and the usual athletic clubs are in connection with the school. There is also a Literary and Debating Society held weekly, which is open to all the pupils and to visitors, and a school magazine is published.

The Secretary.

Mr. Thomas Allen, the Secretary and Treasurer of the Board of Governors, is a son of the late Mr. E. Allen, of Mount Albert. He came to the Colony about forty years since. As a young man he devoted himself to agricultural pursuits. He has now a business in Auckland, but resides at Mount Albert. From childhood he has been a consistent member of the Church, and has occupied every position open to a layman, except that of local preacher. He has also rendered valuable service as Trustee of various Connexional properties, has been elected a member of Conference on many different occasions, and takes a conspicuous part in its business affairs. He has served on School Committees and Road Boards, and is a member of the Hospital and Charitable Aid Board of the Auckland District. From the starting of Prince Albert College he has taken great interest therein, and a large part of his time is occupied with its business. Under the able leadership of Mr. Jackson and his capable staff, it may reasonably be hoped that the former glories of Wesley College will be eclipsed, and that Prince Albert College will serve the Church and the Colony for many generations to come, by training Christian men and women.

MISSION AND EDUCATIONAL TRUST BOARD.

As the larger portion of the properties formerly acquired for Missions and Native education is in the Auckland Province, a Board of Trustees located in the City has the management of them. The properties under their care are—For Missions—the stations at Mangungu, Waima, Newark, and Waihou in the Hokianga, Kaeo, Whangaroa, Mount Wesley (Aoroa) on Northern Wairoa, Whatawhata, Te Kopua, Raglan, Aotea, and Kawhia, with the site originally granted for Native Church and Mission purposes in Auckland. On the last-named site a house was erected by the Auckland Circuit about thirty years since, and on the expiration of the lease it became the property of the Mission. Two others have since been erected, partly from the legacies received from the Home Mission Fund. On Mr. Gittos's removal from Otamatea, the station there was sold, and the proceeds have been applied to the erection of cottages on this property. The

rents received from the Mission Station properties are small. Where possible, these are let on improving leases, so as to bring in a larger revenue in the future. The houses erected in Auckland being near the centre of the City, and having a good outlook, have proved an excellent investment. After providing for rates, insurance, and repairs, the Trustees were able in 1898 to vote the sum of £50 towards the erection of a house for a Native minister at Hokianga, and a further amount of £241 11s. 6d. towards the General Home Mission Fund. Mr. Prime is the Secretary and Treasurer, and carefully watches the interests involved.

The Trusts held for educational purposes are those in connection with the original Grafton Road grant, the Three Kings Institution, and a piece of land at Waikowhai. There are also two properties originally given by the Natives to the Church for school purposes, one of these being in Aotea,

called Pakoka, and the other in Kawhia, known as Ohaua. Mr. J. Edison has been for many years the efficient Treasurer of this department. He came to the Colony from his native county of Yorkshire about forty years since. Having been brought up in the Church, he at once united himself with its membership, and as Society and Poor Steward in the High Street Church, Trustee of Pitt Street Church, and subsequently of the Devonport Church and Parsorage, and Circuit Steward there, has rendered signal service. He is one of the most active of the Trustees of the Three Kings property.

The senior Trustee of this body is Mr. James Heron, of whom we are glad to present a portrait. Mr. Heron is a native of Enniskillen, Ireland, and came to Sydney in 1841, where he spent ten years, and after a trip to the Home Land, arrived in New Zealand in 1855. As a



MR. J. HERON, AUCKLAND.

and contractor, he has had to do with the erection of many public buildings in the Province. He has always been a liberal supporter of the Church, and an active possessor of several of its properties. He was first appointed



V. GUNSON.

a member of the Educational Trust more than forty years since, and is now the only surviving member of the original Board who takes an active part in the management. The colleagues of Mr. Edson and Mr. Heron are Messrs. Prime, J. L. Wilson, R. Hobbs, T. Buddle, T. Allen, T. McMaster, G. Winstone, S. J. Ambury, P. H. Mason, A. C. Coughy, F. A. White, W. H. Smith, W. Gunson, W. Thorne and G. A. Buttle.

With these are assisted the ministers of the Pitt Street Circuit, and the man of the District. They devote considerable time to their duties, and manage the affairs of the Trust with care. After providing for expenditure, for upkeep, insurance, and repairs, they voted to the maintenance of Three Kings' College, in 1898, the sum of no less than £704 4s. 11d.

Wesley College, at Three Kings, is under the management of a committee appointed annually by the trustees. For the present year, its members are the trustees of the Auckland and Manukau Circuits, with the trustees of the property. Of this committee, Mr. W. Gunson is Treasurer. He arrived in Auckland in the year 1871, and has resided there uninterruptedly ever since. He once connected himself with the Pitt Street Church, of which he is a Trustee. For over twenty years he was an active worker in the Sunday school there, and has lately served as Circuit Steward. Of Methodist faith, and intelligently attached to the polity of the Church, he serves its interests in various ways. The Rev. J. H. Simmonds, of whom a portrait appears on

page 115, is in the fifth year of his appointment as Bishop. A native of the Nelson Province, he entered the Ministry in the Colony, and after two years in New Zealand was appointed to the Fiji Mission. After three years' service there, failing health compelled him to return to New Zealand, and for twenty-one years he was engaged in circuit work in Wellington, Canterbury, and Auckland dioceses. He is studious in his habits, a close and thoughtful reader, carefully condenses what he has to say, and speaks with great precision. He is greatly interested in education, and his aptitude as a teacher and musical help him greatly in the position he occupies. The expenditure in connection with the Three Kings College in the past year (1898) was £791. As we write, we are to hear that the number of Native students is now

larger than it has been for some years past; twenty-five being in residence, and also that more satisfactory progress is being made.

THE PROBERT TRUST.

The late Mr. John Probert came to Auckland in the very early days of the colony. He was a shrewd, hard-working, and far-seeing man. While working at his trade as a carpenter, he saw the probabilities of colonial development. Of very frugal habits, and always living economically, he was able to invest his savings in property. These properties gradually increased in value, and in the course of years he became a wealthy man. He had no family of his own, but on various occasions aided his relatives in a very substantial manner. From the first he was a consistent Church member, and a regular attendant at the services, but never took a conspicuous part in the Church business. He was, however, one of the original contributors towards the erection of Pitt Street Church, and a subscriber to the Debt Liquidation Fund. From the time of its erection he was an attendant there, and latterly a Trustee. On two or three occasions he gave special subscriptions to the Home and Foreign Mission Fund. In mid-life he was able to give up business, and for many years resided in a modest cottage at Newton, occupying himself with the management of his property. Always a reticent man, and living in a very quiet way, very few had any idea of his possessions. He was without a man of definite views and opinions, and not likely to be influenced by others. Obviously, however, he was deeply interested in the extension of religion, and on his decease it was found that by far the greater part of his property had been left to the Church with which he had been so long identified. In his will, dated 26th June, 1890, after providing an annuity for his widow, legacies were left to relatives and friends to the amount of £5,700. £500 were also given to the Young Men's Christian Association of



MR. JOHN PROBERT.

Auckland. He then bequeathed the sum of £1000 towards Home Missions in the Auckland Province, and the sum of £1000 towards the Wesleyan Foreign Mission Fund for extension in New Guinea. The remainder of his estate (real and personal) was left upon Trust for the Wesleyan Methodist Church in New Zealand "in or towards the benefit, advancement, and support of any Wesleyan Theological and Training Institution in the Provincial District of Auckland." Messrs. T. Buddle, F. Phillips, and R. Froude (a nephew of Mrs. Probert) were the executors. Mr. Probert died on the 25th July, 1890, and Mrs. Probert, in November, 1893. After the payment of a considerable sum to the Government by way of legacy duty, it was found that there would be a sum of about £12,000 available for carrying out the testator's

Rev. G. Buttle. He has been brought up in the Auckland Province, and in his occupation as a share broker is necessarily acquainted with financial affairs. Mr. S. J. Ambury came to the Colony about eighteen years ago, since which time he has been an active member of the Pitt Street Church, Superintendent of the Morning Sunday-school, and Trustee of various Connexional properties. We are glad to be able to present their portraits. The ministerial members of the Trust are the Revs. W. Lee, H. Bull, W. J. Williams, and W. Morley, who have all had a lengthened experience in the Colony. During the six years that they have held the Trust the sum of £2,380 has been voted towards the maintenance and training of theological students at the Three Kings and at Prince Albert Colleges. The Trustees have the



MR. G. A. BUTTLE.

MR. T. BUDDLE.

MR. J. EDSON.

evidently long-cherished intention. The Conference resolved that this estate should be managed by a Board of Trustees, consisting of four ministers and four laymen. The lay Trustees originally appointed, and who are still acting, are gentlemen who command the entire confidence of the Church. Mr. J. Edson has long been identified with the management of Trust properties in and around Auckland, and therefore is well qualified to act. Mr. T. Buddle, the second son of the late Rev. T. Buddle, is a solicitor of standing in the City. He has from early manhood been a Trustee and Steward in the Church, and is able to advise wisely and well. Mr. G. A. Buttle is also a son of the manse, being the fourth son of the late

hope that presently it will be possible to erect a Probert Theological Hall, to be exclusively devoted to this object, and which will also keep alive the name and memory of the testator. Whether it takes that shape or any other, his splendid benefaction will do much for the intellectual equipment of the ministers of the Church throughout all time.

THE EMSLY THEOLOGICAL BEQUEST.

Mr. T. Emsly, formerly of Kaipara and later of Burley-in-Wharfedale, in Yorkshire, whose gift of £1000 to the Home Mission Fund has already been noted,

by his will the sum of £3000 for the benefit of the Church in New Zealand, leaving to the Church to decide to what objects it should be appropriated. It was peculiarly fortunate that soon after Mr. Emsly's death Mr. J. Edson visited England, and was able to get the matter settled without unnecessary delay. Upon the sum being received in the Colony, the Conference decided that one-half of it should be appropriated to an enlargement of the capital of the Church Building and Loan Society.

The other moiety was directed to be invested and interest applied for the training of students for the ministry. This Trust is also composed of ministers and laymen, the following being the members—The Revs. Lee, Williams, and Morley, Messrs. Prime, Edson, Buddle, and McMaster. Two properties on which money was eventually became the property of the Trust, and were held—the one in Ponsonby and the other at Eden. It was necessary for some years to spend a considerable sum on the houses built thereon. For five years this absorbed the revenue, but since the formation of the Trust the sum of £282 has been paid towards the interest contemplated. The net revenue for 1898 was

£63 19s 10d. We regret that the only portrait of this benefactor of the Church which we have been able to secure represents Mr. Emsly in comparatively early manhood. Possibly, however, it will be more interesting, as it shows him as he was when he resided in the Colony.

SUPERNUMERARIES' AND MINISTERS' WIDOWS' FUND.

The needs of ministers in their old age and their widows are provided for by a Fund which is the property of the whole of the Australasian Methodist Connexion. Certain annual payments are required to be made by each minister during his term of service. The circuits also contribute a fixed sum yearly on account of each minister employed. The payments of the Fund are on a scale determined from time to time by the General Conference. The New Zealand Treasurers of this Fund also reside in Auckland, those at present acting being the Rev. H. R. Dewsbury and Mr. Thos. Buddle, the latter of whom has filled this office for seventeen years.



[MR. T. EMSLY.]

II.—WANGANUI DISTRICT.



GEOGRAPHICALLY, Wanganui is an insufficient and scarcely fair description of this Ecclesiastical District. From 1875 to 1880 it was known as the Taranaki and Wanganui District, which was certainly a more correct designation. Within the last ten years the growth in Taranaki has been so remarkable that rectification

cone, rises to a height of 8,280ft. above the sea-level. Its Maori name was Taranaki, but Captain Cook in 1772 bestowed upon it its present designation in honour of an English Earl of that name. This mountain determines the general character of the Province, and is one of the principal sources of its fertility. Nearly the whole of the



RECREATION GROUND, NEW PLYMOUTH.

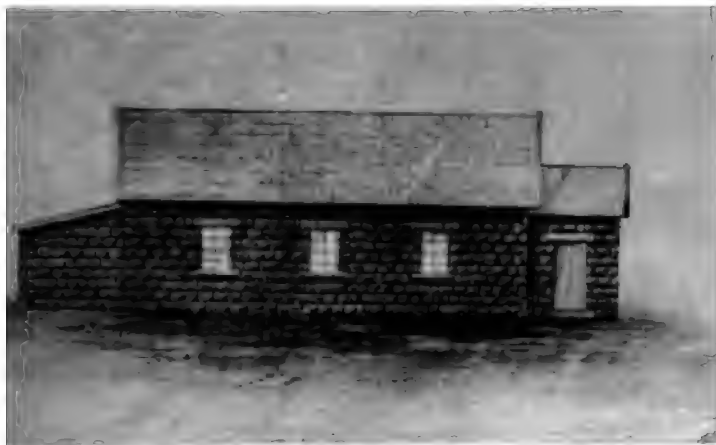
(From Block kindly loaned by the Taranaki Daily News Co.)

is more needed than ever. The district comprises the whole of the Taranaki Province and the western half of that of Wellington.

The Taranaki Province stretches from the Mokau River to Patea, taking in the whole of the western promontory of the North Island. Its great natural feature is the celebrated Mount Egmont, which, in an almost perfect

land is volcanic. The height of the mountain causes an abundant rainfall, and the melting of the snow further feeds the numerous streams, which, as they laugh and gurgle towards the sea, furnish an abundant water supply. The western portion was originally almost covered with a dense forest, which has since proved a highly marketable product, and one of the sources of wealth to the community.

eastern portion towards the sea, there are extensive tile plains and downs, which to-day are occupied as sheep-farms. Until the year 1858 this was as the Province of New Plymouth, when the



THE METHODIST CHURCH, COURTNEY STREET, NEW PLYMOUTH.

tive Council of the Colony changed the name to **ki**. In proportion to its area, there is probably a extent of land suitable for cultivation in Taranaki any other Province of the Colony. The entire t is 2,137,000 acres, and of this two-thirds consists l agricultural land, suitable for close settlement. ally, there was around Egmont itself simply a fringe country, and behind that the forest. The building railway twenty years ago opened up the forest land, which extensive clearings have taken place, and farms, growing villages, and flourishing townships w to be seen along its track. The growth of ent was slow, being retarded by the want of a good r, and by the disastrous and interminable disputes he Maoris about land ownership. Within three of the origin of the settlement, an unfortunate nes of Governor Fitzroy set aside an award of mioner Spain and obliged a large number of settlers e their farms. Many of these went to Auckland to n the copper-mines at Kawau, and settled in that ce. Upon the settlers fell also the brunt of the ig in the Taranaki and Waikato Wars. Many of ere killed while fighting in defence of their homes arths. Their wives and children had to take refuge on, and years passed before any degree of safety t. The population of the Province at the end of as estimated at 32,721, having increased 50 per ince the census of April, 1891. Long ago it was of as "the garden of New Zealand," and every ore fully justifies the statement. It is literally "a owing with milk and honey."

tract of country fronted by the sixty miles of coast the Wellington Province belonging to the district n some of the most fertile and most easily cultivated herein. It is watered by the rivers Waitotara, unui, Wangaehu, Rangitikei, and Manawatu. These rom the centre of the North Island, and though not ble (with the exception of Wanganui) for any rable length, constitute a distinguishing feature. he coast there are rolling downs t covered itoi. Then there was a belt of flat land covered

with dense bush, which, in the neighbourhood of Palmerston North, has been found to be rich agricultural country. Further up, the country is greatly broken, but still exceedingly fertile. Within the past twenty-five years settlement has enormously increased, and the flourishing towns of Palmerston, Feilding, and Marton attest the prosperity of the settlers therein.

Methodistically, New Plymouth and Wanganui are the twin centres, there being five Circuits, one Home Mission Station, and one Maori Mission Station in Taranaki, and an equal number of Circuits and two Home Mission Stations in the Wellington portion. New Plymouth is the oldest settlement, and, standing first in the district, naturally claims precedence.

NEW PLYMOUTH CIRCUIT.

In 1839 a Joint Stock Association was formed in England called the Plymouth Company. It had a capital of £10,000, and the object was to form a special settlement in Taranaki. With this purpose

in view, the promoters agreed to buy from the New Zealand Company 50,000 acres of land. The ships which brought the first immigrants sailed from Plymouth, and the passengers were mostly from the Counties of Cornwall, Devon, and Hampshire. They had been carefully selected, and for several years after the settlement was formed, there was scarcely any serious crime amongst them. The site of the town had been selected by the company's surveyor, Mr. F. A. Carrington. With the conservatism of Englishmen, and a natural desire to retain old associations, they called the portion where they first pitched their tents Devonport—a name which still lingers in the recollection of a few of the old settlers. For many years, owing to the lack of harbour facilities and the difficulty of landing, New Plymouth was little more than a village. It was somewhat primitive in its habits, and most of the people had lived there the greater part of their lives.

The formation of the harbour, the railway coming through from Wellington, and the development of the dairying industry have changed all this. It is now a flourishing town with a population of 4000 persons, and rapidly growing. Considerable attention has been paid to education, and a successful High School is in operation. The Recreation Ground, of which we present a view, is one of the most charming resorts of any town in the Colony.

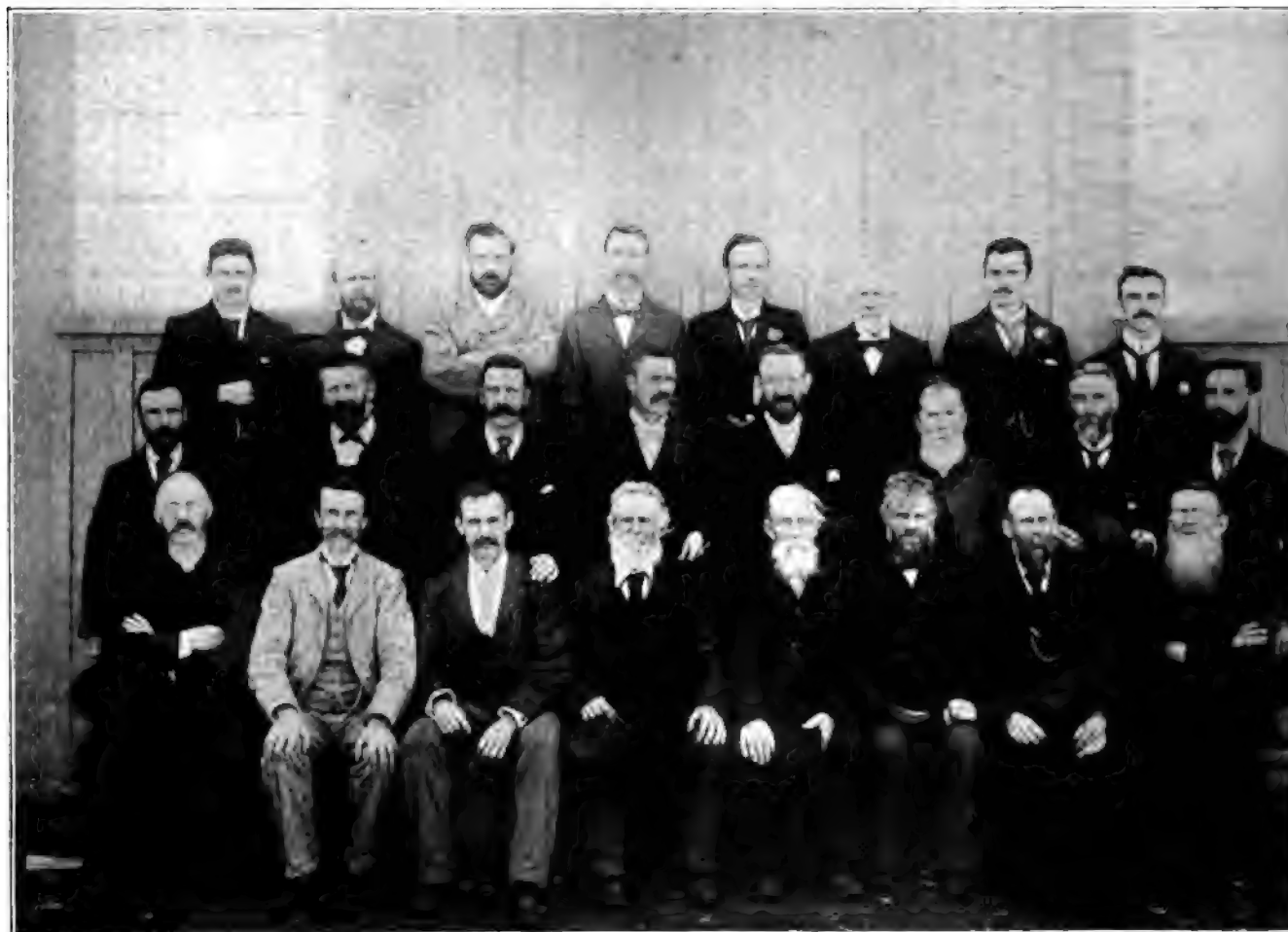


MR. T. V. HALL.

First Efforts.—A Missionary Minister.

Fortunately for the newly-arrived immigrants a Missionary was on the ground, who welcomed them. The Taranaki Natives may be said to have been a people "scattered and peeled." In 1831 Te Wherowhero, the great Waikato chief, led an army of his braves into the Province, with a view of exterminating the residents, and so taking vengeance upon a Taranaki chief, who had crucified a prominent Waikato Native at his *pah* a few years before. A great victory was gained by him, and some hundreds slain. He then laid siege to the Moturoa *Pah*, but this was defended by 350 Ngatiawas. Six

landed on January 14th, 1841, and took up his residence at Ngamotu, where land for a Mission Station had been acquired by *tapu* a year before. The first immigrant vessel — the *William Bryan* — arrived on March 31st. On the following Sunday Mr. Henry Gilbert, one of the newly-arrived passengers, held service at the request of Mr. Creed. Mr. Gilbert was an English labourer, quite a young man, and a local preacher of the Bible Christians. On the Rev. R. Ward's arrival, he joined the Primitive Methodists, and had his Church home there until his death in 1889. Quaint and simple in speech, he was greatly respected.



NEW PLYMOUTH QUARTER BOARD AND TRUSTEES.

(Per favour of Taranaki Daily News Co.)

Top Row. C. Carter, A. Arnold, W. Ambury, E. Asher, W. Gankroder, E. Okey, P. White, R. Dowling. 2nd Row. J. Veale, J. Asher, F. Okey, N. Okey, W. Walton, S. B. White, E. Veale, G. H. White. 3rd Row. Rev. C. H. Garland, J. R. Chatterton, J. Hooker, N. Hooker, W. Collis, J. Grayson, W. A. Collis, T. Chatterton.

European traders were also resident there, and Te Wherowhero's force was defeated, but the besieged were so weakened by the conflict that they forsook their homes and joined another portion of the tribe in the Wellington Province. Consequently, the inhabitants were few. Gradually they returned, and in 1838 the District Meeting recommended that Taranaki should become a station. In 1839, Messrs. Ironside and Aldred were put down as Missionaries, and the following year Messrs. Watkin and Aldred. As a matter of fact, *the Rev. C. Creed was the first resident Missionary.* He

Early Class Meetings.

Almost immediately after the above-named services, the Rev. C. Creed organised a Class Meeting, which was held in his own house near the beach. The names of the first members were Mrs. Creed, William Edgecombe, Henry Gilbert, Miss Putt, Simeon Howell, and his wife Elizabeth, and some others. A little more than a year later, this had become so large that it was necessarily divided into two. Mr. Creed taking the male class and Mrs. Creed the females. A Maori called Caleb, converted in the *class*, became "shouting happy." Subsequently Mr. Edgecombe also became a class leader.

The First Church.

In 1842 a raupo church was built in Brougham Street, where Mr. Gilmore's store now stands. The Company's Agent, Captain Liardet, aided the undertaking by a grant of £10. A Sunday-school must also have been commenced in this building, as Mr. Creed reports an Anniversary Service in connection therewith, held on Easter Sunday of that year. It was conducted in the orthodox style. Two sermons were preached on the Sunday, and collections were made. On Monday a tea meeting and a public examination of the children were held in the open air. This was followed by a public meeting in the church, when addresses were delivered by the Revs. Creed, Skevington, and Hoani Ri (John Leigh), a Native Missionary. The latter is said to have delivered "a most powerful oration in favour of Sunday-schools, which had an indescribable effect on the congregation. At first, those sitting on the

and a grant from the Government of £300 towards the object, and also £100 to the Missionary's support. This well-intentioned scheme came to naught, but in the following year a small stone church, about 30ft. by 20ft., which the Rev. Mr. Groube, a Congregational Minister, was building, but was unable to finish, was purchased for £80. Further sums were spent upon it, and it became the home of the congregation for a few years, and was found very comfortable. It was situated in Courtney Street, next to the present residence of Dr. Letham. Of this building we are able to present a sketch.

Early Records.

There is in the possession of the writer an old manuscript register of baptisms and marriages, which shows that for some years the resident Missionary was practically the

minister of the whole community, both Maoris and Europeans. Marriages entered in this book go back as far as March 28th, 1841, and among those celebrating the same are the names of the Rev. C. Creed, J. Skevington, G. Buttle, and others. Among those married in the first-named year are Samuel Gregory Harris and Mary Jane Brown. Mr. and Mrs. Harris still live, and are members of the Church in Wanganui. Mr. Henry Gilbert, the first local preacher, was married to Catherine Putt on October 8th. Mr. Thomas W. Shute and Ann Pote were also married in the same year. Their descendants are now to be found in the neighbourhood of Masterton. The names of Perry, Veale, and other old Methodist identities are also to be found in this antiquated record. Since then, intermarriage of members of the original settlers families have been frequent,

and perhaps there are few places in New Zealand where there is so much of the family feeling as in New Plymouth.



LIARDET STREET CHURCH.—Interior.

back seats arose to gaze on the orator. Others followed. Presently every one arose and remained standing until the speaker broke the tension by resuming his seat." Not long after, certain leading gentlemen of the town wished to hold an agricultural show in the church, and on Mr. Creed's refusing, it was affirmed that the church was built partly on the street line, and must be cleared off.

A Second Attempt.

In the District minutes of 1842, it is said that a sum of £200 had been subscribed by the Europeans in New Plymouth towards the erection of a church. The meeting recommended the English Committee to grant £80 towards the project, hoping by this means to secure a site

Liardet Street Church.

The excellent site now occupied by Church and Parsonage was acquired in 1856, and the Church erected in the same year. It was opened on October 2nd by the Rev. Samuel Ironside. In 1864, during the ministry of the Rev. A. Reid, it was enlarged to double the size, and a schoolroom was put under one end of the building. The estimated cost was £400, but the actual amount spent was over £700. Other enlargements and improvements of the property at about the same time cost several hundreds of pounds more, the total outlay from first to last being

£2000. The first Parsonage site of a quarter-acre, with small house thereon, was purchased at a cost of £200. Evidently it was not palatial. The present residence was erected during the incumbency of the Rev. W. J. Watkin

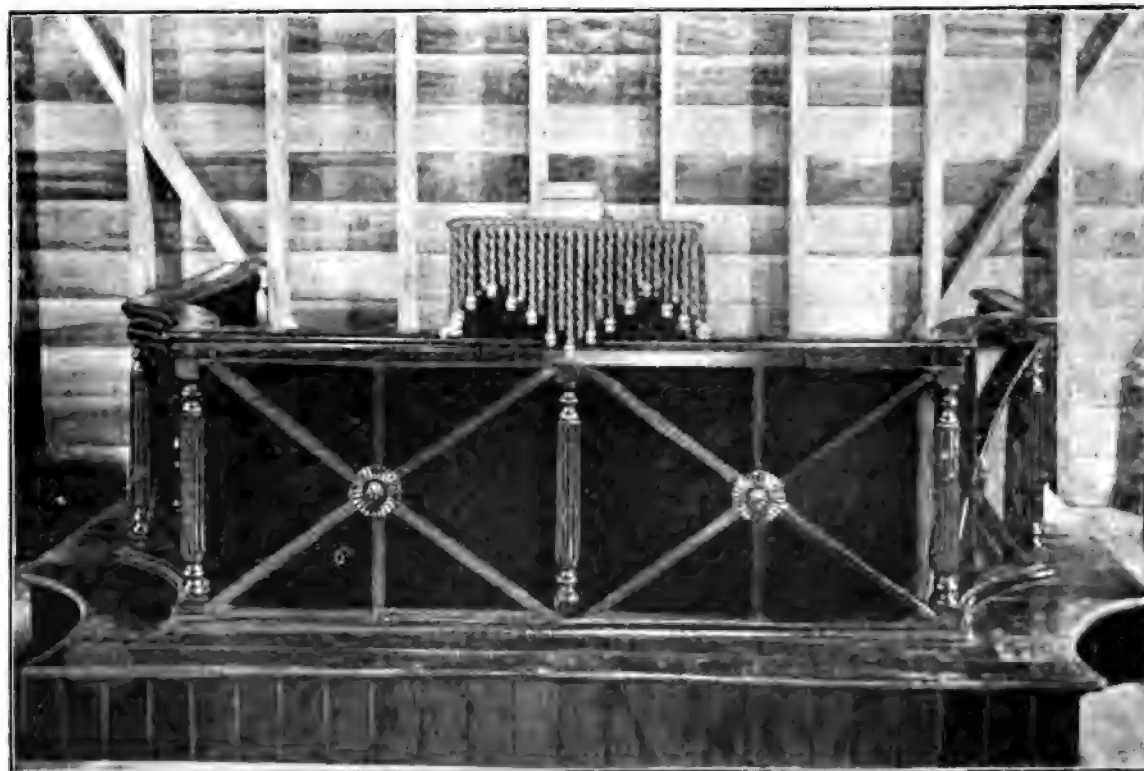


RAHOTU CHURCH.—Exterior

about thirty years' since, at a cost of £350. In the latter portion of Mr. Reid's term, a pipe organ was purchased for the church at a cost of about £300. Since that time the service of song has been a speciality in the congregation, there being always an excellent and well-balanced choir, with a competent leader and organist. Further improvements in the property were made in 1878, at a cost of £250. This amount was paid off seven years later. We present a view of the interior of the Liardet Street Church, where for thirty years the congregation worshipped.

Circuit History.

The history of the Circuit has been somewhat chequered. The Native disturbances again and again interfered with its development. From 1873 to 1881, numerous country places were visited, services initiated, and churches erected, and so the way was prepared for the formation of the Waitara Circuit. In 1892 a church site in New Plymouth was purchased on the South Road, one-fifth of an acre being acquired at a cost of £65. On this, a school-church, of wood, to accommodate 120 children, was erected at a cost of £140. Part of this was advanced by the Loan Fund, but has since been paid off. Up to 1854, the English and Native work was under the charge of the one minister, but in 1885 Mr. Ironside was appointed to the English department alone, and in September, 1857, the first Quarterly Meeting was held, the members present being the Revs. Ironside, Whiteley, and Messrs. R. Rowe, N. Hooker, W. Edgecombe, W. Collins, C. Davy, W. R. King, and others, who are not named. From 1861 to 1863, the two branches of the work were again conjoined. Those were trying times. The War had impoverished the people. A curious instance of this has recently come into our hands. It is a circular written by the Rev. J. Whiteley, asking for contributions towards a debt of £8 6s. 8d., for the payment of the Rev. Cannell's stipend for one month. Mr. Cannell had been sent as a supply for the Rev. J. H. Fletcher, who had left New Plymouth at the District Meeting. The understanding was that New Plymouth should pay Mr. Fletcher's stipend for the quarter, which it did; and Auckland Circuit was to provide the amount necessary for Mr. Cannell. This it failed to do, hence the eleemosynary appeal, the success of which is not stated. When peace was restored to the district, the Circuit grew strong and buoyant, and has since had no financial difficulty.



RAHOTU CHURCH.—Interior

Eminent Ministers.

Few circuits in the Colony have been so favoured in the matter of pulpit supply as New Plymouth. No less than nine ministers, who each served a full term there, have

ideas, strong convictions, and preaches with unction and force. In the Thames Circuit he proved himself a capable Superintendent, and in the more extended sphere that he now occupies may be expected to do good service.



LIARDET STREET CHURCH, NEW PLYMOUTH.

been elected to the office of President of the Conference. The people have always been exceedingly friendly. There has been pleasant society, and on the part of the office-bearers the greatest readiness to help, so that the appointment has been somewhat coveted. The "silver-tongued" Fletcher went there from Auckland, and amid all the distractions of war charmed the people of all denominations. But it is no injustice to a long line of useful men to say that of all the ministers appointed the Rev. Alexander Reid was the most popular. When he was appointed in 1865 he was in the prime of manhood. His sermons were models of thoughtful exposition, and delivered with the utmost vehemence. His fervour in the denunciation of evil, and his stimulating energy in the commendation of good, riveted the attention of his hearers. Mr. Whiteley, after a hard day's work among the Maoris, preaching three or four times, would ride back to hear the evening sermon, and was glad to stand and listen. Others were equally impressed. During Mr. Kirk's term, the circuit enjoyed an almost continuous revival, and many of those then converted are still active members. In 1886 also there was a great in-gathering, under the preaching of the Connexional Evangelist. The present minister is the Rev. S. J. Serpell. He is a native of the Colony of Victoria, and was converted in 1876 under the preaching of Matthew Burnett, the Yorkshire Evangelist and Temperance Lecturer. A year later, at the invitation of the Rev. J. B. Smith, he began to preach, and was recommended to the ministry by the Charlton Circuit Quarterly Meeting. After spending six years in Victoria, he was transferred to the New Zealand Conference in 1891, and has since laboured in the Auckland and Thames Circuits. He has a robust intellect, clear and definite

three years ago the Quarterly Meeting felt that the time had come for a forward movement in the South. The villages of Rahotu and Okato, thirty miles away, had been visited by local preachers and services held occasionally, but they needed more regular working and pastoral care. Fortunately a very suitable agent was found in the circuit itself. Mr. John H. White is a Lincolnshire local preacher, and was trained in the best traditions of the Methodism of that county. For some years he was employed as Emigration Agent for the New Zealand Government, and was successful in sending out a considerable number of persons to Taranaki, where some of his relatives were settled. Eventually he followed them. He has great facility as a speaker, and is untiring as a pastor. The New Plymouth Quarterly Meeting purchased nearly four acres in Rahotu, with a small house thereon, in which

A Circuit Endowment.

Mr. P. Prisk and his wife were for many years consistent members of the Church. They had only one child, who died at the age of thirteen. By Mr. Prisk's will, a property on the Town Belt was left to the local church, the interest to be applied to the support of the minister. Through his benevolence, a sum of about £30 per annum is now realised for this purpose.

The Coast Mission.

The New Plymouth Circuit has always been interested in the progress of religion in the settlements growing up around it. Twenty to twenty-five years since it did good service in the way of church extension in the Northern settlements, and those at the back of Mount Egmont. About



MR. J. H. WHITE.—Home Missionary.

Mr. White resides. Shortly after his arrival, a church was built there, of which we present two illustrations. It cost £210, and was opened on January 16th, 1898, free of debt. The rostrum in that church has a history. It was



OKATO CHURCH.

made more than fifty years ago by the hands of an early and well-beloved Methodist, who loved "the gates of Zion," and in those early days was greatly admired as a work of art. It recalls hallowed memories. One mother in Israel had twelve children baptised thereat. More recently a site was acquired, and a church built at Okato at a cost of £250. This supplies a long-felt want in the settlement, and the outlook is promising. Services are also held by Mr. White at several schoolrooms on the roads leading up from the beach towards Mount Egmont and elsewhere. His son and daughter travel every Sunday several miles to conduct a Sunday-school at Ngariki Road, which gives promise of success. A small church is now in process of erection at Tataraimaka. The contributions of the people in the Mission District are supplemented by a grant from the Home Mission Fund, and also by special subscriptions from New Plymouth. The formation of this Mission fills up a gap between the New Plymouth and Opunake Circuits.

The Whiteley Memorial Church.

In New Plymouth the zeal and energy of the congregation have been employed during the past two years in the erection of a handsome new church, of the exterior and interior of which we are able to present illustrations. It had been felt for some years that a new church was needed, the Liardet Street one being inadequate for the requirements of the growing town. On the appointment of the Rev. C. H. Garland, in 1896, the desire took shape. After some deliberation, it was resolved that the old church itself should be utilised for the erection of a Whiteley Memorial Hall, to be used as a Sunday-schoolroom, with class-rooms adjacent. This involved an expenditure of £450 before the church itself was touched. The foundation stone of the new church was laid with considerable ceremony by His Excellency the Governor, the Earl of Ranfurly, on December 9th, 1897. The New Plymouth people are nothing if not patriotic. They

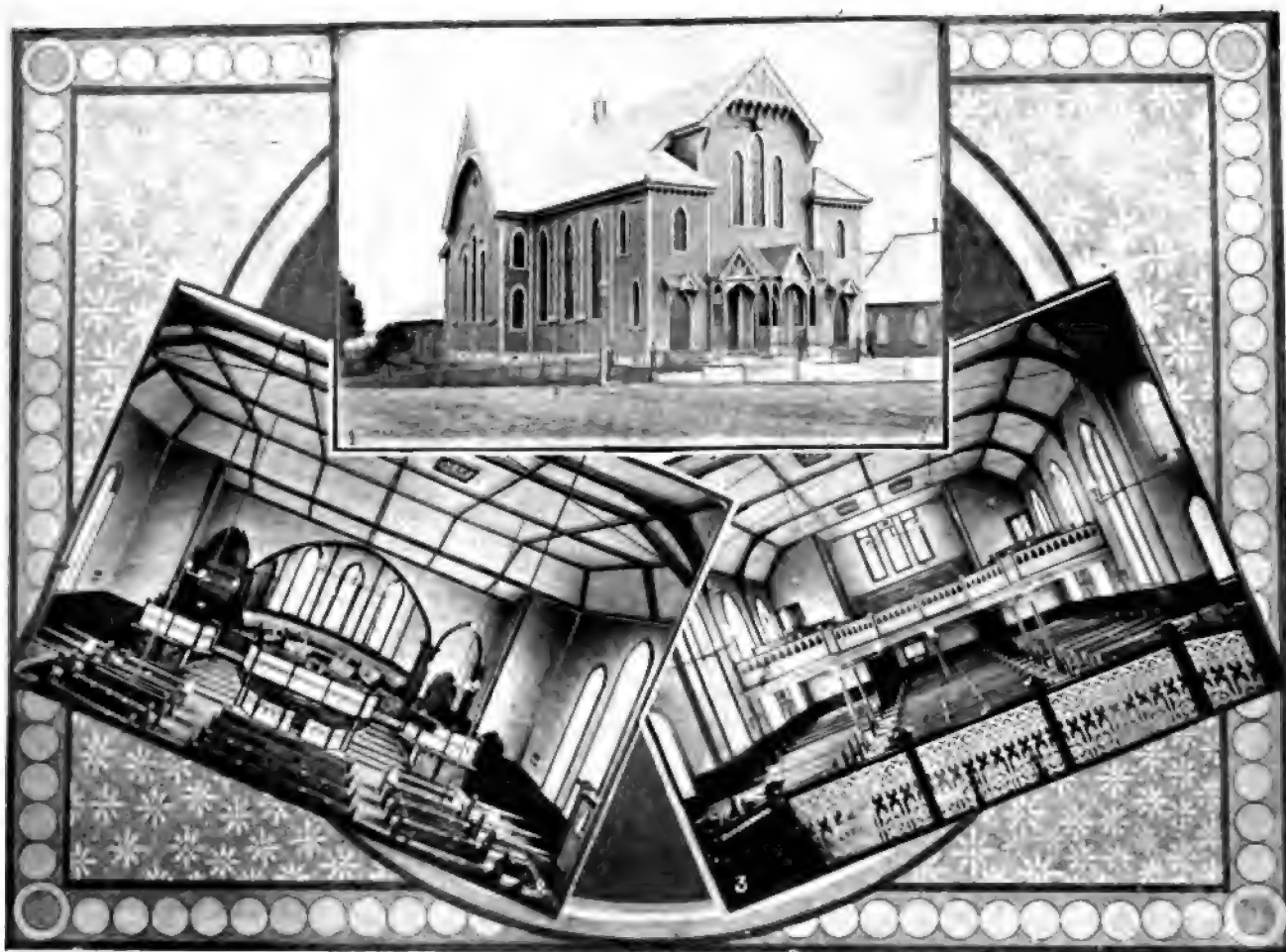
believe in encouraging Native industry, and the trowel presented to His Excellency was forged from the famous Taranaki ironsand, while the mallet accompanying it was made of the first English oak grown in New Plymouth, and which has been used in manufacture. As a further relic of old New Zealand days, a paper knife was presented to Lord Ranfurly, which had been manufactured from wood taken from the palisade at Ruapekapeka, when it was defended by Hone Heke in 1846. The Premier was also present on the occasion. Attaching the name of the venerated and martyred John Whiteley to the building aroused considerable public interest, and on the presentation of the trowel by Mr. Okey, the Treasurer, there was a flutter of excitement. The sale of two sections in Gover Street for £300 gave a start financially. Diligent efforts were made by the congregation to obtain subscriptions. Bazaars were also held for the same purpose, and about £1600 were eventually raised. The building having been completed, was dedicated by this writer on Thursday, December 15th, 1898, and by special sermon on the following Sunday. The public meeting held on the evening of the opening day was a great success, and interesting addresses were delivered by Mr. H. Brown, M.H.R., the Mayor of the town, Revs. Morley, Hammond, Drew, Garland, and others. The church, which cost about £2300, is an ornament to the town, and will, doubtless, be the home of earnest worshippers for many years to come.

Notable Office-bearers.

Mr. Thomas Veale was for many years one of the most prominent standard-bearers there. He came out with the first settlers, being then a youth of about eighteen. He was converted when he was thirteen years of age, and his parents were associated with the Bible Christian Church. On his arrival in Wellington he was greatly interested in a service for Maoris, which he attended there. In 1844 he became a member of the church, and continued in uninterrupted connection with the same until his lamented decease on July 2nd, 1896. In the early days he was the leader of the singing. Afterwards he was one of the Trustees of the church, did much for its extension, was



RAHOTU MISSION HOUSE.



WHITELEY MEMORIAL CHURCH, NEW PLYMOUTH.

always present at its meetings, and universally respected. For many years he was familiarly known as "Uncle Thomas," not only in the Wesleyan congregation, but throughout the community generally. Messrs. E. Okey



RIDGWAY STREET CHURCH, WANGANUI.

and N. Hooker have also been Trustees from the earliest days. Among other early adherents and members of the Church may be named Messrs. Rundle, George, King, Hosking, Spurdle, Edgecombe, Skinner, Howell, J. Field, and others. Descendants of many of these are still honourably connected with and earnest supporters of the Church. Among the later comers are the Collises (father and son), the Whites, Walton, C. Carter, Asher, Rudd, Ford, and others. The statistics show that New Plymouth is still a large circuit, for while there are only three churches, there are thirteen other preaching places. The minister is aided by a Home Missionary and twelve local preachers. There is a membership of 277, and in the nine Sunday-schools there are 471 scholars in the charge of fifty-five teachers, while the total number of attendants is given as 1150.

WANGANUI CIRCUIT.

The early history of this circuit is, in many respects, parallel to that of New Plymouth. The town was originally called Petre, and founded by the New Zealand Company. Like New Plymouth, its early growth was checked by Maori disturbances, and at various times in its history the inhabitants have been called upon for military service. Of late years, however, the country has been opened up, and the progress of the town and suburbs within the past three years has been by leaps and bounds.

Indebtedness to the Mission.

The first services by Wesleyan agents were conducted by the Revs. Hobbs, Stannard, and Kirk after their shipwreck in 1848. They were then hospitably received by the late Mr. J. Garner, who was the earliest resident Methodist. During Mr. Stannard's residence as a Missionary at Waitotara, he conducted occasional services there, as did also the Rev. W. Kirk when he came down from his up-river station. In 1858 a regular monthly service was established by Mr. Stannard, who was then

residing at Kai Iwi. He was accustomed to visit the Wangaehu Natives on Saturday and Monday and spend the Sunday in town. These services were held in a Government building in St. Hill Street, which was used for the purpose of a Post-office and Court-house. About the same time the Rev. W. Woon, who had become a Supernumerary, took up his residence there. He organised the first class meeting, which was held in his house in Wilson Street. The members were Mr. and Mrs. Woon, Mr. G. and Mrs. Walker, Mr. E. Tipler, Mrs. E. Cunnabell, and Mr. T. Scrivener. These were joined in the following year by Alicia Jones and Eliza Lister. From 1856 regular Sunday services were established and held in the Institute by Messrs. Woon and Stannard. Mr. Woon also conducted week-night services on Monday and Wednesday, and a lively recollection is still cherished of the interest excited by his reading interesting items of missionary intelligence. In the same year Mr. W. A. Earle arrived and commenced a Sunday-school, which soon numbered between forty and fifty scholars. On Mr. Stannard's removal, the Rev. W. Kirk took charge of Kai Iwi, and he and Mr. Allsworth—then the school teacher there and a local preacher—also conducted services in the town. A revival of religion took place under their ministry. Prayer meetings were well attended. Many were converted, and the fervent prayers of Mr. J. Henson, senr., are not yet forgotten.

Ridgway Street Church.

A site of a quarter-acre in Ridgway Street had been given for church purposes by the New Zealand Company. Shortly before his decease, the Rev. W. Woon appointed Trustees, and plans for the erection of a church were discussed. Soldiers of the 65th Regiment, who had learned to appreciate the services, gave their labour in filling up and levelling the section. Subscriptions were collected chiefly by Mr. Allsworth, and a bazaar was held, which realised nearly £200. The foundation stone of the church, which measured 60ft. by 25ft., was laid by Captain T. B. Taylor. It cost £400, of which £150 remained as a debt. It was opened by the Rev. J. Buller on April 22nd, 1860. He preached an eloquent sermon from Psalm xlviii., verses 12 and 13. Seven years later, during the ministry of the Rev. A. R. Fitchett, this church was enlarged laterally by constructing side aisles, and placing pillars where the walls were originally. This continued to be the home of the congregation until 1873, and we present an illustration of it. When the Mission school at Kai Iwi was given up, the schoolroom was brought into town from thence, and



THE LATE MR. J. GARNER.

upon the section. There was good work done in early days among the British soldiers, a garrison of was usually stationed in the town. Mr. and arle greatly interested themselves on their behalf,



SCRIVENER, WANGANUI.

held Bible readings and prayer meetings for their special benefit, and also invited them to social gatherings. The soldiers greatly enjoyed these, and with their flutes and other instruments added to the harmony of the gatherings. The result was that several were converted. Two of them belonging to the 65th Regiment—Sergeant Phillips and Private Jackson—subsequently died in the Gospel hope. Others, who were then brought to God, are still members of the Church in various places.

European Work Organised.

1864, the Rev. A. R. Fitchett, a young minister from a, came over to take charge of the European work vely. It was war time, and there was a force of y, sometimes amounting to more than a thousand n the town. Mr. Fitchett's fervent and cultured ing attracted large congregations, and as before this necessitated the enlargement of the church. opointment of circuit officers had originally been at informal. In 1856 Mr. T. Scrivener was ted Circuit Steward, the token of his investiture is office being the sending to him of an elaborate over on the first Sunday on which weekly services commenced in the Institute. By a more formal tment, he and Mr. E. T. Woon were appointed

Mr. Fitchett's term. The Rev. Isaac Harding led Mr. Fitchett, but after a year's residence, was d to Brisbane. Unfortunately that year was l by considerable dissension in the congregation. r before Mr. Fitchett left, several members of the gation expressed a desire for a liturgical service, and resolved that Mr. Wesley's Abridgment of the ig Prayer of the Church of England should be used. ve great offence, and several discontinued attendance.

Harding's arrival, he resolved to discontinue this, offended the other section. All this told sadly the prosperity of the Church. In 1868 the r writer was appointed to the Circuit, and from the above mentioned found only a skeleton congre-

There were, however, earnest workers, and these around him. Finance was low. Large grants had o been voted by the Home Mission Fund, and even ese there was a considerable circuit debt. These were now reduced. The ordinary contributions creased, and great satisfaction was expressed when

in 1869 it was found that the debt was extinguished, and a credit balance of 1s. 6d. in hand at the end of the quarter. The fence around the church property had been broken down, and was anything but reputable. Timber and palings having been donated, a working bee was held to put up a new one, and while the minister, office-bearers, and male members did the work, the ladies provided them with refreshment in the schoolroom. Steps were also taken to erect a parsonage, and so save the amount hitherto paid for rent. During Mr. Fitchett's term the sum of £600, derived from the sale of stock and implements at Kai Iwi Mission farm, had been voted to the circuit to purchase a new church and parsonage site, and the block of land fronting Victoria Avenue and Wicksteed Street, comprising seven quarter-acre sections, had been purchased. Plans of a modest, two-storied house of six rooms were prepared gratuitously by Mr. T. Scrivener. Subscriptions were obtained, a bazaar held, and at a cost of about £300, the house was erected without debt.

Trinity Church.

In 1872 the Rev. J. Berry became the minister of the Circuit. His genial manner and able sermons soon made him exceedingly popular, and the Ridgway Street Church was crowded to excess. That building had been erected of white pine, and hence a new church was requisite. A good offer was received for the section and the buildings thereon, and ultimately they were sold for £600. Plans of the new building, 80ft. by 38ft., and intended to seat 350 persons, were prepared by Mr. C. Tringham, architect, of Wellington, and on December 17th. 1872, the foundation stone of Trinity Church was laid by the Hon. W. Fox. On the same day a large soiree was held, when addresses were delivered by the Revs. Berry, Smalley, and others. The church having been erected, it was dedicated to the worship of God on July 6th, 1873, when special sermons were preached by the Revs. W. Morley and J. Elmalie (Presbyterian), Mr. Berry, the pastor, also taking part in the morning service. There were large and interested congregations, and the collections for the day amounted to £60. At a public meeting held during the week it was reported that the cost of the church was £1748, while £275 had been spent on the enlargement of the parsonage, and £100 on sundry repairs and alterations. It was opened with a debt of £500. During the Rev. R. Bavin's term the church was enlarged to give accommodation for 120 persons more, the additional cost of £200 being met. In the same year a schoolroom,



THE LATE MR. W. A. FARLEY.

60ft. by 32ft., and costing £500, was also built. Part of the cost of this was met by the sale of one of the sections. Further additions and improvements to the property were made in later years. In 1880 a new organ was obtained



TRINITY WESLEYAN CHURCH, WANGANUI.

at a cost, with sundry improvements to the building, of £150. In 1890 an infant school was erected, and in 1897 the young men's class-room. During last year the interior of the church has been remodelled and decorated, and the choir gallery removed to the other end of the building at a cost of £270 more. The whole now forms one of the most convenient and comfortable suites of Church properties in the North Island.

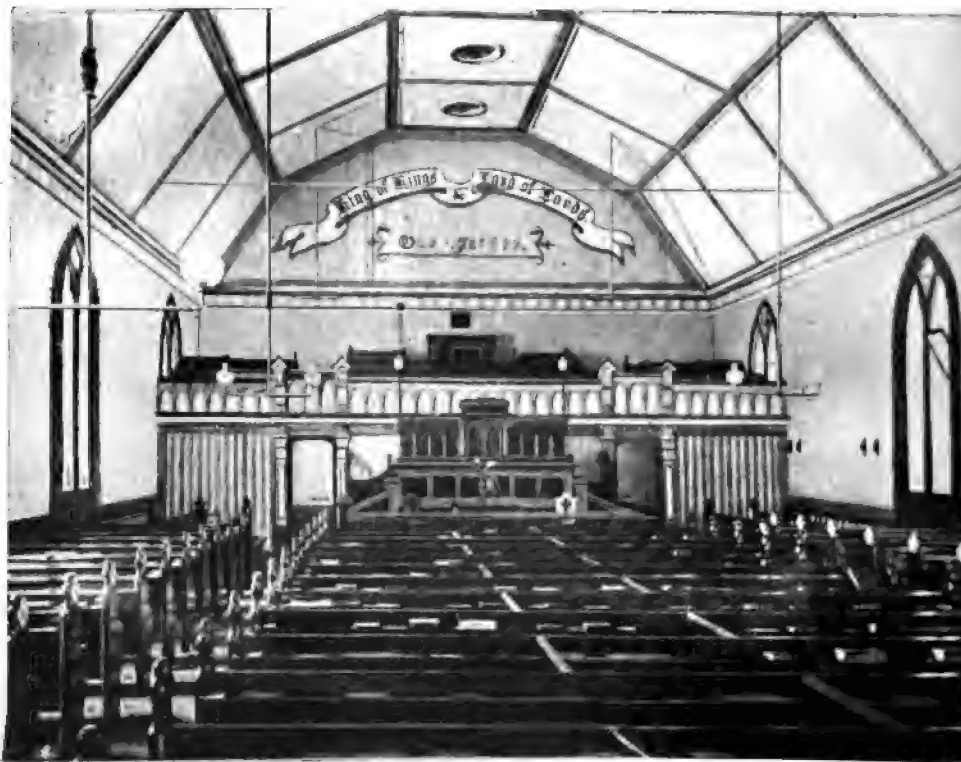
Circuit Growth.

Mr. Fitchett held occasional services in the Rangitikei District, which was then being settled. His successor, Mr. Harding, visited Patea. During Mr. Morley's time these were organised, and conducted regularly every month until the formation of the Rangitikei and Patea Circuits respectively. Near Wanganui itself, services have been held from the beginning of the European organisation until now at Matarawa, in a church belonging to the Episcopalians, but where the Wesleyan ministers have steadily preached at the express wish of the people. In 1867 Mr. T. Rootes gave a small section on what was then known as "the Swamp," but which is now called *Springvale*. Mr. J. Sharpe became the Superintendent of a small Sunday-school there, which is still

continued, and Sunday preaching services were regularly held there for many years. In 1877 a church site at Aramoio was presented by Mrs. H. Gibson, and a church built thereon to seat 200 persons. It cost £400, and half the amount was left as debt. Nine years later this amount was raised by special effort, and the balance—granted by the Loan Fund—paid off during a few years following. In 1878 a church site at East Town, to the value of £30, was given by Mr. H. Churton. Services had been held for some years at what was then called the River Bank, five or six miles from town, where the Messrs. Henson and other Wesleyan families resided. About 1878 a church was built there bearing the Native name of Upokongaro, but commonly called Kennedy's. A few years after, most of the families removed, and the church was sold. At Maxwelltown, fourteen miles distant, well-attended services have been held for a dozen years past, and more recently they have been initiated at Brunswick, seven miles from town. With the advent of a Home Missionary at Aramoio to assist the minister, it is expected that further extensions will take place, as the whole district is rapidly being settled.

Trouble and Rejoicing.

Wanganui Methodists have passed through times of considerable anxiety. During the early war times, Captain Hassard worshipped in the Ridgway Street Church on one Lord's Day. On the Wednesday he was killed at Okituku, and his fellow-worshippers followed his remains to the grave on the following Sunday. One of the officers killed at Te Ngatu-o-te manu *Pah* had on the previous Lord's Day attended a Communion service in the same church.



TRINITY WESLEYAN CHURCH, WANGANUI.—Interior.

During Titokowaru's raid the minister had to announce on a Sunday evening where the people should take refuge in case of a night alarm. On more than one occasion the bugles sounded just as the service closed, and all the young men who were in the militia had at once to seize their arms and assemble at the stockade. Special prayer meetings were held for Divine help and protection.

The residence of two Supernumeraries in the circuit was a great help in the early days. The Rev. W. Woon, who lived there from 1855 to 1858 was a man of fervent spirit, and his wife was one of the excellent of the earth. He was fond of music, and having a strong and cultured voice, delighted in hymn singing. It was largely due to Mr. Woon's assiduous pastoral habits that the way was prepared for the settlement of a minister in the town. He died on September 22nd, 1858, and was accorded a military funeral. The firing party of the 65th Regiment, under Lieutenant Bristol, took part in the funeral procession. The Rev. G. Stannard spent the last thirteen years of his life in Wanganui. Although a Supernumerary, in the early portions he still paid visits to the Native congregations. He also, on two different occasions, kindly volunteered to fill the gap when ministers broke down at New Plymouth and Blenheim respectively, and worked those stations for nearly two years in all. Until increasing feebleness prevented his doing so, he also preached regularly in the town and neighbourhood, and took services in the early days at Rangitikei and Patea. During the Rev. R. Bavin's term in the circuit there was a copious outpouring of the Spirit of God. He and the Presbyterian Minister (Rev. J. Elmslie) united in the conduct of revival services. The whole town was moved, and the fruit remains to the present day.

Prominent Office-bearers

Mr. W. A. Earle had been brought up in connection with the Congregational Church, but on arriving in Wanganui he identified himself with the Wesleyan cause there. His special sphere of labour was in the Sunday-school. With the exception of a short time spent in Australia, he was identified with it for about 27 years, and saw the number on the roll increase from six to about three hundred. He was a devoted man and an excellent teacher, and was greatly respected. His later years were spent at Midhurst, where he died on January 18th, 1888. Mr. Thomas Scrivener, although a Baptist by training and conviction, also rendered valuable service as *Trustee, Circuit Steward, and Sunday-school worker for many years.* The late Mr. G. H. Cunnebell,

and his son-in-law, Mr. John Hurley, were also prominent workers in the formative days, as was the late Mr. A. C. Campbell, who subsequently removed to Port Chalmers. Mr. G. Beaven, whose decease is reported while these pages are passing through the press, had been for many years a valued office-bearer of the Church, and will be much missed. Mr. J. G. Sharpe has been connected with the Church for over thirty years, filling various offices, and still serves faithfully. Mr. John Stevenson, as a young man, became organist at Ridgway Street Church, and for over 25 years served in this department. He is still a Trustee and Steward. Mr. Farrah, as secretary, rendered special service during the erection of Trinity Church. In later days Messrs. W. G. Bassett, O. G. A. Harvey, Goldsbury, F. Spurdle, Tingey, and Johns have been among the leading office-bearers, and a band of elect ladies has rendered unstinted service. The Rev. G. Bond, an ex-President of the Conference, is now in the fourth year of his ministry there.



REV. G. BOND.

He was born near the City of Durham about fifty-one years since, and began to preach in his teens in the Houghton-le-Spring Circuit, in which there were no less than fifty-six local preachers. At twenty-one years of age he was nominated for the ministry by the late Rev. T. Vasey, and after three years at the Richmond College, came to New Zealand in 1873. Beginning in the Christchurch (Durham Street) Circuit, in which he spent two terms, he has since laboured in the Canterbury, Auckland, Nelson, and Wanganui Districts. For the past eight years he has been annually elected to the office of District Chairman. He is exceedingly genial in manner, vivacious and animated as a speaker, and gives marked attention to the topics of the day. He devotes special attention to young people, by whom he is much beloved. Six months since, Mr. C. H. Poole, a Home Missionary from Victoria, was engaged to assist him. He resides at Aramoho, and with the rapid growth of that

suburb and the number of men employed at the railway and freezing works, it may be anticipated that there will be a large extension there. The official returns of the circuit show three churches and as many other preaching places. The ministers are aided by ten local preachers. There are 165 adult members, and 58 juniors. The three Sunday-schools have a total of 380 names upon the rolls, and there are 1150 worshippers.

Church Endowments.

Twenty years since, the late Mr. Russell donated an acre of land at Russellville for Church purposes which is

still held. Mrs. Horne, the daughter of the late Mr. Henson, who was "an old disciple," left in her will a legacy of £50 to the Wanganui Church Trust. A section on Victoria Avenue, adjoining the church, is also let on building lease, and the rent appropriated to the Trust Funds.



ARAMOHO CHURCH.

WAITARA CIRCUIT.

Numerically and geographically, Waitara is the largest Circuit in the district. On the "plan," in addition to the five churches, there are no less than fourteen preaching places, situated at distances from three miles to thirty from the Superintendent's residence. Two ministers are appointed, one of whom lives at Waitara itself and the other at Inglewood. In the supply of the various places they are assisted by ten local preachers and nine auxiliaries, but even with this help their powers are taxed to the utmost. On the one side the circuit stretches up the coast in the direction of Mokau, and in the other comprises nearly all the settlements at the back of Mount Egmont. There are seven Sunday-schools, with 43 teachers and 461 scholars, the number of church members is 295, and there

are 1521 worshippers in the several churches. The circuit owes its origin to the energy and zeal of New Plymouth Methodists. No sooner was the war over than settlers began to pour into the country districts. The New Plymouth ministers and local preachers diligently shepherded them. In those days the difficulties of travelling were great, the roads being merely tracks. Undaunted by this, the preachers pushed on, and the result is this flourishing country circuit.



MR. C. H. POOLE.—Home Missionary.

Early Efforts.

In Waitara itself, the first service appears to have been held in a private house by the Rev. J. Crump, in 1872. Subsequently congregations met in the Institute.



WAITARA CHURCH.

In 1875 the present church site was purchased for £12, and a small church 30ft. by 18ft., originally built on the Belt Road, New Plymouth, was removed thither, and enlarged at a cost of £150, the whole of which was raised. There were some earnest workers in the place, amongst them Messrs. S. and T. Joll, Oxenham, the Baylys, and others. Soon after the church was erected, a class meeting was organised under the leadership of Mr. T. Bayly, the members being Messrs. Joll, Vosper, Pearce, with Mesdames Bayly, and S. and T. Joll. Although the township was small, the congregations steadily grew, and in 1882 a transept was added to the church, more than doubling its size, at a cost of £275. A portion of this



WAITARA PARSONAGE.

remained as a debt, but the larger part of it has since been paid through the Loan Fund, and within three or four years more the whole will be cleared.

At Inglewood, a site was also acquired in 1875, and the following year the first church was erected there to seat 120 persons at a cost of £160. The work was carried out with great despatch. A number of men came

om New Plymouth on Monday morning, and, l by Inglewood residents, worked so energetically he following Sunday services were held in the , boards being used for seats. The following



MR. T. BAYLY.

ly, only about half of the amount was raised. * years later many of the original members congregation went further back into the country, he few remaining had to struggle hard with bt. They worked diligently, however, and with aid he Loan Fund the liability was eventually discharged. \$9 a site was given for a church at Midhurst by V. A. Earle, in memory of her husband, who had ere. On this a small building, to seat about 100 s, was erected. It was then a bush district, and urch building was the only one for many miles. interest was excited by the erection that, notwithstanding the execrable roads, visitors came from a distance ty miles. In 1893, on a site given by Mr. A. Coutts, ch was erected at Waipuku under the ministry of the



PEARCE, WAITARA.

Sunday the school was started, and within a month a class meeting organised, under the leadership of Mr. J. Jackson, whose wise counsels were heartily appreciated. This building is now used as a school-room. At Manutahi, now known as Lepperton, a very neat church was erected in 1878. This was largely owing to the exertions of Mr. L. M. Isitt, who was then a Home Missionary in the New Plymouth Circuit. It cost £330, and, unfor-

Rev. T. F. Jones, at a cost of £120. A site for a church was given by Mr. Cleve at Huirangi in 1882, and three years later a small building that had been purchased was removed thereto at a cost of £125. A few years since, this was sold, and service there is now held in the district schoolroom.

Circuit Organisation.

From 1873 to 1881 either a second minister or a Home

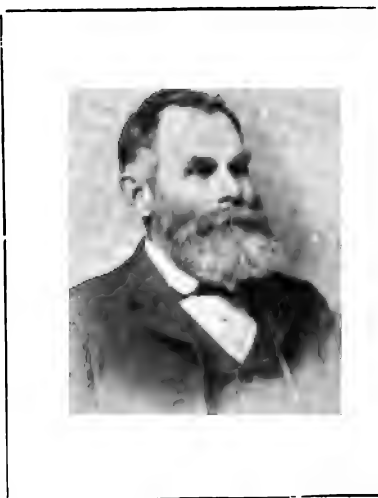
Missionary was employed by the New Plymouth Circuit to work the above places. The Revs. J. Smith, F. W. Martin, T. G. Hammond, L. Hudson, W. S. Harper, with Messrs. G. W. Russell and L. M. Isitt, occupied that position. They worked almost exclusively in what is now the Waitara Circuit. In 1882 the circuit was constituted, and the Rev. W. S. Harper was appointed thereto. The following year he was succeeded by the Rev. T. Fee. As he was a married minister, the erection of a parsonage became a necessity. A good site of four acres was purchased, and a house of eight rooms built thereon at a cost of £430. £200 of this was loaned from the Church Building and Loan Fund, which was repaid by the circuit within a few years.



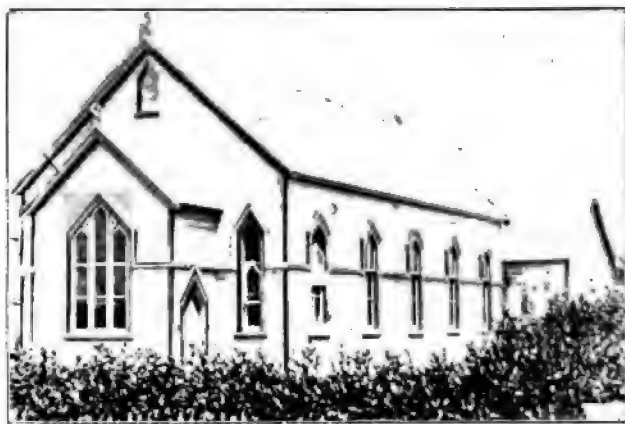
MR. S. JOLL, WAITARA.

Extension and Enlargement.

While Waitara is the head of the circuit, Inglewood has grown more rapidly, and is now a flourishing town of over a thousand people. From the beginning the members of the Church have been distinguished by their energy and loyalty. Mr. J. Jackson, a Lincolnshire local preacher, with all the fervour of his native county, was one of the earliest settlers, and, although now four-score years of age, still conducts services. He has been aided by Messrs. Cartwright, E. Taylor, and E. Howell, who are all acceptable, earnest preachers. The residents there, however, would agree that the Church owes much to Mr. J. C. Peach, Sunday-school Superintendent, Steward, and local preacher. He is commonly known as "The Bishop of Inglewood," and to him and his late excellent wife, for their diligent efforts and untiring energy, the congregation is greatly indebted. In the early days the roads there were innocent of metal, and it is reported



MR. J. C. PEACH, INGLEWOOD.



INGLEWOOD CHURCH.



REV. R. P. KEALL.

*INGLEWOOD CHURCH.—Interior.*

that on coming to an anniversary, several members of the congregation took off their boots and stockings, and walked barefoot until they came within sight of the church. The same spirit of earnestness still continues,

he was sent to New Zealand, arriving in the Colony in October, 1868. Four months later he was sent to supply the New Plymouth Circuit for the Rev. W. J. Watkin, whose health had broken down. While there it became



MIDHURST CHURCH AND OFFICE-BEARERS.

Messrs. J. Keightley, E. Wright, A. Keightley, S. Serjeant.

but under happier conditions. Roads have now been formed in every direction. Four years ago a new church, of which we present an illustration, was erected at a cost of £380. The greater part of this was raised, and the balance is being discharged through the Loan Fund. The spirit of the worshippers was admirably shown by arranging that the first service therein should be one of Christian fellowship. Under the leadership of the Rev. T. F. Jones, old hymns were sung to well-known tunes, and interspersed with the recital of personal experience of the goodness of God. It proved to be "a season of grace and sweet delight," and prepared them for the opening sermons. In the same year the Midhurst Church was enlarged, accommodation being provided for fifty persons additional. Meantime, new preaching places were being taken up at Tarata, Kaimate, and elsewhere. One minister was no longer able to undertake the work, and in 1896 a second was appointed to reside at Inglewood.

Present Ministers.

The Rev. W. G. Thomas, the Superintendent, is a Welshman by birth. He was converted at 15 years of age, two years later commenced to preach, and was accepted by the British Conference as a candidate in 1865. After the usual term of study at Richmond College



REV. W. G. THOMAS.



WAIPIKU CHURCH.

his mournful duty to conduct the funeral services of the martyred Missionary—the Rev. J. Whiteley. He has since laboured in nearly all parts of the Colony, and spent ten years in Otago Circuits. It was his privilege to see new churches erected at Motueka, Greytown, Featherston, and Carterton, whilst he also carried to a successful issue a plan for liquidating an old debt in Port Chalmers. Whilst steadily doing his circuit work, he completed a four years' course of reading required by the Chautauqua Literary and Scientific Circle and became a graduate thereof. He has some of the poetry and fire of the Celtic race, is a diligent and sympathetic pastor, and a patient superintendent. His young colleague, the Rev. R. P. Keall, is the son of the Rev. W. Keall, of Blenheim. He began to preach in the Palmerston North Circuit, and was recommended to the ministry by the Sandon and Feilding Quarterly Meeting. Shortly afterwards, he was sent to open up the Waimarino Home Mission Station, and after six months there became a student at the Prince Albert College, where he remained two years. Inglewood is his first circuit appointment, and surrounded by earnest Methodists who cherish the traditions of early days, and with a large sphere of work, he begins his ministerial career under very favourable conditions.

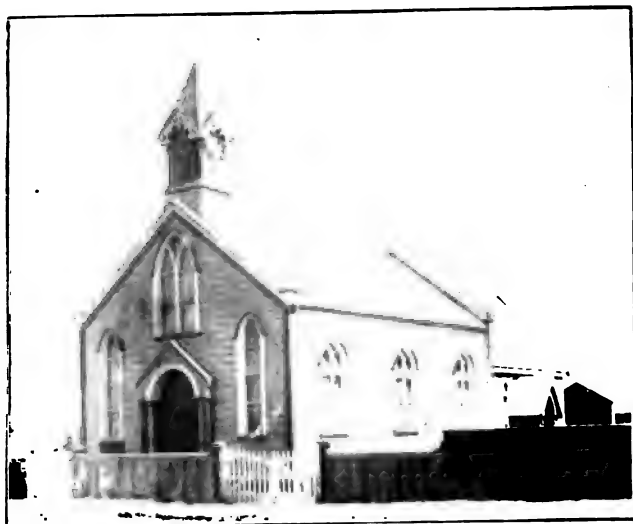
Revivals of Religion.

During the seventeen years of Waitara Circuit history there



MR. A. COURTS, WAIPIKU.

have been several in-gatherings. In 1884 Missions were conducted in the various places by the circuit minister, when over eighty conversions were reported. Last year similar services were instituted and carried out, and at



CHURCH AND SUNDAY-SCHOOL, HAWERA.

Waipuku, in particular, there were numerous conversions. The local preachers, class leaders, and others heartily throw themselves into these efforts, and the result is that throughout the circuit there is an earnest spirit of piety, which finds expression not only in regular and devout attendance at the sanctuary, but in the support of every effort for the extension of the Church and the opening-up of new places.

HAWERA CIRCUIT.

In its natural features this circuit is a complete contrast to Waitara. It embraces within its bounds the larger part of the famous Waimate Plains—an open and

magnificent country—and only in its later extensions has it invaded the bush land. Under various names, and with different boundaries, it has been in existence for twenty-five years. For thirteen years it was known as the Patea Circuit, but during part of that time a second minister was employed, who lived at Hawera. Shortly afterwards, Opunake was detached therefrom, and



REV. JOHN DUKES.

the Superintendent's residence fixed at Hawera. The towns of Hawera and Patea are its centres. Besides these there are seven other places on the Preachers' "Plan," at distances of from four to twenty miles from Hawera itself.

The First Services

in the district were held by the Wanganui ministers. From 1867 to 1870 there were continuous Native disturbances along the coast between Wanganui and New Plymouth. The smouldering ashes of the Native rebellion were again and again fanned into a flame, culminating in Titokowaru's raid, which for a time threatened the town of Wanganui. By this time the colonial authorities had taken practical charge of the direction of the war, and a considerable force of constabulary was stationed at various strategic places. Settlement followed rapidly on their heels, and as soon as land was thrown open it was occupied. The first farms taken up were those at Waitotara and Waverley, and the first township to take form was Patea. The Rev. I. Harding, during his year in Wanganui, visited



THE PARSONAGE, HAWERA.

Patea and preached there. His successor followed this up, and with the aid of the Rev. G. Stannard established monthly services at Patea, Kakaramea, Waverley, and Waitotara. From Messrs. Williams, Hirst, Keys, Bridge, Milne, Kells, and others, the preachers received a hearty welcome. Shortly afterwards Mr. Hawken settled at Kakaramea, and has ever since been an active office-bearer. The Patea township was then considerably nearer to the mouth of the river than it now is. All the homes were small, and service was first held in the billiard-room of an hotel, and afterwards in the Courthouse. These services were maintained for about six years, when the extension and settlement beyond Patea led to the formation of the circuit.

Church Building.

In 1875, a quarter-acre section for Church purposes was granted by the Government in Patea, then known as the town of Carlyle. To this was added in the following year another quarter-acre by way of purchase. The church erected thereon in 1875 was only 30ft. by 20ft., but cost

£200, and on seating and lining it a year later £120 more were expended. Four years afterwards it was enlarged, provision being made for forty additional sittings at a cost of £70, and was reopened on September 5th, 1880, by the



THE LATE REV. C. E. BARLEY.

Rev. W. Lee. In 1876 a site was purchased at Hawera, and a church built thereon, seating 120 persons, at a cost of £227. It was said to be the prettiest church between Wanganui and New Plymouth. Successful opening services in connection therewith were conducted by the Revs. Martin (Presbyterian) and Garlick on September 6th, 1876. The following year a half-acre site, intended for a Parsonage, was purchased, but after being held some years, was sold to reduce Trust liabilities. In 1881 a site was purchased, and a small church erected at Manaia, at a cost of £103. Seating and lining the following year cost £45 more. This was the first church erected on the famous Waimate Plains. By this time Hawera was becoming an important town, and giving promise of further enlargement. It was deemed necessary, therefore, to erect a new church, the foundation stone of which was laid with imposing Masonic ceremonies on the Queen's Birthday, 1883. The church, which was seated for 250 persons, cost £520, the old one being attached thereto as a chancel, to be used for Sunday-school purposes. The opening services were, by special request, conducted by the Circuit ministers—the Revs. Mather and Luxford—on September 2nd, 1883. Unfortunately, a debt of more than £300 was left when the undertaking was finished. In 1887 a site was obtained at Woodville, and a church to seat 75 persons built thereon at a cost of £70. This is now known as Alton, and is in the centre of a bush district of small dairy farms.

The First Parsonage

was placed on the section adjoining the Patea Church, and was a two-storied house of nine rooms. It was erected in 1881, at a cost of £370. When the outlay on furniture was added thereto, it was left with a debt of £339. It will be seen from the foregoing account that the expenditure on buildings during the early years of the circuit history was unusually large. Both material and labour were costly. The consequence was that

Heavy Debts

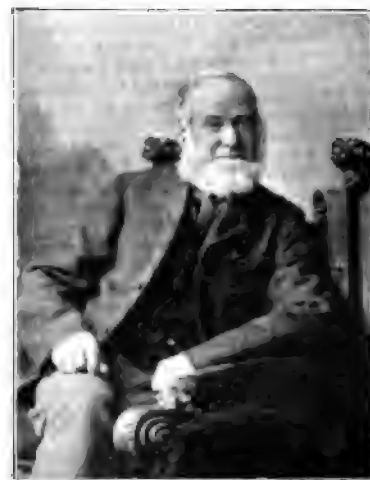
were contracted, which burdened the members and adherents for some years, and discouraged them in their efforts at extension. During the ministry of the Rev. T. N. Griffin, a successful effort was made to reduce the debt on the Hawera Church. One-half of it was raised, and

the remainder was loaned by the Church Building Fund. Within the present year the final instalments of this will be paid off. Somewhat later, a similar effort was made at Patea, and £60 loaned there free of interest, which is also being discharged. On the Rev. T. G. Hammond being appointed to the West Coast Maori Mission, Patea was considered the most suitable place for him to live, and he took up his residence in the Parsonage. For some years the Home Mission paid rent for this by way of interest to mortgagee, but in 1895 the Committee made a grant of £70; the remainder was loaned by the Building Fund, and is now being paid off by yearly instalments of £30, in lieu of rent. These arrangements, with the return of commercial prosperity to the district, and a considerable increase of population in Hawera, have opened the way for further effort. In 1896 an excellent Parsonage site of an acre was acquired in Hawera, and in the following year a house of nine rooms was built thereon. The total cost of this was between £500 and £600. About half was raised by subscriptions, bazaars, &c. The remainder is due to the Church Loan Fund, and is being gradually discharged.

Extension and Prospects.

Of this circuit it may be said "there remaineth much land to be possessed." At Okaiawa, seven years ago, an excellent Sunday-school had been organised by Mr. Burgon, and was in successful operation. There was then a proposal to build a church, but it has not yet developed into actuality, although a church site of an acre was acquired in 1889. At Waverley a splendid site has been held for over twenty years. For a considerable time profitable services were held there, first in the block house and afterwards in the schoolroom, but because of the difficulty to supply they were discontinued. At Normanby two pieces of land have been given as sites for a church, one by Captain Blake and the other by the late W. L. Hirst, Esq. At Kakaramea a site is also held waiting for the time to come when the congregation shall "arise and build." Now that Wanganui has engaged the services of a second ministerial agent, and the Hawera Circuit has on its staff eleven local preachers, we may expect that the gaps between these two circuits will be filled up, and so the chain of stations be completed from Wanganui to Wellington.

The Rev. J. Dukes, who has recently gone to the circuit, will certainly spare no pains to bring this about. Of slight physique, and somewhat delicate constitution, he absolutely riots in hard work. He is a native of Staffordshire, and began to preach there in 1866. After working as a local preacher for thirteen years he came to New Zealand



MR. G. BOAGEN, PATEA.

in 1879, bringing such excellent recommendations that, although a married man, he was at once received into the ministry and appointed to a circuit. Of the twenty years he has spent in the colony, no less than seven were given to Masterton, nine others to three different circuits in the Auckland District, and three to Wai-mate. At Masterton, during his first term, he had the pleasure of seeing a considerable debt removed, and, during the



CHURCH AND SCHOOLROOM, OPUNAKE.

second, of enlarging the church to nearly double its size without incurring debt. He also placed upon the "Plan" eight young men as local preachers. In his present sphere, with the 133 members scattered over some 29 miles of country, it is obvious that he cannot "eat the bread of idleness." There are three Sunday-schools in the Circuit, with 26 teachers and 224 scholars, whilst the attendants number 750.

Past and Present Workers.

The Rev. C. E. Barley was appointed to the Circuit in 1888, but lived only long enough for the people to understand his Christian spirit and thorough devotion to the duties of his office. He had been for some years a minister of the Primitive Methodist Church, but, three years previously, had resigned that post, and offered himself to the Conference. He served acceptably a full term at Mahurangi, and in that wide circuit made full proof of his ministry. Coming to Hawera, he threw himself into the work with great energy, but a fatal disease developed, and carried him off, much to the regret of his people. Among other members mourned at Hawera was Mrs. King, who was one of the earliest Methodists of New Plymouth, and during her latter days she fully sustained the Christian character she had hitherto borne. Mrs. Rebecca Williams, of Patea, who passed to her rest last year, was a woman of hospitable instincts and considerable mental power. In the Hutt, Rangitikei, Wanganui, Cardiff, and Patea Districts she was noted for her kindness of heart and consistency, and, perhaps, still more so, for the thorough training of her children. She lived to the age of seventy years, and now "her children rise up and call her blessed." The work begun in all

these places is still carried on by loving hearts and earnest hands. The Rev. T. G. Hammond, while in charge specially of the Native Mission, frequently supplies the Patea pulpit, and occasionally other places in the Circuit. In Hawera, Messrs. Barnard, Barracrough, Arthur, Foy, E. Dixon, and others not only sustain the local church, but are eager to promote its extension throughout the district. Pater has suffered from removals more than is usual, but Messrs. Hawken, Smith, G. Doagey, W. Cody, and others still hold the fort. At Okaiawa, "Bishop Burgon" and Mr. H. Joll are ready for every good work, while at Manaia there is a revival of interest in the Sunday-school and in the services generally. With such a staff of workers and others like-minded, the prosperity of the Circuit is ensured.

OPUNAKE CIRCUIT.

The ecclesiastical relationship of the places in this circuit has been somewhat mixed. In Opunake itself services were first held in 1881. The Revs. J. A. Luxford and D. McNicoll visited the district from Patea and New Plymouth as they were able, but as this involved travelling nearly 50 miles each, the services were not frequent. During 1882 and 1883 a Home Missionary—Mr. Harold Ensor—was employed. In 1884 Opunake was made a separate circuit, the minister having apparently a roving commission to take up any places then unoccupied along the coast. For four years succeeding, Mr. Young worked there as Home Missionary, holding services chiefly at Opunake, Kaponga, and Manaia. During the second year it was served by the second minister of the Hawera Circuit, who in 1889 lived at Manaia, and in 1890 at Opunake. On the recommendation of the Hawera

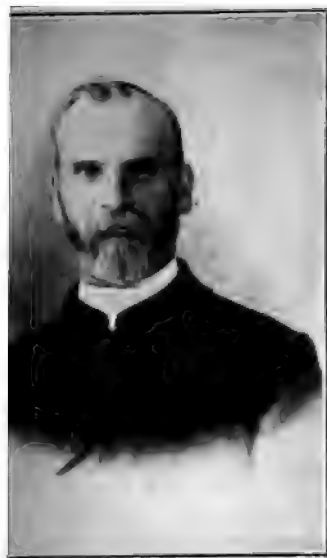


OPUNAKE PARSONAGE.

Quarterly Meeting of 1890 Opunake, Oama, Kaponga, Pihama, Eltham, Otakeho, and Cardiff were constituted a Circuit. Since then Cardiff has been united to Stratford. Some places formerly worked in Opunake have been handed over to the New Plymouth Coast Mission, but the circuit is still of respectable dimensions, seven places upon its "Plan," and covering a considerable area of ground.

Places Occupied.

1887 an excellent church site of three roods was secured at Kaponga. There were then resident there two families who had come from the Hutt and Wanganui, and these formed the nucleus of the congregation.



J. PENNEY, OPUNAKE.

They were anxious for a sanctuary of their own, and two years later a church was erected, all the labour being gratuitous. It was opened on May 30th, 1889. In 1892 it was lined and seated at a further outlay of £30, and during last year a vestry was erected at an additional cost of £30. It is a plain, strong, country church, and will probably need to be enlarged before long. Church sites had been acquired at Opunake in 1881 and 1890. One of these has since been sold. On the other, during the Rev. C.

McCroft's ministry, a very neat church and schoolroom were erected. The church accommodates about one hundred and seventy persons, and the schoolroom attached is provision for seventy scholars. The total outlay was £335, and the debt £110. This was loaned by the Building Fund, and the greater part of it has since been repaid.

It was opened by the Rev. J. A. Taylor on Friday, December 2nd, 1890. Three years later six acres of land, a house of seven rooms thereon, was purchased as a Parsonage. It cost £275, of which about half was raised at the time. The balance of the loan

from the Building Fund has now been repaid with the exception of about £40. In 1884 it was resolved that a fortnightly service be commenced at Otakeho, and such services are still held, though a church has not been built. A church site purchased by the Home Missionary Committee is also held at Pihama for future use. During last year two new Sunday-schools were opened. At Awatuna a goodly congregation worships in the public schoolroom.



J. WATSON, AWATUNA.

Ministers and Office-bearers.

The Rev. C. Penney, the present minister, is a Cornishman, born at Camborne. Converted in boyhood, he became a local preacher when he was sixteen. Six years later he emigrated to New Zealand, and on the strength of recommendations sent by the Home Circuit was employed as a minister of the Free Methodist Church in this Colony. His first appointment was in the Grey Valley. He subsequently worked in connection with that church in the Charleston, Napier, Christchurch, Reefton, Wellington, Woodville and Addington Circuits. While residing in Woodville he was made Chairman of the District. He is thus a minister of standing and experience, and is a fluent speaker and diligent pastor. Under his charge there are, in the seven places, 74 members, in the three Sunday-schools 118 scholars, and 500 persons attend the public services. He is assisted in the work of preaching by seven local preachers. Messrs. G. Watson (Awatuna), Guy (Opunake), Frethey (Kaponga), Oliver (Awatuna), and Wills (Otakeho) are among the church office-bearers, and very willing, faithful helpers.

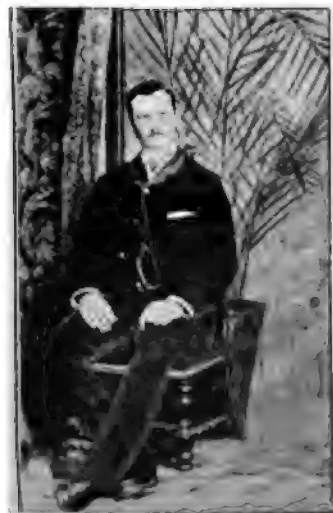


MR. J. GUY, OPUNAKE.

STRATFORD CIRCUIT.

Stratford is one of the youngest but most rapidly growing and progressive towns on the West Coast. It is the centre of a large district, and also commands the trade

along the route which will eventually connect Taranaki with Auckland. It has now a population of probably 1500 within the borough limits. Services were commenced there by the Rev. J. T. Pinfold, of Waitara, in 1889. Unfortunately they were discontinued, but as the town was progressing, and eventually destined to be a centre, a young minister—the Rev. H. E. Bellhouse—was sent



MR. A. OLIVER.

there by the President in 1894 to form a circuit. In that Circuit there are now two churches and seven other preaching places at distances ranging from three and a-half to eleven miles, and only the want of labourers prevents others being occupied.



STRATFORD CHURCH.

Churches Erected.

The first church was built at Cardiff, a farming district, about four miles from Stratford. Mr. W. Williams, formerly of Patea, gave a central site, and on this a church of wood to seat 80 persons was erected in 1891, at a cost of £139. A loan of £50 towards this was granted by the Building Fund, and the debt has since been discharged. During the last two months the church has been seated, lined, and painted, and now presents a very attractive appearance. When it was built it was in connection with the Hawera Circuit. Messrs. W. and D. Williams, Marchant, McGeechie, Smith, and D. Watson were among its promoters. The Messrs. Williams have since removed, but the others are still workers there. A site at Stratford itself was acquired through the aid of the Loan Fund, and on this a church to seat about 120 persons was erected in 1895, at a cost of £175. The debt still owing is somewhat heavy, but is gradually being paid off. Preaching services are also held at Ngaire, Toko, Bird Road, Mahoe, Eltham, Mangatoke, and Pembroke Road.

The Parsonage.

A married minister having been appointed last year, it was found expedient to build rather than to pay rent for a house. A good site of two and a-half acres was purchased, and the pleasantly-situated, six-roomed cottage, of which we present an illustration, built thereon. The plans of the Stratford Church and Parsonage were drawn by Mr. J. W. Boon, one of the Circuit Stewards.

Circuit Workers.

Mr. Boon is one of the oldest native-born New Zealand Methodists. His father—Mr. A. Boon—was the builder of the Three Kings College, and one of the original Trustees of the Parnell Church on the first Model Deed of the Colony. His son, after having served the Church for

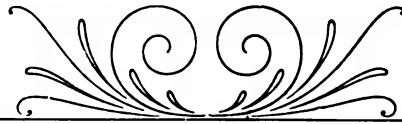
many years at Mahurangi, now resides at Ngaire, and as local preacher and Steward helps forward the work in this new district. Other office-bearers are Messrs. Thompson, Masters, Cameron, Christie, the brothers Hill, Jones, and Stephens. The Rev. F. T. Read, the minister, is a native of Sleaford, but was brought up at Grantham. In his boyhood he attended the Congregational Church and Sunday-school there, and served as pupil teacher in a day school for five years. Removing to South Wales for business purposes, and finding no Congregational Church, he joined the Bible Christians, became a local preacher, and in 1889 was recommended for the ministry. Two years later he came to New Zealand, and served in the Addington and Cromwell Circuits. While at Addington there was a very gracious revival of religion. A church debt was reduced, and a Parsonage built. He is a thoughtful preacher and an attentive pastor. In his charge there are, according to the minutes, nine preaching places, with an attendance of 550 persons, 121 members are returned, and in the three Sunday-schools there are 102 scholars in the charge of nine teachers. Seven brethren assist the minister as local preachers, and as many more take occasional services, while a Mission Band is also in active operation. There is every prospect that Stratford will develop into a strong and growing circuit, and take its share in the evangelisation of the new settlements springing up around.

RANGITIKEI CIRCUIT.

About 32 years since a few Methodists (mostly from the neighbourhood of Wellington) settled in what was then known as the Rangitikei District. The upper portion was covered with dense bush. What was usually called Tutaenui, and is now the flourishing town of Marton, was a very small village. Only a small portion of the land around it had been brought into cultivation, and the rest was covered with toitoi. A small settlement had been started at Bulls, chiefly sustained by the sawmills in the neighbourhood. The Methodist settlers were visited occasionally by the Revs. Fitchett and Harding, from Wanganui. In 1868 the then Wanganui minister organised regular preaching services throughout the whole district, some being held on the Sunday and others on the week days. This involved long rides, but they were kept up. At Tutaenui they were conducted in a small unlined schoolroom, near the site of the present public school, Messrs. Lyon, Cawood, Trott, the brothers Henderson,

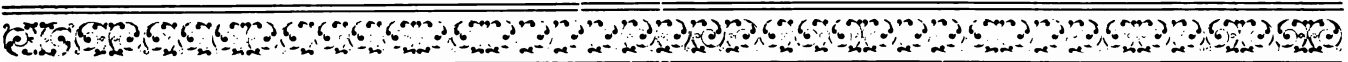


CARDIFF CHURCH.



CIRCUIT OFFICE-BEARERS, STRATFORD.

Top Row—W. Kelly, D. Watson, G. A. Marchant, J. Masters. Middle Row—T. J. Thompson, J. W. Boon, R. H. Cameron. Bottom Row—F. C. Hills, C. T. Hills, Rev. F. T. Read, C. Smith.



Richardson, and Morris assisting in the establishment of the same. Near to Bulls were settled Messrs. McHardie and family, and their relatives the Halls and Poada, with Mr. and Mrs. J. Masters, who formed the nucleus of a



STRATFORD PARSONAGE.

congregation which met at the Courthouse. In the upper district services were first held in the house of Mr. Sykes, then far away in the bush. Subsequently they were conducted in a schoolroom, Messrs. Gordon, Midford, Thomas, and others helping. Services were also opened at Porewa, not far from the residence of the Hon. W. Fox, where the Signals and others were settled.

Era of Church Building.

The above places constitute the present Rangitikei Circuit, which was formed in 1871, the Rev. W. S. Harper being appointed as the minister. The first steps towards church building were taken in the Upper District, where Mr. J. Rowe gave a half-acre site. The means of most of the settlers were scanty, but some carted timber, and others gave labour, so that the money cost of building was small. The Rev. W. C. Oliver conducted the first services therein on December 17th, 1871, and the collections that day, and at a public meeting the following evening, freed



THE LATE MR. D. MCHARDIE.
Local Preacher, Rangitikei.

the church from debt. A few years later it was lined and otherwise improved at a cost of £40 more. The schoolroom in Marton had been built for religious services as well as school purposes, all denominations having an interest therein. Eventually the Hon. W. Fox paid out the several portions, and with that allotted to the Wesleyan Church the present excellent site fronting on Broadway was purchased. In 1872 the

first church (now used as a schoolroom) was erected thereon. It was opened on December 15th, by the Rev. J. S. Smalley, who had ridden up from Wellington, and the Rev. R. Stewart (Presbyterian). The cost was £200, of which one-half was raised. At the soiree, held the following evening, at which Mr. Fox presided, addresses were delivered by the Revs. Ross, Honore, Harper, and Smalley. The meeting is said to have been "enthusiastic, spiritual, and financially successful." In 1876 a comfortable church, seating 150 persons, was erected at Bulls at a cost of £229. Some debt was left, but a few years later this was paid through the Loan Fund.

Provision for a Married Minister.

A Parsonage site of an acre was purchased in 1879, and in the following year the present house of nine rooms was built. It was not all finished at the time, but eventually the total cost amounted to something like £650. Of this £400 were borrowed, and this debt proved a heavy burden for some years. During the Rev. W. Cannell's residence half of it was raised by subscription, and the remainder borrowed from the Loan Fund without interest. A few months since the balance of this was paid, so that now the property is entirely free, and is a comfortable residence.

New Church Enterprise.

About ten years since Marton township rapidly grew, and for four or five years there was great prosperity. The old church became too small for the congregation, and in 1891 it was resolved to erect a new and larger building. This project was carried out in 1893, when the present elegant building, seating 220 persons, was opened and dedicated for Divine worship. It cost in all £772. Externally and internally, it is one of the neatest and best arranged country churches in the Colony. Its graceful spire attracts attention, and it is quite an ornament to the town. A debt of £220 was left, which is being gradually liquidated by means of the Loan Fund.

Past and Present Workers.

In its early stages Rangitikei was greatly indebted to the faithful and willing labour of Mr. D. McHardie, a local preacher, who removed thither from the Hutt. He was truly "an eloquent man and mighty in the Scriptures." He rode long distances in the discharge of his duties, and his decease in the prime of life was a great



THE LATE MR. C. LYON, MARTON.

loss. Mr. C. Lyon was also exceedingly active, and the late Mr. J. Gordon had much to do with the erection of the Upper District Church. Mr. and Mrs. Sykes, in the same locality, were Hutt Methodists, and their house was the preacher's home. Mrs. Sykes being left a widow, afterwards married Mr. Allman, also an earnest supporter. In later days Mr. Fagan did good service as local preacher at Bulls, and Mr. Shannon, at Marton, was a valuable helper until the time of his removal. Messrs. Andrew, Richardson, Wilton, J. McHardie, White, Mossman, Miss Wilton, the younger Gordons, and others, are the acting circuit officials, and have excellent opportunities for effective working. The Rev. G. W. J. Spence is the minister in charge. He is a native of Dromore, Co. Down, Ireland, and was educated in Wesley College, Dublin. Received by the Irish Conference in 1877, he came to this Colony two years later. His first circuit was the Northern Wairoa, and he has since laboured in all the districts except Canterbury. Ardent in temperament, impressive in utterance, and deeply imbued with the spirit of evangelism, he steadily pursues his work. Owing possibly to the small number of local preachers, the Circuit has not grown of late years as might have been expected, but in the four preaching places there are returned 62 members and 320 worshippers, while in the two Sunday-schools there are 98 children under the charge of 13 teachers.

SANDON AND FEILDING CIRCUIT.

This is one of the few circuits in New Zealand where two names are conjoined in the title, Sandon being the name of a district. The combination of the two is explained by its history.

Sanson,

where the Superintendent Minister resides, is a small township of about 250 people. The church there is the product of Hutt and Wellington Methodism. About the year 1872 many of the Hutt settlers, finding their farms too small for their growing families, formed a small Farm Association. This Association acquired a block of land from the Wellington Provincial Government, in what was generally known then as the Manawatu District. Its leader and organiser was Mr. H. Sanson, senior, now resident at Rongotea. With him and his sons were associated Messrs. J. and H. Bowater, Farmer, Pearce,

Bishop, Hughey, Wrigley, Hunt, Tompkins, and others, who all settled in that neighbourhood. The majority of these were members of the Church, and soon after their arrival the Rev. W. S. Harper, then stationed at Rangitikei, commenced services in Mr. Farmer's house. Under his successor, Mr. Reeve, they migrated to the schoolroom. About this time the first class was established in Mrs. Hughey's house. Mr. J. Tompkins was appointed leader. Under Mr. Hammond's ministry in the following year a church was erected, and opened in February, 1875, by the Rev. J. Berry. Great gratification was expressed when it was found that not only had the cost been met, but there was a balance in hand of £5. In that year a

married minister was appointed as the Superintendent of the Rangitikei Circuit, and a house of six rooms was built for the accommodation of himself and family. The cost was £380, of which £200 was raised locally and £100 was granted from the Home Mission Fund, thus leaving a debt of £80, which in a few years was discharged. At various times since improvements and additions have been made to the church properties, the cost in each case being provided. In 1889 the house was enlarged by three additional rooms, at a cost of £100, and a large vestry at the same time was attached to the church. The families of many of the original settlers still reside in the vicinity, and the congregation is devout and earnest.

Feilding.

About the time of the special settlement at Sandon, a colonising experiment was made by an English Company known as the Manchester Association. A considerable area of land was acquired, and from the country seat of

one of its promoters it was known as Sandon District, Feilding being the first and principal township. The Rev. T. F. Reeve instituted the first Wesleyan services there at the end of 1873. His text was: "Beware of covetousness." Mr. Hammond continued the services. For some Sundays they were held under the pine trees near the river, and afterwards in a carpenter's shop. Mr. John Crowther, of Wainui, assisted in those services by leading the singing. Two years later an acre of land was purchased for £20, and on this in 1876, during the ministry of the Rev. J. H. Simmonds, a church was built to seat 120 persons, at a first cost of £138. In 1878 this



MARTON CHURCH AND SUNDAY-SCHOOL.

was lined and otherwise improved at a further cost of £80. In 1881 the outlook was so promising that a circuit was formed, and a young minister—the Rev. W. G. Parsonson—was appointed. During his term there was



UPPER TUTAEUI CHURCH, RANGITIKEI.

considerable progress, and other places were opened up, but, unfortunately, at the end of the year he was removed, and Feilding attached to the Sandon Circuit. This discouraged some of the members, and one or two out-places were abandoned. For twelve years the whole was worked by the one minister and local preachers. About 1893 the growth of the town necessitated a further agent being employed, and in the following year



REV. G. W. J. SPENCE.

Mr. W. H. Judkins was appointed as a second minister. He was young, fluent, and popular. The congregation rapidly increased. There were willing and generous members in the Church, and a new and larger sanctuary was erected, of which we present a view. The church itself seats 300 persons, and the old church is attached for Sunday-school purposes. The entire cost of the enterprise was nearly £600. About one-third was loaned by the Church

Building Fund, and is now being paid off by instalments. Last year a splendid Parsonage site and glebe of five acres was acquired, and on this a Parsonage for the resident minister is now being erected. During the five years



MARTON PARSONAGE.

from 1891 to 1896 the population of Feilding increased by more than twenty per cent., and is still rapidly growing. Probably there are now 2300 people within the borough limits, and, as it is a centre for up-country trade, it is likely that this growth will be continued.

Outgrowths of the Circuit.

At Campbelltown, some eight miles from Sanson, a church site was given in 1879 by the Hon. R. Campbell. Twelve years later this site not being considered suitable, another was purchased, and on that the very neat building shown in our illustration was erected at a cost of £180. Two or three years later the name of Campbelltown was changed to Rongotea, and there is found therein an excellent congregation and a well-worked Sunday-school.

At Nikau, a small settlement some ten miles from Feilding, a site was given last year by Mr. T. A. Smith, and a church, 24ft. by 18ft., erected there at a cost of £116. Further extensions are contemplated. At Taikorea, about four miles from Rongotea, a church site of an acre has been given within the last month, also the timber necessary for building. Sites are also held at Halcombe and Makino. The statistics of the circuit show at



THE LATE MR. JOS. GORDON, TUTAEUI.

present four churches and two preaching places. There are five local preachers, 153 members, and 860 adherents. Three Sunday-schools are in active operation, and there are 218 children on the rolls.

"The Holy Dead."

Among the first members of the Church in this district was Mrs. Hughey, a warm-hearted Irishwoman. She was intensely interested in religious matters. Up to the time of her death, at the great age of 92, she sought the

The Ministerial Staff.

The Rev. C. Abernethy is a native of Shetland. In his early manhood he followed the occupation of a miner, and travelled in several of the colonies, gaining a large knowledge of men, which has stood him in good stead. He entered the ministry at a somewhat later period than usual, and was at once appointed to a circuit. During his twenty years' ministry he has laboured in the Auckland, Nelson, Otago, and Canterbury Districts. Patient, plodding, and persevering, with a quiet fund of humour and considerable determination, he wins his way with his people. Somewhat slow of speech, he is a thoughtful

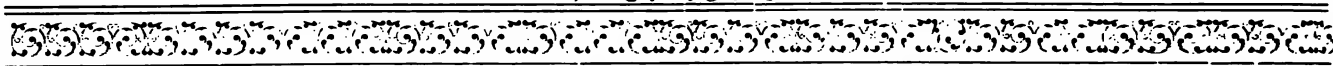


RANGITIKEI QUARTERLY MEETING.

Back Row—H. Billens, J. White, R. Gordon, J. McHardie. Front Row—J. Richardson, Rev. G. W. J. Spence, E. Mossman.

welfare of God's House. The late Mr. James A'Court was a quiet, unassuming, God-fearing man. He was for many years a member of the Church at the Hutt, and died after a residence of eight years at Sanson. Mr. J. Tompkins, the first class leader, was converted somewhat late in life. He was an intelligent man, and became a thoughtful and acceptable local preacher, in which capacity he rendered good service. Mr. H. Bowater was a man of deep and earnest piety, and though not occupying any official position, was greatly respected;

expositor, and when roused speaks with great force. Liberal to a fault, the longer he is known the better he is beloved. His colleague, the Rev. T. W. Vealie, who resides in Feilding, is a Cornishman, and served for some time in the ministry of the Methodist Episcopal Church in the United States. Since coming to New Zealand he has been employed in the Auckland and Tauranga Circuits, and in the former of these the new Kingsland Church is a monument of his quiet energy. Unassuming in manner, he is diligent in both preaching and pastoral work, and



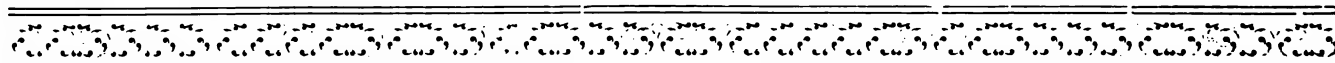
CHURCH AND SUNDAY-SCHOOL, FEILDING.



REV. C. ABERNETHY.



REV. T. W. VEALIE.



greatly respected. The Circuit has been greatly advantaged by the residence of the Rev. G. S. Harper therein for the long period of twenty-one years. He is a Yorkshireman and was a day-school teacher. As a young



SANXTON CHURCH AND PARSONAGE.

local preacher he was associated with the late Richard Weaver, and gained a love for and an aptitude in evangelistic work that he has never lost. He came to the Colony thirty-five years ago, and did brilliant and effective service in laying the foundations of the Church at Hokitika and the Thames. He was also a minister in the Christchurch, Auckland, Hutt, Blenheim, and Nelson Circuits, and for some time the Chairman of the Nelson District. It was a great loss to the New Zealand Church when nervous prostration compelled his retirement from the itinerant ranks. Unable to take full circuit work, he now resides on his farm, but still preaches frequently, both in this and the neighbouring circuits, and does so with great acceptance.

PALMERSTON NORTH CIRCUIT.

The town of Palmerston North is centrally situated in one of the most fertile districts of the North Island. It has been laid out on an extensive scale, and has now a population of over six thousand. Six years ago it was held by the citizens that it would become the Chicago of New Zealand. Certainly it is destined to be a flourishing town. It is now the head of a compact circuit, having two churches and parsonages in the town itself, also a commodious suite of Sunday-school buildings. There are four country churches, and one other preaching place, at distances ranging from four miles to sixteen. It is well supplied with local preachers, there being no less than thirteen on the "Plan." There are 208 members. In the five Sunday-schools 585 children are enrolled, and there are 1425 attendants on public worship.

"The Day of Small Things."

The Rev. W. S. Harper, while living at Rangitikei, started the first services in the infant township. These were continued by the Revs. T. F. Reeve and T. G. Hammond.

The growth at first was not very rapid, as on Mr. Hammond's first visit there, there were only twenty-three houses in the whole township. The Snelsons and Lintons assisted him in those early days, and the first services were conducted in a small schoolroom. In 1875 Mr. Kibblewhite, a Wairarapa Methodist who had settled there, gave a site, and a church to seat 150 persons was erected. Two years later it was lined and seated. The total cost was about £250 to £300. £200 was left as debt, but £100 of this was paid off a year later.

Marked Progress.

In 1879 another site adjoining the church was given for school purposes by James Linton, Esq. In 1882 united evangelistic services were held in the town with great success, and about fifty persons were converted. By this time Palmerston was growing rapidly, and a new church became a necessity. Plans were prepared, and a building to seat 320 persons was erected. A memorial stone in connection with this was laid by Mrs. W. P. Griffith, of London, mother of the resident minister, on March 14th, 1883, when offerings and collections for the day amounted to £114. A series of successful opening services in connection with this building were conducted by the Rev. R. Bavin, then President of the Conference, on May 6th of the same year. The cost of this erection was £529, and £260 was raised, but as £100 of this went to discharge the debt on the first church, it was left with a heavy burden of £371. In 1884 an acre and a-quarter was purchased, and a two-storied Parsonage of nine rooms erected thereon at a cost of over £500. The Sunday-school has always been an excellent and notable feature in connection with this church, and thoroughly well worked. On the completion of the new church, the old one was used for Sunday-school purposes. Four class rooms were added to this in 1889, and in 1892 it was again enlarged. The result is that, though not an elegant building, it is



MR. J. A'COURT.

PIONEERS GONE HOME.

MRS. HUGHEY.

MR. J. A. TOMPKINS.

commodious and well fitted for its purposes. The musical abilities of both Sunday scholars and congregation have been carefully developed and largely used. Thus the service of praise has been of a specially bright and hearty character, and high-class concerts and oratorios have been rendered. To the energy, taste, and perseverance of Mr. J. Grace the success in this department has been largely due.

Ups and Downs.

The building of the church and parsonage strained the resources of the congregation, and the heavy debt left damped their energies. Commercial depression following, there was for a few years a severe struggle. The Circuit Stewards issued an appeal to the Connexion for a relief fund of two thousand half-crowns, but it was not very generally responded to. The Loan Fund, however, came to the help of the Trustees, and £220 were granted without interest, which loan has since been paid off. In 1893 there was still a debt of £700. A member of the congregation offered a hundred pounds if one-half were raised in a month. The challenge was accepted, and the amount subscribed. The remainder was then loaned by the Church Building Fund, and is gradually being discharged. For a few years there was a considerable exodus of the population, but prosperity has now returned, and with ordinary energy and activity the congregation at Broad Street should have before it an excellent career.

Country Churches.

In 1885 three country Sunday-schools were opened—one at Ashurst in January, and those at Bunnythorpe and Longburn in July. The old saying that "the Sunday-school is the nursery of the Church" has, in this case been verified, as in each case the erection of a church shortly followed. Ashurst was the first. In 1885 a church, 36ft. by 22ft., and intended to seat 200 persons, was opened by the Rev. R. S. Bunn preaching three sermons on March 14th. Two-thirds of the cost were raised, and the remainder loaned by the Building Fund. Five years later this loan had been repaid. Three years since the church was enlarged, and as it is the centre of a growing district it will doubtless have a prosperous career.

Longburn

was originally known as Karere. A small piece of land was given there as a site for a church in 1889, and a plain building erected thereon at a cost of £100. Two years later the allotment was found to be so small and crowded round by other buildings that it was sold. Mr. C. Collis gave another piece of land, and an additional section was purchased. On this a new church was erected, and opened by the Rev. W. Tinsley and Mr. J. Dixon on August 25th, 1889. This building has since been freed from debt, and there is a steady congregation.

Bunnythorpe

is one of the strongest Methodist centres in the district.



RONGOTEA CHURCH AND TRUSTEES.

It owes its success largely to the fostering care of Mr. J. Dixon, J.P. Mr. Dixon, though not by any means an old man, is now one of the seniors in the ranks of New Zealand local preachers. Born at Sheffield in Yorkshire, he came out with his parents to Wellington when a lad of fifteen. Accustomed to attend Anglican services, he was deeply convinced of sin, but found no peace. Under these circumstances, he was invited by a fellow-workman to attend the Wesleyan prayer meeting at Manners Street. There he passed "from death unto life." Soon afterwards he became a Sunday-school teacher, and then a local preacher. His marriage to the eldest daughter of the late Mr. G. H. Bennett—a worthy helpmeet—interested him still more in the Church. After doing good service in the Wellington and Hutt Circuits Mr. Dixon, through failing health, took up land at Bunnythorpe about sixteen years since. His father-in-law coming up to visit him, purchased and presented a piece of land for church purposes. The settlers, led by Mr.

Dixon and his family, set to work, and in 1887 erected a church which was opened free of debt. Six years later it was enlarged, fifty additional sittings being provided, and three class rooms for Sunday-school purposes added. In the choir, Sunday-school, and preaching services Mr. Dixon and his family have been indefatigable, and there is an enterprising and growing congregation. A church site is also held for future use at Pohangina. Mr. W. S. Harper, who for some years served in the ministry of the Church, resides there, and renders valuable help as a local preacher.

Cuba Street, Palmerston.

Seven years ago the Bible Christian Church commenced services in the town, the Rev. J. G. Ellis being the first minister. A site was acquired, and a church to seat about 120 persons was erected thereon. A small house on an allotment adjoining was also purchased for Parsonage purposes. There was a somewhat heavy debt, but with great energy the congregation wrought and cleared this. About three years ago the church was enlarged to double the size at a cost of £150. Half of this was raised, and the remainder is now being discharged through the Loan Fund. Within the last few months a considerable increase of population has taken place in this part of the town, and further additions to the church are under consideration.

responsible duties, and act as guardians of the purity of doctrine, as well as to care for the fabric. The late Rev. F. C. Dewsbury, then a comparative invalid residing at Palmerston, helped materially in gathering the congregation there by conducting Sunday evening services for many months in succession.

The Rev. J. A. Taylor,

Ex-president of the Conference, whose portrait we present, served for a year in the Palmerston Circuit. An Englishman by birth, he came to Victoria in the days of the gold rush. A teacher by profession, he entered the ministry from the Collingwood Circuit, Melbourne, in



SANDON AND FEILDING CIRCUIT QUARTERLY MEETING.

Back Row.—Jas. A'Court, A. Tong, R. H. J. Bowater, J. G. Cobbe, Rev. C. Abernethy, R. W. Bishop, Jas. Wood, H. Sanson, senr., J. S. Wilson.
Front Row.—H. Wrigley, J. Cornwall, J. Bowater, Mrs. J. Wood, Miss Verry, T. Verry, B. Eglinton, Rev. C. C. Harrison.

Taonui.

In 1896 a site at the above place, which is about four miles from Palmerston, was given by Mr. W. Brogden. On this a church, 34ft. by 24ft., of which we give an illustration, was shortly afterwards erected with a small debt. So far as is known, this is the first instance in which ladies have been called upon to serve as Church Trustees. Mesdames Brogden and Lovelock are the names of those who have been called upon to fulfil these

1863. Four years later he was removed to New Zealand, and for twenty-four years took appointments in this Colony. He is a minister of considerable ability, and a diligent circuit worker. Having originally come from Victoria, he was in 1891 re-transferred to that colony at his own request, and is now labouring in the Colac Circuit. The Rev. A. B. Chappell was recommended as a candidate for the ministry by the Palmerston Circuit Quarterly Meeting.

The Present Circuit Ministers

are the Revs. W. H. Beck and J. Wrigley. Mr. Beck is a native of Sussex, England, but came to New Zealand as a youth, and was converted under the Rev. J. Aldred's ministry in Dunedin. Shortly after he preached a trial



REV. G. S. HARPER.

sermon in a house in the North East Valley, and two years later he was recommended to the ministry from Dunedin. He has now served for thirty years, occupying circuits in all the districts excepting Auckland. Amiable in temperament, and sympathetic in disposition, he gains many friends. In the pulpit he uses the illustrative style very largely, and by apt and telling incident gains the attention of his hearers. The Rev. James Wrigley was formerly connected with the Free Methodist Church. Born in Yorkshire, and commencing to preach in his native

county, he arrived in New Zealand in 1883, and two years after was called into the itinerant ranks. He has the instincts of a theologian, and reads carefully the best homiletic literature. He has also considerable energy, and is anxious for Church extension. With these ministers are associated a group of earnest laymen. In addition to those already named the Brothers Leary, Messrs. Grace, Bennett, Wingate, Chisholm, Kilford, Searle, and others, are ready for every good word and deed.

KIWITEA CIRCUIT.

At the back of Feilding there is a stretch of excellent agricultural land going back for thirty miles. Some of it is exceedingly broken, but a more fertile region is scarcely to be found in the North Island. Ten years since most of it was covered with dense bush, but the settlers have wielded the axe with unflinching vigour, the giant trees have been levelled and burned down, fields enclosed, grass sown, and roads made, with the result that it now presents a very attractive picture, and is the home of many scores of families.

Commencement of Church Services.

In the parts nearest to Feilding, namely, Cheltenham, Waituna, etc., occasional services were held by Mr. Parsonson in 1881. Somewhat later visits were paid to Waituna by the Rangitikei minister. In 1891 Mr. W. R. Burke was sent as Home Missionary, and located at Birmingham. He was a popular preacher, and

under the direction of the Rev. W. Keall worked with considerable energy. Two years later he was succeeded by Mr. T. R. Richards, and in the following year Kiwitea and Oroua Counties were constituted a circuit, Mr. Richards being the first minister.

Three Sister Churches.

It is somewhat remarkable that all the churches in this circuit, up to this date, are of the same size and plan. Whether they have attained perfection, or whether having obtained a serviceable model the congregations thought any deviation of an architectural kind unnecessary is not stated. The first of these erections took place at what was originally known as Fowler's. Some years after the township was called Birmingham, but after a lengthened trial the name did not fit, and it is now known as Kimbolton. Soon after Mr. Burke's arrival, a site in an eligible position was given by Mr. Thomas Lowes. On this, in the following year, a neat church, 34ft. by 24ft., and seating 150 persons, was erected at a cost of £155. One-third of it remained as debt. It was opened on September 4th, 1892. Three years later a commodious vestry was added at a further cost of £60. Probably some £60 more have been expended for organ and other improvements. At Apiti, eleven miles distant, an acre of land was given in 1893 by Mr. J. H. Dillon, of Palmerston, who had, as a boy, been a scholar in the Greytown Sunday-school. A year later saw a church like the one at Kimbolton erected. This church was set apart for Divine service by the Rev. W. Keall on July 15th, 1894. At Rangiwahia, eighteen miles away, action was also taken. For a year or two the bad roads made the place difficult of access, but the first settlers maintained worship amongst themselves, and in 1894 a Sunday-school was opened there by Messrs. Guy and Miller. In April the church built on a half-acre, given by Mr. M. Marten, was opened. In all these places there are now good congregations and thriving Sunday-schools. The debts, which are small, are all owing to the Loan Fund, and are gradually being paid off.

Outposts.

At the Kiwitea Schoolroom, five miles on the Feilding side of Kimbolton, fortnightly services are held. At Waituna a church site has been obtained, and it is hoped that shortly a building will be put up. Meantime services are held twice every Lord's Day, and good congregations



BROAD STREET CHURCH AND SCHOOL, PALMERSTON NORTH.

assemble. At Mangarimu a fortnightly service has also been established. More recently attempts have been made to open services at Norsewood Road and at Mr. Purnell's. One difficulty has been the lack of local preachers, there



THE PARSONAGE, PALMERSTON NORTH.

being only three in this wide circuit. In each of the more distant settlements, however, godly men lead the services of praise and prayer, and read a sermon in the absence of a preacher. As the country opens up more openings present themselves. It is probable that some adjustment of boundaries between this and the neighbouring circuits will eventually be found wise. In the meantime, the energies of all concerned are taxed to the utmost in providing the ordinances of religion. The circuit is now under the charge of the Rev. J. Wesley Griffin. Mr. Griffin is the son of an Irish local preacher, and a nephew of Dr. J. Griffin, of the Irish Conference. He came to the Colony twenty-five years since, and was for a time engaged in business in Christchurch, Auckland, and Cambridge. Subsequently he served as a Home Missionary in the Wesleyan and United Free Methodist Churches, and by the latter, although a married minister, was received as a probationer for the ministry. He is a tireless worker, and a sound and instructive preacher. Under his care there are reported in the circuit 63 church members and 500 hearers, while in the four Sunday schools there are 128 scholars under the charge of fifteen teachers.

A Parsonage Scheme.

At the last Conference the circuit was due to provide for a married minister, and has honourably taken steps to fulfil its obligations. About a mile on the Feilding side of Kimbolton a Parsonage site of an acre has been given by Mr. R. Burne and another friend. This has been duly conveyed to trustees, and a seven-roomed house is now in course of erection thereon. In a few years' time Kiwitea will be one of the strongest and most thriving country circuits on the West Coast of the North Island.

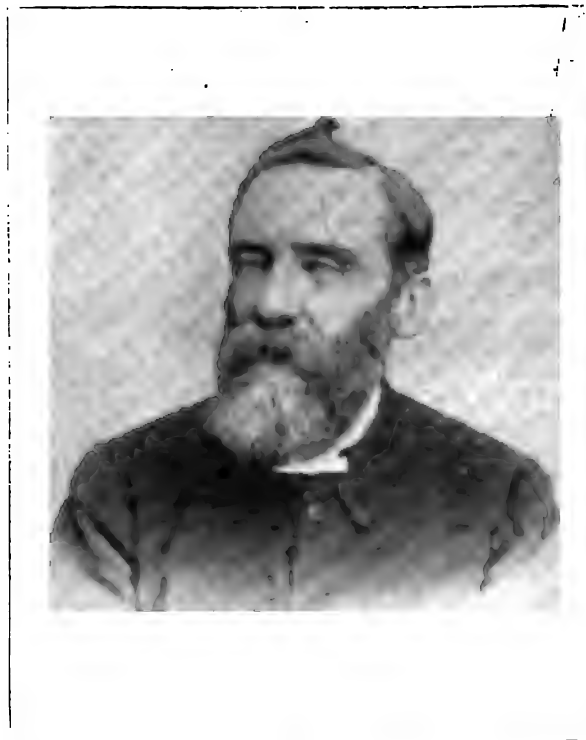
MANGAWEKA HOME MISSION.

During the last seven years the interior of the North Island has been rapidly opened up. The tide of colonisation has steadily advanced. The outpost of one

year has become the starting point of the next, and ever as new lands were surveyed there has been a stream of population ready to pour in. The Mangaweka District is entirely the growth of this period. It is situated to the north-west of the Kiwitea Circuit, one of its preaching places being only five miles from Rangiwahia, and comprises the larger part of the Upper Rangitikei. The township was first called "Three Log Whare." Mr. R. S. James and T. B. Bowden were the first Wesleyan residents, the former being the school teacher. Owing to his representations steps were taken to secure a site at the first sale of town sections, and the Rev. J. Thomas and Mr. C. Darville, from the Rangitikei Circuit, visited the place and held services. In June, 1895, Mr. Arthur Hopper, who had become a local preacher in the Wanganui Circuit a few years previously, was sent there as Home Missionary. Of delicate appearance, he proved himself exceedingly wiry, and during the three years of his residence got through an enormous amount of work, amid untoward conditions, and with very rough travelling. The population was a mixed one, so far as their religious proclivities were concerned. There were Protestants of all denominations, and not a few Roman Catholics. Wisely confining himself to the essentials of Christianity and showing a kindly spirit towards all, visiting the sick and needy of all creeds and no creed, Mr. Hopper gained very great respect and won a way for his Master's message.

The First and Only Church.

At the outset when visits were paid from Rangitikei, services were held in a room 14ft. by 12ft., which was the district school, but which is now used as a shelter shed.



REV. W. H. BECK.

There a few earnest souls who hungered for "the bread of life" gathered to listen to the preachers whose visits, like those of the angels, were few and far between. Presently a new and more worthy building was erected for school purposes, and the services transferred thither. Commencing with congregations ranging from a dozen people upwards, the numbers steadily grew. Presently it was determined to "arise and build." A plain and substantial looking church of 40ft. by 24ft., and intended to seat 150 persons, was erected at a cost of £180. Two-thirds of this were raised locally, and the remainder loaned by the Church Building Fund. This church, known as Trinity, was opened for Divine worship by the Rev. G. Bond on 13th June, 1897. The texts chosen were Revelation i., verse 13, and Hebrews xii., verse 11. An address to the children on

"Bread" was also a feature. Great interest was ex-

beginning, and as there is a resident local preacher, service is held every Sunday morning. The other four centres are all to the north of Mangaweka. Utiku, eleven miles distant, is another co-operative settlement, with a present population of 250. There services are held on Sunday afternoons. Taihape, five miles further on, is on the central railway line, and it is expected that from there a road will be made to Mokau, so that it is likely there will be a considerable town. At present services are held in the morning and afternoon alternately on two Sundays out of three. A site has been acquired through the aid of the Loan Fund, and it is intended shortly to erect a church. Seven miles further is the dwelling house of Mr. and Mrs. Groome. Mrs. Groome is the daughter of an English Supernumerary minister, and the neighbours, to a number of about twenty, meet for worship monthly in her house. Between six and seven miles further to the north-east is the township of Moawhango. In this neighbourhood there are about some sixty Europeans and a hundred and fifty Maoris resident, while in short time this number is doubled. Moawhango is the

head-quarters of a large sheep station owned by the Maoris. Mr. Bath, the manager, places his wool shed at the disposal of the church for Sunday services, and provides a piano for the service of song. A Sunday school has recently been started in



CUBA STREET CHURCH, PALMERSTON N.



TAONUÏ CHURCH.



CUBA STREET PARSONAGE.

cited. People came from long distances, one walking over a dozen miles. On the following evening a well-attended soiree was held, when a Student's Bible was presented to Mr. Hopper in recognition of his energy and devotion. Prior to the church being opened, a Sunday-school had been started under the superintendency of Mr. A. O. Smith, assisted by Mrs. Munro, and there were then in attendance sixty scholars. Since then the township has steadily progressed, and has now a population of a thousand. Grocers, drapers, boot shops, photographic, and chemical establishments are all in evidence, while intellectually the people are catered for by two local newspapers. Other ministers have followed the Wesleyan Home Missionary, but the Wesleyan Church is still the church of the township, and two services each Lord's Day and Sunday-school are held therein.

Six Other Preaching Places

are also worked. Kawhatau is a co-operative settlement about four miles to the north east, with a population of 200. Service is held there on Sunday afternoons. Ruahine, ten miles to the south-east, has excellent land, part of which is free from bush. Earnest Christians settled there at the

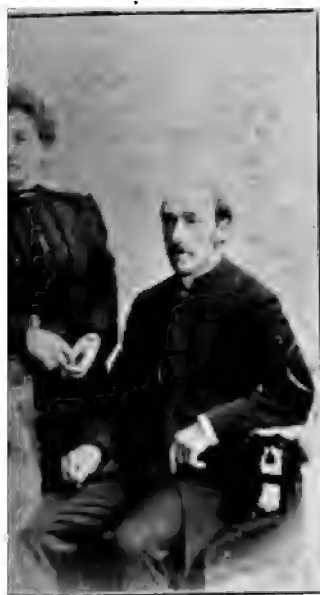
private house.

It is conducted by the wife of the resident constable, who has under her charge some thirty scholars. This should prove a centre of work among the Maoris as well as Europeans. In the above-named places there is now total of 350 attendants on public worship. For Sunday-schools have been established with a roll of 1: scholars, and there are thirty-six recognised Church members.

Indebtedness to Lay Agency.

While the past and present Home Missionaries have laboured diligently, honour is due to Christian men and women who settled in the district at the same time. Mr. A. N. Galpin, local preacher, Trustee, and G

1, who now lives at Ruahine, was converted in the Tutaenui. On going to his new home, he at once services for the benefit of his neighbours, and as to preach in various places.



AND MRS. WRIGLEY.

Mr. C. E. Darville, also a local preacher, came from the Abingdon Circuit in England, and after a short term in Rangitikei moved onward to the front. Mr. E. W. Tompkins, head-master of the public school at Mangaweka and a Trustee of the Church, is a son of the late Mr. A. J. Tompkins, of Rongotea. Mr. G. W. Sherson, a recent arrival, has taken up Sunday-school work very heartily, and is Superintendent at Mangaweka. Mr. T. Gordon, formerly a Trustee and Sunday-school teacher in Wanganui, also helped in the erection of the weka Church, and at Moawhango Mr. R. D. Jones takes the duty of Society Steward. Mr. H. Goldsbury, a valued local preacher at Maxwelltown, follows in her's footsteps in this new field. As population is an opportunity will be given to build up a strong in the places where the foundation has been so well an early period of settlement. The work suffered at through the breakdown of the Missionary last when it was left vacant three months. It is now in of Mr. G. Elliott, brother of the Rev. W. J. Elliott, lutha.

WAIMARINO HOME MISSION.

Waimarino, formerly known as Mangawhero, is the latest occupied. It is situated between the rivers Wanganui and Wangaehu, and under the shadow of Mount Ruapehu. The whole area covered by the agent is forty miles from east to west, and from Raetihi, the most central point, it extends twenty miles northward. Access is gained by a coach road of a hundred miles; through Mangaweka to Feilding, and by another 7 miles through Parapara to Wanganui. There is a coach road, running through lovely scenery, from Raetihi to Pipiriki, and thence down the Wanganui River (New Zealand Rhine) fifty-eight miles. Elevated hundreds of feet above the sea level, and in close proximity to the volcanic Mount Ruapehu, the rainfall is abundant and the winter climate decidedly bracing. Formerly it was a bush district, but clearings have been made and in the process much valuable timber burned, had there been better means of communication, it would have yielded the pioneers a handsome return.

Family Religion.

or "the church in the house," has been a potent factor in the formation of the first congregations. As Sanson was the outgrowth of Hutt Methodism, so Waimarino is the child of Sanson. Another generation having grown up in the latter place, a wider field was required for their energies, and about five years since they took up land in this locality. Among the first arrivals were Mr. W. T. Bowater, the son of the late Henry Bowater, who had been converted at Feilding and had served as Trustee and Society Steward in that circuit; C. McHardie, youngest son of the late D. McHardie, of Rangitikei, who was brought to God under the sermon of the Rev. W. B. Marten, at Bulls; J. L. Robiuson, formerly of Carterton, and a grandson of the late Mr. R. Robinson of Taita; O. G. Avery, whose father is a local preacher in the Blenheim Circuit, and who is now a preacher himself; J. Fergusson, converted in connection with the Primitive Methodist Church at Halcombe; and A. G. Parkes, the son of a Wesleyan Minister in England recently deceased. No sooner were these settled in their homes than they assembled for Divine worship. The first meeting was held in Mr. McHardie's house, at Ohakune, on the last Sunday of 1894. The brethren named took charge in regular order, and "the voice of prayer and praise" was heard, while they exhorted and encouraged each other. In November of the following year the Rev. W. Keall paid them a visit. Great interest was manifested in his coming, and at a service held in a billiard room at Raetihi some sixty persons gathered from far and near. Service was also held at Ohakune, and the district generally prospected. The faithful few were greatly encouraged by Mr. Keall's warm-hearted utterances.

Home Missionaries Appointed.

Mr. Keall's visit paved the way for the neighbourhood being constituted a Home Mission station. His eldest son—Mr. R. P. Keall—who had just been recommended as a candidate for the ministry, was sent up by the Chairman of the District, and held his first services in the two principal townships on October 25th, 1896. A native of the Colony, already well known to most of the settlers, unassuming in manner, but possessed of much energy and determination, he soon arranged a regular plan of services. At the end of six months he was succeeded by Mr. E. C. Somerville, also a colonial, who laboured there for twelve months and was privileged to see several young people decide for Christ. On Mr. Somerville's retirement, Mr. G. W.



MR. J. DIXON, J.P., BUNNYTHORPE.

Cobbe, a young local preacher from Napier, took up the work, and is still engaged therein building quietly on the foundations which his predecessors laid.



MR. C. COLLIS, LONGBURN.

Architect and Preacher.

Soon after Mr. Keall's arrival a church was projected at the Ohakune township. Ohakune lies twenty-four miles east of Pipiriki, and as the Northern railway is to pass near it, it is expected to become an important town. It is laid out on a natural clearing. About three miles south is a similar clearing known as Rongatawa, noted for two beautiful lakes which rest in the hollow of low-lying hills. The one nearest Ohakune is remarkably symmetrical, and appears to be a perfect circle. Native grass grows to the water's edge, and then the banks descend almost perpendicularly to an enormous depth. The lake evidently was at one time a huge blow hole, and it is probably still in contact with subterranean volcanic action. Mr. W. T. Bowater gave three quarter-acre sections as a church site in a good position, and in view of the probabilities of a minister's residence being eventually required the Loan Fund purchased half an acre more adjoining. Having a practical knowledge of building, Mr. Keall himself drew the plans, prepared the specifications, and also assisted in the erection. Supported by willing workers funds were collected, the building rapidly went up, and on April 25th, 1897—just six months from the date of his arrival—the pioneer church was duly opened by sermons from himself and his successor. Services have since been regularly held, and a good Sunday-school is worked under the superintendency of Mr. J. W. Gibson.

Raetihi

is seven miles nearer the Wanganui River. The bush there was unusually dense, but as the land is good it has been rapidly cleared, and the township has now a larger population than Ohakune itself. In May, 1898, through the help of the Building Fund, a section was purchased. Shortly afterwards a working bee was organised to fell and burn the trees. The site having been thus prepared, a neat church to seat 120 persons was erected, a large amount of the labour being gratuitous. This church was duly dedicated to the service of God on October 30th, 1898, by the Rev. G. Bond, and since then regular morning services have been held and in the evening once a fortnight, the building being comfortably filled. Here also a Sunday-school has been organised. It is under the charge of Mr. J. D. Gibson, and gives great promise. Our illustrations will show that the country is in the first stage of settlement, but the erection of these churches at an early period will have a civilising as well as a christianising influence.

Two Other Preaching Places

have been started. Karioi is a sheep station nine miles to the south-east of Ohakune. Services are held there occasionally, and during shearing time especially there is a good attendance. A large number of Maoris reside in the vicinity. At the Valley Road also services have been commenced, but the lack of a suitable building and the bad roads in winter prevent a large attendance. It is still "the day of small things," but in the four centres



REV. J. A. TAYLOR.

were reported at the end of last year twenty-two members, with forty Sunday scholars, and a hundred attendants at public worship. These have since augmented. A Bible-class and a debating society also been started at Raetihi. With a view of increasing sociality and strengthening the connexion annual circuit picnics are held. The aspect of the valley has been rapidly transformed. Creameries have been established, and happy homes are springing up in what was a few years since a vast silent forest. To supply ordinances of religion to those who have thus taken the heroic work of colonisation is surely an arduous task on which Heaven's benediction may be expected to descend.

Connexional Trusts.

There are two Connexional Trusts in the district, both originating from the Maori Mission period.



HAWEKA CHURCH.—The First Church on a Home Mission Station.

Grey Institution.

In 1840, or thereabouts, a hundred acres of land at Grey were purchased from the Maoris as a site for a Home Mission Station. This purchase was subsequently confirmed by the Commissioner Spain, and a Crown grant obtained for the same. It is situated one or two miles from the town of New Plymouth, and is good agricultural land. Messrs. Turton and Whiteley resided there for many years, and in addition to preaching throughout the neighbourhood erected a Native school, named in honour of the Governor of the day—the "Grey Institution." Since the opening of the Maori Mission there the land has been let for farming purposes, the original house with the school having been converted into a dwelling. Twenty years ago a portion of it was set aside as a township called Grey, and cut into allotments, but the time for this has not yet come, and it is still used for grazing purposes. A few years ago part of the land was taken by the Government for railway purposes, and compensation to the Maoris of £500 received. This has been invested on

mortgage. Including this, the annual revenue for last year amounted to £143, which, with a balance of £36 11s. 8d. brought forward, enabled the Trustees to vote £150 to the Home Mission Fund. For many years this property was managed by the Auckland Mission Property Trust, but eventually a local board was formed, and the present Trustees are Messrs. N. Hooker, W. Collis, E. Okey, J. C. George, E. N. L. Okey and W. Ambury. Mr. J. C. George, who is the only son of a Methodist family connected with New Plymouth from its earliest days, serves zealously and efficiently as a treasurer. With the increasing prosperity of New Plymouth, this property should be still more valuable in days to come.



MR. J. P. LEARY.

Kai Iwi Mission Farm.

When the Rev. W. B. Boyce, General Superintendent of Australian Missions, visited New Zealand in 1853, the Rev. G. Stannard was stationed at Waitotara. He represented to Mr. Boyce the importance of acquiring a piece of land for the purpose of a native institution. Mr. Boyce agreed to this, and 385 acres of land were purchased near the Kai Iwi stream, a few miles from Wanganui. The Native school there was also brought to an end by the disastrous Maori War. The land and buildings have since been let for farming purposes, and now produce a rental of £117 per annum. The present Trustees are Messrs. A. and G. W. Campbell, W. Clark, W. Moxham, J. Fitchett, J. Nancarrow, J. G. Sharpe, J. Hurley, and J. Stevenson. After making a grant for the improvement of the tenant's house and meeting expenses of taxes, etc., the Trustees were able to vote last year £90 to the Home Mission Fund. Mr. G. Beaven, whose sudden decease took place on October 28th last, had been for many years



REV. J. W. GRIFFIN.

the treasurer, and showed the greatest interest in its management. His successor has not yet been appointed.



OHAKUNE CHURCH.

The Plampin Legacy.

A few years ago Mr. E. Plampin, a settler residing near Wanganui, willed certain landed property to the Wesleyan and Presbyterian Churches, the interest thereof to be specially used for the purpose of supplementing the allowances of aged and infirm ministers, or their widows. The Wesleyan portion was bequeathed to the Supernumerary and Ministers' Widows' Fund, with the direction that any claims arising in the Wanganui District should have the preference. The estate was administered by the Public Trustee and the land sold, the full amount received being £1049. This has been placed on mortgage of freehold property in Wanganui, and a Board of Trustees constituted consisting of Revs. G. Bond, G. W. Spence, Messrs. W. G. Bassett and J. Stevenson. The Rev. H. Bull is the treasurer, and the amount of £15 was received for interest last year and voted by the Conference for the purposes specified by the testator. Throughout all time it will perpetuate the donor's name, and prove a most helpful form of benevolence to those who need it.

Aspects and Prospects of the District.

More than half the circuits in this district, with the three Home Mission stations, have been organised during the past eighteen years, and in these quite one-half of the present membership is found, facts which indicate the growth of the population. The returns show that in addition to thirty eight churches there are

fifty-nine preaching places, which is an intimation that the work of church building must be pushed on in the immediate future. The total number of members is 1639. There are forty-nine Sunday-schools, with 2945 scholars and 294 teachers, while the total attendance on public worship is reported to be 9176. The fifteen ministers are aided by three Home Missionaries and eighty-two local preachers. It is the one District in the Colony in which no session of the annual Conference has been held. Possibly owing to this the laymen there have not taken any conspicuous part in Conference business. It would be an advantage if by

holding the Conference occasionally at the two chief centres of population their sympathies could be more largely enlisted. A large amount of aid in the development of Church agencies within the district has been given by Connexional Funds, and the time has now come when the local office-bearers are called upon to think for the Church as a whole and to take their share of Connexional responsibilities.



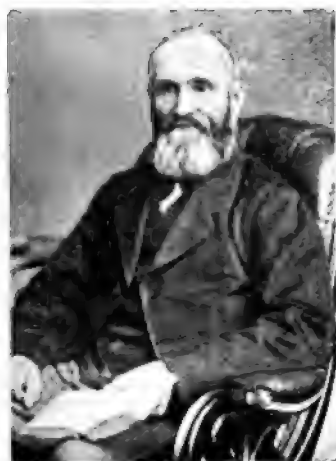
MR. A. HOPPER. -- *The First Home Missionary at Mangaweka.*



WAIMARINO HOME MISSION STATION QUARTERLY MEETING.

METHODIST UNION IN THE COLONY.

A WELL-FOUNDED and honourable boast of the Methodist Church is that there has been no dissension within its ranks, or secession therefrom, on doctrinal grounds. The clear, hopeful, Arminian theology of John Wesley, based on Holy Scripture, still commends itself to the various branches of the Methodist



THE LATE MR. GEO. BOOTH.

Family in all parts of the world. There have been, however, various separations on questions of Church polity, both in Great Britain and America. As stated in the beginning of this volume, other Methodist Churches have been founded for the purpose of emphasizing some particular method of work, or some special form of Church organization, so that under the common Methodist flag there marches to-day a number of regiments. One of the most prominent British ministers has recently intimated

that the ideal should be one Methodist Church for each country, with an Ecumenical Conference every ten years to bind them together. That ideal is not yet realised. Divisions and rivalries continue in the Home Land, and it was inevitable that in a British Colony the various sections should be reproduced. As a matter of fact, in addition to the Wesleyan Church first founded as the Maori Mission, and whose agents subsequently organised congregations among the colonists, three other Churches have been at work in New Zealand.

THE PRIMITIVE METHODIST CHURCH.

In 1844, the late Rev. R. Ward left England on the Queen's Birthday, arriving in Taranaki at the end of August, and on September 1st opening his Mission by preaching in the open-air. There were several members and sympathisers among the first settlers in that Province, and a Circuit was established. It was Mr. Ward's ambition also to work among the Maoris, but his success in that department was never equal to his desires. In 1847 he visited Wellington, and a Mission was opened there under the charge of the Rev. H. Green. Two years later a call came from Auckland, and being relieved in Taranaki by the arrival of the Rev. J. Long, Mr. Ward commenced work in the Northern City. For many years the efforts of the Church were confined to these three

centres—Auckland, Wellington, and New Plymouth. About 1870, Mr. Ward visited England, and evidently impressed upon the authorities the importance of extension. Hence, a station was formed in Christchurch. Subsequently the late Dr. Antliff visited the Colony, and gave a further forward impulse. Ministers were stationed at Invercargill, Dunedin, and Timaru. In 1873, the New Zealand Churches were formed into a separate District. Some years after they were constituted a Conference, with considerable latitude in the matter of self-government. During the past twenty-five years they have shown great activity in Church extension. In the palmy days of the Thames goldfields a minister was sent there. On the West Coast of the South Island, congregations have been gathered in Westport and the neighbourhood. Vigorous efforts have been made to extend the Connexional interest on the West Coast of the North Island, and in Canterbury three country circuits have been formed. At the Conference, held in Christchurch in March last, their position was reported thus:—Circuits and stations, 24; churches, 57; other preaching places, 75; Ministers, 29; Home Missionaries, 3; local preachers, 144; Church members, 1830; Sunday-schools, 68; teachers, 554; scholars, 4770; attendants, 8270; while the value of the Church property is said to be £97,395. A Jubilee Volume has been published by the Revs. J. Guy and W. S. Potter. It covers the period from 1844 to 1893, giving interesting details, and tracing the onward march.

UNITED METHODIST FREE CHURCH.

In 1860 the late Mr. G. Booth, who had been connected with this Church in England, and was then resident in Rangiora, commenced a society class. He was assisted by Mr. J. Cumberworth, a capable local preacher. As will be seen by our illustration, the building in which they met



LEAN-TO COTTAGE AT RANGIORA, in which were held the first public services of the U.M.F.C. in New Zealand.



TRUSTEES OF THE MANGAWEKA CHURCH.

1—MR. E. W. TOMPKINS. 2—MR. C. E. DARVILLE. 3—MR. T. GORDON. 4—MR. A. N. GALPIN. 5—MR. R. D. JONES.

was of a very humble character, being the common though inelegant lean-to. A few years later Mr. Booth removed to Christchurch, and a beginning was made at Addington. The first position taken up was on the corner immediately



REV. M. BAXTER.

opposite the present Church property. There, on a site now occupied by Mr. Bull's butcher's shop, a small church was erected and services regularly held. Not long afterwards the first minister came from England. He was a man of some talent, and in addition to the Addington services also preached at Lyttelton, where two classes were organised. Unfortunately his character did not bear the strain of popularity, and after a few months he was called upon to retire, which was a great blow to the members.

Formal Organisation.

An appeal was made to England for the appointment of a minister of standing and experience to direct the affairs of the Mission, as well as to superintend the Christchurch Circuit, and the Rev. Matthew Baxter was appointed. A native of Cumberland, and converted when a boy, he became a local preacher in the Primitive Methodist Church, and was received on trial for the ministry at the age of seventeen. A year or two later he became the pastor of a congregation in Scarborough, which eventually joined the Wesleyan Association. On the amalgamation of that body with what were then known as the "Reformers," the two uniting to form the United Free Methodist Church, he volunteered for the West Indian Mission, and laboured successfully in Kingston, Jamaica, for nearly ten years. On his return to England, he at once took a prominent position. Having been examiner of probationers for several years, he was in 1855 appointed Connexional Editor, and in the following year President of the Annual Assembly. In these spheres he distinguished himself as a man physically and mentally strong, and made a deep impression. He also entered the field of authorship, and published "Memorials of Free Methodism" and "A Missionary's Legacy to his Friends," or "The Land of

the Blessed." That he should be willing to go to New Zealand occasioned some surprise to his friends, but the offer was heartily and promptly accepted. He landed on May 1st, 1868, and for six years was in charge of the Christchurch Circuit. He at once laid himself out for usefulness, and with high hopes for the future, conducted a training class for young men preparing for the ministry. He also threw himself heartily into plans for extension. The Colony was prosperous, population was pouring in, and calls for ministerial labour were frequent and pressing. Shortly after he came, the Rev. J. White also arrived, and proceeded to Charleston, which was a very prosperous mining centre. It is said that at one time there were ten thousand men in the neighbourhood, and a flourishing Circuit was formed. Four years later, the Rev. R. Taylor came, and commenced a circuit at Waipawa, where a church was built. He also visited and preached at Waipukurau and other settlements. The same year the Rev. H. B. Redstone opened the church in Napier. Two years after, the Rev. G. H. Turner commenced services in Auckland. He was a minister of excellent gifts, had considerable success, and his return to England on account of ill-health was very much regretted. Mr. Pendray came later, and as Mr. Baxter's colleague in the Christchurch Circuit extended the work to Oxford, Sheffield, and other places, and so started the Oxford and Malvern Mission. A year later Mr. White opened a church in Westport, and in 1873 Mr. Pendray began services at Reefton. Meanwhile Mr. Baxter, owing to a relaxed throat, was obliged to relinquish the full duties of the ministry. He settled as a supernumerary at Oxford, living in retirement there for nineteen years. He passed away to his rest on the 1st May, 1893, exactly twenty-five years from the date of his arrival in the Colony.

Further Enterprise.

Mr. Baxter's successor was the late Rev. Samuel MacFarlane. He had for twenty-one years occupied posts of distinction in the Home Churches. On coming to New Zealand in 1873, he was in the maturity of his powers, and still retained all the ardour of early days. For six years he was Superintendent of the Christchurch Circuit, and as Connexional Representative exercised a general oversight over the New Zealand work. Mr. Redstone, having completed a successful term in Napier, removed to Wellington in 1876, and there a large and handsome church was erected in Courtenay Place. In the same year an attempt was



FIRST CHURCH, ST. ASAPH STREET, CHRISTCHURCH.

made by Mr. Penney to open a Circuit in the Grey Valley. In 1877 Rangiora and Ashley Bank were separated from Christchurch and made a separate Circuit. Two years later a further division took place, and Addington became a



MR. WM. BOWRON.

ment was the formation of a Circuit at Pahiatua in 1894.

Capable Laymen.

During its New Zealand history the United Free Methodist Church enjoyed the services of generous, strong, and faithful lay workers. Mr. G. Booth, the pioneer and founder, was a man of deep piety, an excellent class leader, and an enthusiastic Sunday-school worker. The late Mr. W. Bowron, a contemporary and friend of the Rev. T. Buddle, was one of the most fluent and eloquent local preachers the Colony has ever known. There was a singular charm about his utterances, and for some years in and around Christchurch he took regular appointments, greatly to the delight of the congregations. The Scott Brothers devoted themselves with great earnestness and success to the Addington Sunday-school, which for some years occupied a prominent position. Mr. W. Flesher, one of the early organisers and founders of the Richmond Church, was a man of independent views and strong will, but thoroughly devoted and earnest. His untimely decease a few years since whilst voyaging from Australia was a distinct loss. Mr. J. T. Brown, who is still living and occupies the position of class leader and local preacher at Addington, has been connected with that Church from its foundation, and is highly respected. In Auckland, Messrs. Coupland and Wheeler; in Wellington, Mr. W. Redstone and Mr. Kershaw; in Christchurch, Messrs. Leadley, Turner, G. Bowron, Hanan, and the late W. Parkes; and in Rangiora, Messrs. Withers, Watson, and others were ready helpers.

Gifts of an English Layman.

In 1870 Mr. W. Hicks, of Liskeard, Cornwall, wrote to the Rev. M. Baxter and the leaders of the Church in England, calling attention to the needs of the churches in New Zealand. He saw that it was destined to be an important Colony, and that there was required for the ministry there "Christian men of strong bodies, deep

piety, moderate talent, and sanctified by Divine grace." He was further of opinion that for years to come two additional men might be sent out annually, and made liberal efforts towards their support. He also promised to help pecuniarily in church building, and gave considerable sums towards a new church in Christchurch in 1877, and also to the churches built in Wellington and Napier.

District Meeting.

In 1875, New Zealand was constituted a separate district. The Rev. S. MacFarlane was elected Chairman for the first six years, and was Connexional representative up to the time of his death in 1898. At subsequent sessions other ministers were honoured by election to the chair, and there was from year to year a large attendance of laymen. At the meeting of 1896, the following statistics were reported:—Churches, 23; other preaching places, 6; ministers, 14; local preachers, 34; Church members, 941; Sunday-schools, 19; teachers, 208; scholars, 1880; attendants, 2143.

Difficulties and Successes.

From the above figures it will be seen that the high hopes of extension cherished by the founders were not fully realised. Considerable losses were suffered in some places. In the Oxford Circuit two churches were destroyed in a gale. In Westport heavy floods carried away a large part of the town and damaged the church. Owing to the fewness of places there were great practical difficulties in the working of an itinerant ministry. Possibly owing to this, four ministers returned to England, and five more joined the ministry of other churches. This was a heavy drain, and though eleven others were received in the Colony, it was found difficult to supply the places. The heavy Trust debts incurred in some places also hindered progress. Moreover, the presence of the larger Church—the Wesleyan—and its occupation of the principal places precluded expansion. At the same time good and honest work was done by ministers, local preachers, and others, and if they failed in securing territorial extension it was not owing to any want of diligence.



REV. S. MACFARLANE.

BIBLE CHRISTIAN CHURCH.

its early history this Church was confined to the f England, where it originated. During the last years a considerable migration of Cornish miners northern counties led to the formation of gations there, and in London and its suburbs there en solid progress. From the very beginning of ealand colonisation a few Bible Christian members nong the immigrants, but in most cases these united lves with the other churches already represented here.

Official Recognition.

their numbers increased there grew up naturally a to have "a local habitation and a name." The Conference provided for this by commissioning lward Reed, an honoured and able local preacher, rived in the Colony in 1877, to organise a Church. ed settled in Christchurch, where he soon found a nest men and women who had been accustomed to Bible Christian services in the Homeland, and had ost their first love. At their request he commenced s in the house of Mr. Tregeagle, Conference Street. numbers increasing, a small hall was rented in ster Street, where meetings were held for upwards lve months. Preaching was also commenced at gton and Templeton, and in both these places small es, now used as schoolrooms, were erected. The rs were earnest and energetic, whilst the devout and spirit of their leader cemented them together.

Early Ministers.

sponse to a request the Rev. W. H. Keast, whose we present, was sent out as the first minister. He ung, genial, and earnest, but of consumptive y, and after about twelve months' work passed to ard. He was succeeded by the Rev. J. Crewes, a speaker, and a man of considerable information. his pastorate the site now occupied in lower High was purchased, and the first church erected thereon. o continued services at Addington and Templeton, eached occasionally at Kaiapoi and Prebbleton. as followed by the Rev. J. Wilson. During ilson's term a visit was paid to the Colony by the . W. Bourne, the leading minister of the Church in d. The property at High Street was financially assed, and after enquiring into the case Mr. Bourne l measures for its relief.

A Church Builder and Organiser.

1886, the Rev. J. Orchard was sent from Victoria as r of the Christchurch Circuit and Superintendent Mission. He was in the full strength of manhood, d the advantage of lengthy colonial experience. in disposition, easily making acquaintance, and without hesitation in seeking help, he set to work igitously. Aided by a grant of £200 from the i Conference, a new church was erected on the treet site at a total cost of £1080, the greater part h was raised. A parsonage was also built there at

a cost of £500. Prompt to seize every opportunity for extension, services were also held and churches erected at Belfast, Halswell, Kimberley, Prebbleton, and Little River.

The Most Pronounced Success

was the Dunedin Mission. The Rev. W. Ready, after a year spent at Banks' Peninsula, was sent to the Otago capital to inaugurate a Mission. Commencing with an open-air service in the Octagon one Saturday evening, when he sang a solo, he gave an address and invited the audience to attend services in a hall in MacLaggan Street. Soon earnest spirits gathered around him, and the hall was crowded. A larger one was also taken, and also found inadequate. Eventually the Garrison Hall—then the largest public hall in Dunedin—was rented for Sunday evening services, and within a year or two this also was filled, and Mr Ready sustained the services with singular acceptance. A property was bought in Stafford Street, where an old store was fitted up for a mission hall, and in this the morning services, Sunday-school, and week-night



FORMER FREE METHODIST CHURCH, VICTORIA ST., RANGIORA.

services were held. Wisely interesting the people in Mission effort, a young lady also went thence to the Foreign Mission Field in China. A large number of persons, unaccustomed to attend church, were attracted to the hall, and many of these were converted, while diligent efforts were made by the membership to aid the pastor. A comfortable minister's residence was also purchased at Fern Hill.

Help from the Homeland

was liberally given to the Mission both in men and money. Within a few years five young ministers were sent out; two were obtained from Australia, and two taken out in the Colony. Funds were also freely granted by the English Conference. The result was that new places were opened in Canterbury, and a beginning made in the Otago and Wellington Provinces. In 1886 Mr. J. P. Oliver, a former member of the church, visited Central Otago, and reported an opening for Methodism in the Cromwell District, and the following year a circuit was formed. Five years later services were

initiated at Palmerston North, a small church built, and a parsonage purchased. Meantime the Christchurch Circuit, which had been extended from time to time, was divided—Addington, Belfast, Courtenay, and Waikari being constituted Circuits.

These, however, could only be maintained by outside help, and £300 per annum was received from England. In 1895 there were reported to be 13 churches, 29 other preaching places, 11 ministers, 25 local preachers, 609 church members, 872 Sunday scholars, and 4853 adherents.



REV. J. WHITE.

Union Needed.

For some years a feeling had been growing in all these churches that the divisions of Methodism were a weakness, if not a scandal. It

was found difficult to explain to outsiders the points of polity which differentiated the one from the other. The younger generation, who had not known the causes of division, could not see their force. All felt that the multiplication of churches of the same order led to unhappy rivalries and unnecessary expenditure. Those on whom rested the burden of leadership, and saw how difficult it would be to sustain separate churches in the future, realised this in all its force.

Negotiations

for the union of the four churches were, therefore, initiated. Naturally and properly the Wesleyan Church, as the oldest and largest body, led the way, and in 1883 representatives—ministerial and lay—met at Christchurch. After a harmonious session of three days, it was unanimously decided that it would be for the glory of God and the advantage of Methodism generally that one New Zealand Methodist Church should be formed. A basis of union was outlined, discussed, and finally adopted, with substantial unanimity, providing therefor. At this time there was a strong wish in the New Zealand Wesleyan Church to be separated from the Australian General Conference, and the union plan, among other things, provided for this. At the General Conference, held in 1884, this was disallowed, and certain other provisions as to polity were not approved. The consequence was that the opportunity of uniting the whole of the Methodist Churches fell through. Naturally the promoters were discouraged, and for a few years the matter was dormant. About ten years afterwards an attempt was made by the Primitive Methodist Church to form a union of the three smaller bodies, but this also failed.

The Way Opened and Union Effected.

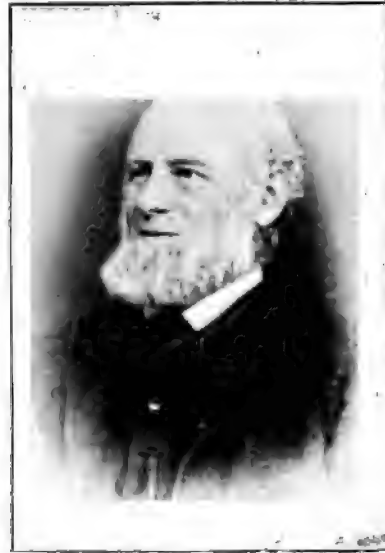
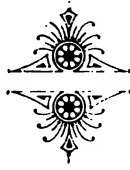
Meantime events were marching on. In the Wesleyan General Conference of Australasia, several changes advocated by New Zealand in matters of polity were adopted, and the agitation for separation was thereby deprived of its strength. In Australia the tide of sentiment in favour of a General Methodist Union in the Southern Hemisphere was rising. It was warmly advocated by responsible men in each of the Churches concerned, but it devolved upon the Wesleyan Church, as the most widespread, to first express its willingness. This it did at the General Conference held in Adelaide in 1894, when a plan of union was laid down and permission given to the Annual Conference to consummate such union within their territories on that basis. It provided, *inter alia*, that the interests of the Wesleyan Ministers in their Supernumeraries and Widows' Fund should be conserved, and that ministers of uniting churches should become members of this Fund and entitled to its benefits on equitable conditions. Of other funds they became beneficiaries at once. It also sanctioned certain changes as to the term of ministerial residence, and gave to laymen a share in the stationing where the Annual Conference thought fit, and left all other points to their discretion, providing that the President of the General Conference, for the time being, did not disallow any proposed plan on constitutional grounds. Negotiations were then resumed by the New Zealand Wesleyan Church, with the others interested. The Primitive Methodist Church declined to proceed further. Representatives from the United Free Methodist Church and the Bible Christian Church met the Wesleyan Committee in a Federal Council. Full information was supplied to the Council respecting the state of Church Properties, Trust, Circuit, and other Funds in the three Churches, and it was resolved to recommend to the governing bodies that there was no reason why union should not take place. At the New Zealand Conference of 1895, by 54 votes to 11, this report was approved, and sanction given to the union on the consent of the Annual Assembly of the U.M.F. Churches in England and the Bible Christian Church Conference being obtained. This having been secured, the provisions of the "Plan" took effect, and the three Churches became one on April 1st, 1896. An Act of the New Zealand Legislature ratifying this arrangement and making due provision for the legal settlement of the property was passed in the same year. In accordance with the action of the General Conference, the united body is still known as the Wesleyan Methodist Church, until union becomes general throughout the Colonies, when the name will be the Methodist Church of Australasia.



REV. G. H. TURNER.



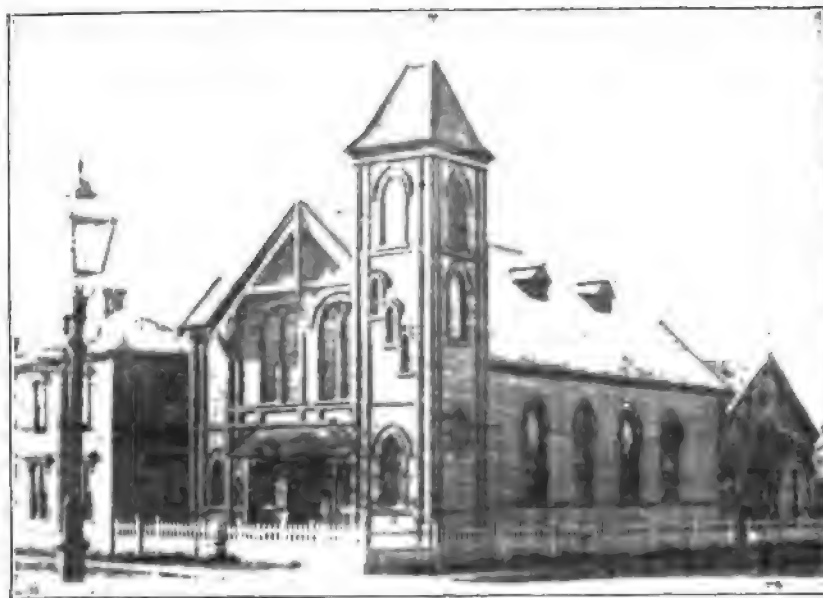
REV. J. ORCHARD.



MR. EDWARD REED.



REV. W. H. KEAST.



LOWER HIGH STREET CHURCH, SCHOOL, AND PARSONAGE, CHRISTCHURCH.



Union Still Imperfect.

It was, and is, matter for regret that the Primitive Methodist Church did not fall in with the above arrangement. In the Conference Pastoral Address of 1896 to the Church members their non-inclusion is thus referred



TEMPLETON CHURCH.

to : "We admit and acknowledge our deep regret that the union now consummated does not include our brethren of the Primitive Methodist Church. We could see how much greater the advantage would have been had all come together without further delay, and we urge still that you keep yourselves in sympathy with the movement that affects our Methodist Churches not only in New Zealand, but throughout the group of Colonies in which it is our privilege to have a place. On the Australian Continent, negotiations are in progress that promise for the Methodist section their complete fusion within a very few years. It is time for us to take large and liberal views of things, and to remember that we belong to a great and widespread Connexion, with privileges and opportunities for doing good not surpassed in the world." These sentiments are still cherished. Since that time the Queensland Primitive Methodists have united with the other Churches there, and formed one Methodist Church in that Colony. They



WESTPORT U.M.F. CHURCH IN 1878.

are to do so in South and West Australia in 1899, and in Victoria and Tasmania in 1902, while New South Wales can hardly lag behind. On large and general grounds it seems exceedingly desirable that the same thing should take place in this Colony also.

Results of Union.

How thorough this has been is shown by the fact that Ministers of the two smaller Churches are now to be found in each of the six Districts of the Colony, sharing fully the honours and responsibilities of their brethren,



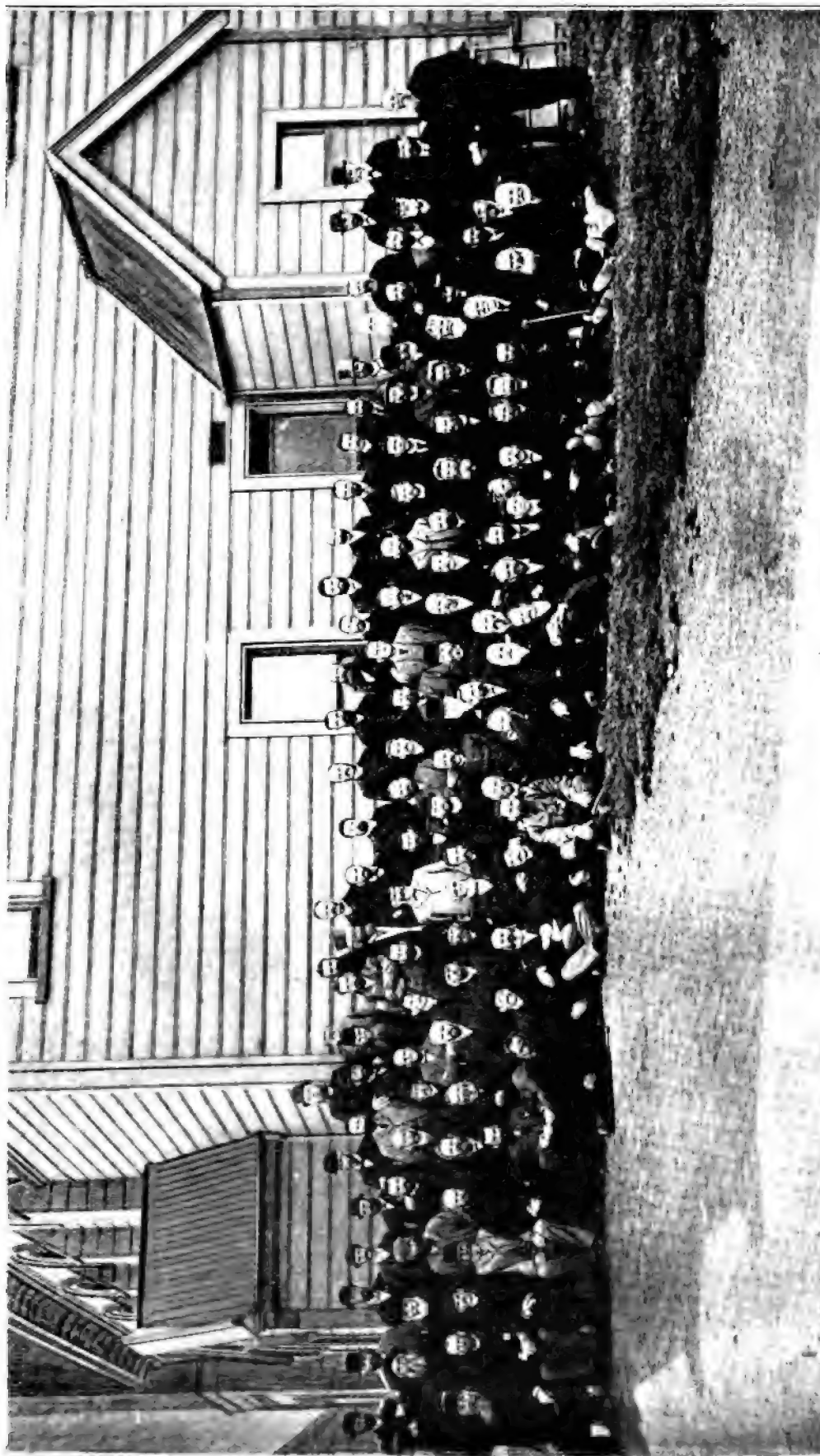
TEMPLETON PARSONAGE.

while the lay workers and members have been welcomed with equal heartiness. The large vote which this year placed the Rev. J. Orchard in the Chair of the Conference is a further indication of the same kind. There have been adjustments of Circuit boundaries consequent on union. That this process would involve some friction was not unexpected. The cessation of English grants of nearly £500, formerly received yearly by the F.M. and B.C. Churches, imposes a financial strain. But these are temporary difficulties only. Some few of the properties, notably the Free Methodist Churches in Napier and Wellington, have been disposed of, but the others are being worked, and the spirit of union is growing. The Conference of 1896 said: "We must not expect in any combination or blending of two forces immunity from the cares and labours incident to life in this world and to aggressive work for Christ. We combine not for rest, but for work." These are wise words, and need to be remembered. The call for work becomes louder yearly, and in the greater strength which union has given, response must be made thereto. A generation hence we doubt not that the Methodists will applaud the action of their fathers who brought about the happy consummation.



MR. J. T. BROWN, ADDINGTON.

WELLINGTON CONFERENCE, MARCH, 1897. Rev. P. W. Fairclough, President.



III.—WELLINGTON DISTRICT.

ECCELESIASTICALLY, Wellington City is the head of a large district, comprising the eastern half of the Province of the same name, the whole of Hawke's Bay, and in Poverty Bay a considerable slice of Auckland. Wellington itself was the earliest settlement of the New Zealand Land Company. That company was first formed under the guidance of Mr. E. G. Wakefield, in 1837, being then known as the New Zealand Land Association, under the presidency of Lord Durham.

bringing surveyors, draughtsmen, and others, under the leadership of Colonel Wakefield, who was to purchase land and make preparations for settlement. He bought from the Natives a considerable area of land in and around what was then called Port Nicholson, and is now the Empire City. Much of this was afterwards found to be unsuitable for settlement, while the encircling hills were a natural barrier preventing advance into the country. Part of the interior was heavily timbered, and it was not



WELLINGTON.—MANNERS STREET CHURCH AND MISSION HOUSE IN 1848.

Imperial interests caused Lord Durham to be sent to America, and for awhile the project flagged. Some, however, of the would-be settlers had sold their homes in England, and it was necessary that promises to them should be carried out. In 1839, therefore, some forty gentlemen contributed £500 a-piece, formed a new company, and sent out the barque *Tory* as an expeditionary ship. She arrived on September 20th,

until many years after that the resources of the Province could be developed. Hawke's Bay was originally settled by sheepfarmers, and for many years its excellent land was held chiefly in large blocks. Of late years some of these estates have been cut up, and in Wellington, as well as in that Province, settlement is now proceeding at a rapid rate. Poverty Bay, notwithstanding its ill-omened name, has some of the best sheep country in the North

Island, as well as blocks of good agricultural land. Maori troubles have prevented its rapid development, and the want of harbour accommodation also retarded progress. Recently these difficulties have been overcome, land has been taken up, and farms are multiplying. Within this area there are at present sixteen Circuits and one Home Mission Station. There is a staff of seventeen ministers and two Home Missionaries, who are aided by sixty-seven local preachers. Thirty-nine churches have been erected, and there are forty-one other preaching places. Nineteen hundred and thirteen persons are enrolled as Church members. Forty-four Sunday-schools are in operation, with 321 teachers, who have under their charge 3794 children, while the attendants on public worship number 9981.

The Wellington Circuits.

Methodism in Wellington is coeval with the beginning of the settlement. The New Zealand Company, with a somewhat sublime faith, seeing that up to that date they had not purchased any land, sent out five emigrant ships—the *Oriental*, *Aurora*, *Adelaide*, *Bengal Merchant*, and the *Duke of Roxburgh*. These all left England on the same date in September, 1839, and arrived at their destination from January to March of the following year. The *Aurora* was the first to make the Port, arriving on the 22nd January. It was the intention of the company to form the township on what is now known as Petone Beach, the Native name, we are informed, being Pito-o-one, "end of the sand." A township had been surveyed, to which at first it was proposed to give the name of Cook, in honour of the great navigator, but this was afterwards changed to Britannia. The Rev. J. Buller was then on a visit to Port Nicholson in connection with the Maori Mission. On the arrival of the *Aurora*, he went on board and preached the first English sermon on the 25th January. He found among the passengers a number of Methodists. Among them was Mr. Udy, a local preacher, Messrs. Poad, Burt, Cundy, Tucker, Williams, and others. Several of these were Cornishmen. They built their houses side by side, and it became known as "Cornish Row." At once they started prayer meetings and public services on Sunday afternoons. In the *Oriental*, which was the next vessel to arrive, was Mr. D. Lewis, afterwards to become a prominent

Church official, and Mr. Jenkins, who was subsequently employed as a Catechist among the Maori. The *Bengal Merchant* brought no additions to the Methodist flock, but in the *Duke of Roxburgh* were several others, among them the Smiths and Currys. The *Adelaide*, which did not arrive before the 6th March, had among her passengers two useful local preachers—James Swan and Charles Hunt—also the Luxford family. Mr. Luxford was the brother of Mesdames Swan and Hunt, and their mother was converted under John Wesley's preaching. They had therefore an hereditary attachment to the Church, which has been well maintained in all the subsequent years. On the evening of their arrival they attended a prayer meeting held near "Cornish Row." It

was conducted by Mr. Udy, and survivors still remember that the opening hymn was, "Come ye that love the Lord." Messrs. Swan and Hunt threw themselves heartily into the work. Their zeal encouraged the earlier arrivals, and prayer and fellowship meetings, as well as preaching services, were conducted until the end of June. In that month a fire occurred in the settlement, which destroyed "Cornish Row." A heavy flood followed the fire, and it was shortly afterwards determined to remove the settlement to Pipitea Point, Port Nicholson, now known as Thorndon. There a large Maori whare was utilised for the services, which were regularly held on Sunday, while prayer meetings were conducted during the week. Thus, for six months prior to the arrival of a minister, these men and women, who feared the Lord, "spake often one to

another," and, as in Malachi's time, "the Lord hearkened and heard." Here, again, it is evident that the zeal of faithful laymen laid the foundation of the Church.



SOME EARLY WELLINGTON METHODISTS.

- 1.—MRS. HALL. 2.—MR. WM. TONKS, SENR. 3.—MR. WM. FISHER.
4.—MRS. WM. TONKS. 5.—MR. HOWE. 6.—MRS. HOWE.

A Settled Ministry.

Wellington was the first of the New Zealand towns and cities to have the advantage of a resident minister. The Rev. J. Aldred landed there on December 23, 1840, being appointed to take charge both of the European and Maori causes. On Christmas Day he held two services with the Maori, and on Sunday, the 27th, conducted services in English. He says: "It was in a corner of a large

Native chapel. My congregation consisted of seven persons." His text was II. Corinthians, chapter viii. verse 9: "Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich,"—surely a fitting message at the beginning of his ministry. A hearty reception was accorded him, and five months later he occupied a *raupo whare* of his own, which was dignified with the name of the Mission House. Among the settlers and Natives, his earnest effort gained him a place in their affections, which he never lost. In a serious attack of typhoid, he owed his life to the careful nursing of Mrs. Luxford. He was followed by the Revs. G. Buttlo and G. Smales, who, however, only remained a short time, and then by the Rev. J. Watkin. All these ministers had their stipends provided by the Mission Fund, and it was not until 1848 that the European congregations undertook the responsibility of the support of one minister. Wellington, therefore, owes much to the fostering care of the English Missionary Society.



MRS. HELDT (MISS MCLELLAN).—
An early Wellington Methodist.

to be "for the purpose of organising the societies in the Circuit." The members present were the Rev. J. Aldred, Messrs. Cayley, Jenkins, Lewis, Swan, and Hunt. The Chairman reported that he was meeting two classes—one on Thursday evening, and another on Wednesday afternoon. Mr. Cayley was authorised to lead a class at his house on Tinakori Road, where a preaching service was being commenced; Mr. Lewis, to organise one at his residence; and Mr. Hunt, at Petone. There were reported to be five authorised local preachers, viz., Messrs. Hunt, Swan, Jenkins, Miller, and J. Harding. Mr. Cayley was appointed Circuit Steward. At the first meeting no report of finance was presented. Subsequent entries are of a promiscuous kind, and cover a variety of subjects. In some respects they were aristocratic, for there is an expenditure of 8s. for 2lb. of wax candles, and 7s. 6d. for 5lb. mould ditto. Presumably the former were for the pulpit, and the latter for the congregation. On various occasions the Quarterly Meeting was not held on account of stormy weather, and for a year the entries are simply that they were postponed. Evidently the social means of

Circuit Organisation.

Wellington not only had the first minister, but was the first to formally organise a Circuit after the English model. In the writer's custody is a minute-book of the Quarterly Meetings from September, 1842, to June, 1862. It has been kept with scrupulous care, and contains most interesting notices. The first meeting was held in the Mission House, and its object is described in somewhat archaic phrase

grace were highly prized, for in the first few entries payment for bread and buns for the Lovefeasts regularly recur. Provision was also made for the Lord's Supper, by three turned plates and two wooden cups being provided.

The Stewards were very prudent men, and not disposed to commit themselves to undue expenditure. At one Quarterly Meeting four common lamps were ordered for the congregation, but owing, we presume, to straitness of funds, the order was withheld. Suggestive comments on the state of affairs commercially appear in the item of 8s. debited as discount on debt, and an I.O.U. for 5s. dishonoured.

What are to-day known as Trust accounts also appear regularly in the early entries in the shape of rent, and in payment for lighting and cleaning. Considerable difficulty was at times experienced in regard to finance. At first the items of income were subscriptions from the classes, and the time-honoured quarterly collection. Eventually a special circuit collection was added, and in process of time the word "special" was dropped, so that there were collections on two Sundays in the quarter for the support of the ministry. For several years no account was kept in detail of the payments, the amount raised being simply handed to the minister. As with the temple workmen in King Josiah's time, "there was no reckoning with them of the money that was

delivered into their hands, because they dealt faithfully." During these years the Quarterly Meeting gave close attention to business. A day-school movement was successfully inaugurated, openings for new preaching places were discussed, and advance made. Sites for churches were secured, discussions took place on such questions as the use of the



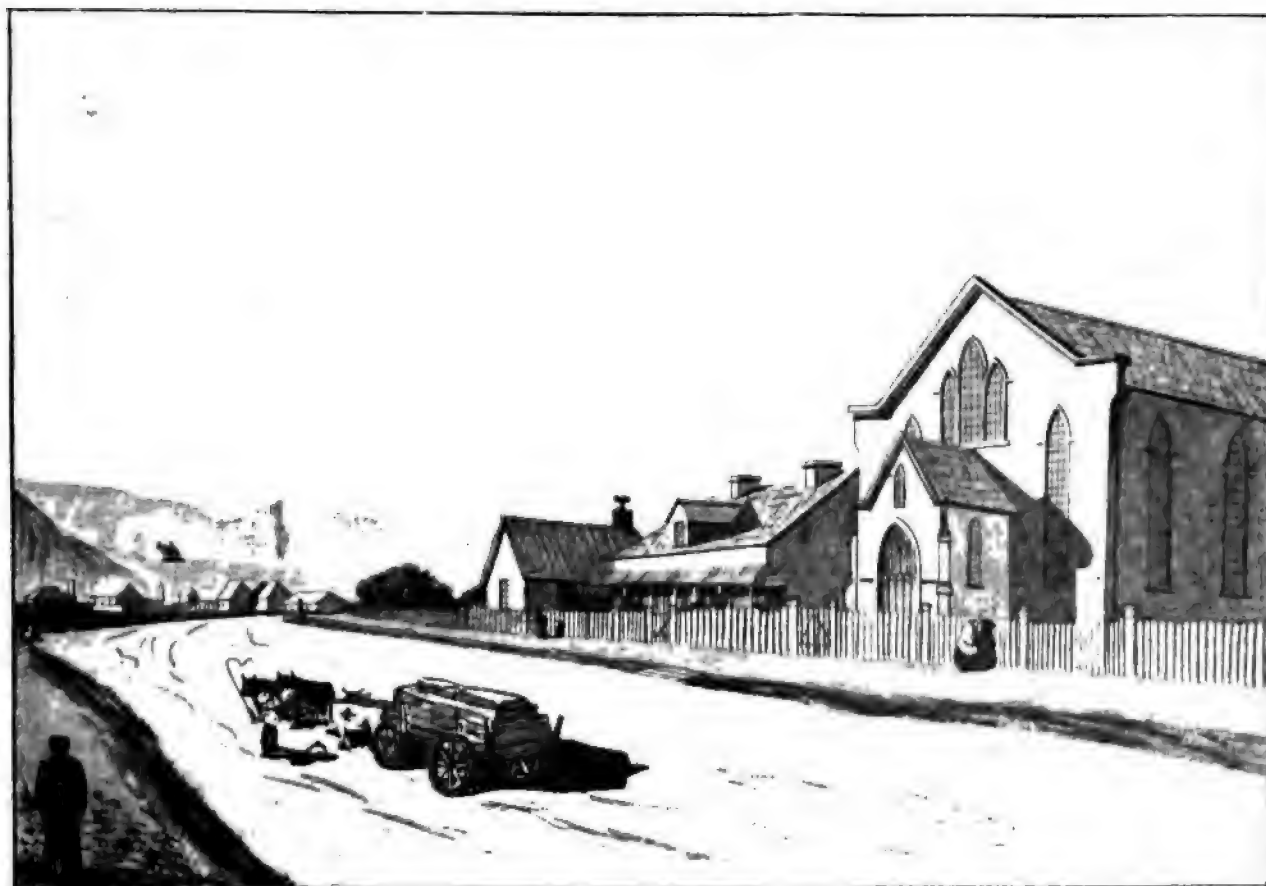
THE LATE MRS. TUTCHIN, WELLINGTON.—
"A Mother in Israel."



MRS. S. WATERS, WELLINGTON.—
"An old Disciple."

Liturgy, the Itinerancy, and the prayer meetings. The good steward (Mr. Lewis) not only recorded the resolutions, but refreshes his readers by reporting that at one meeting "an unusual degree of brotherly love was manifested." At another "the spirit of prayer was poured out," and an hour spent in intercession. On still another occasion he reads to the members his judgment as to what the Circuit's needs are, and that they can be met only by entire devotion and liberality, and ends by a quotation from Wesley's Hymns. Evidently the office-bearers in those days did not confine themselves to financial subjects. These were subordinated to the work of "spreading Scriptural holiness throughout the land."

avers: "The congregation became one of the liveliest that I was ever in; in fact, so lively that neither parson nor people could sit still in the church. At last the nuisance became quite intolerable, and we had to quit." Eventually this church was blown down in a heavy gale. The building, known as the Exchange, belonging to Mr. J. Wade, was then kindly lent for the afternoon services. A weather-board building of their own was shortly after projected. It was of exceedingly modest dimensions, 16ft. by 22ft. Mrs. Harding and Miss McLellan (afterwards Mrs. Heldt) were the collectors. As Willis Street was a perfect quagmire, and other parts of the town in a similar condition, their work was one of difficulty, but was



MANNERS STREET CHURCH AND MISSION HOUSE IN THE EARLY SIXTIES.

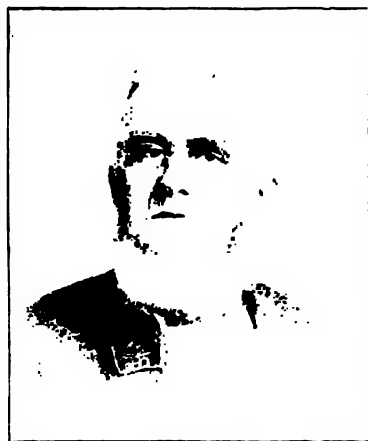
(From a drawing kindly lent by Mr. W. A. Aldred.)

A Succession of Churches.

As related in the Maori section, the Mission originally acquired a large section of land at Te Aro. Eventually only about two acres of this were legally conveyed. This was afterwards exchanged for what was then known as the Market Reserve, where now the Royal Oak Hotel and the Fire Brigade Station stand at Te Aro. That was also in its turn exchanged for a section, irregularly shaped, situate at the corner of Manners and Cuba Streets. This became the centre of Methodist operations for some forty years. The first church of raupo was well built by the Maoris on the east side of Te Aro stream, where afterwards the Public Pound stood. It was well attended both by Natives and Europeans. One who worshipped there

successful. Timber was purchased, and the members of the congregation gave their labour for the erection, simply paying for the doors and window sashes. A survivor says he doubts if any cash were really received, as instead of cash in those days they had debentures, which were known as "shin plasters." It was opened by a well attended tea meeting, although it is regretfully stated "no fresh butter could be obtained." This building was subsequently enlarged to seat 130, and often double that number wished to attend. It had three narrow windows on either side. In 1845 it was superseded by a brick church, the foundation stone of which was laid by Governor Fitzroy on January 22nd, 1844. This was built in the Grecian style of architecture, and intended

to seat 300 persons. Sketch plans were prepared by Mr. Stokes, a newspaper proprietor, and the erection was superintended by Captain Roberts, of the Royal Engineers.



MR. W. MONHAM, WELLINGTON.

Architecturally, it did not impress all favourably, for one of the members says: "It was exceedingly ugly, being a large, square building, built with large windows and presenting the appearance of a barn," but at the opening ceremony nearly the whole of the Wellington population was present. A successful soiree was held, followed by a public meeting. Up to this time the service of praise was led by Mr. Howe with a clarionet, while Mr. and Mrs. Fisher were the chief singers. At this meeting the clarionet was reinforced by a piccolo, a bass viol, and a violin. From this time a change was made, and instead of giving out the hymns two lines at a time, the whole verse was announced, and the singing is said to have been first-class. About half the church was provided with pews—straight backed—and each provided with a lock and key for the seat holders. The remainder had plain seats, without backs, known as free seats. At the end opposite the minister was the singers' gallery. Lighting was provided by four chandeliers of eight candle-power each, but the unfortunate who sat underneath did not rejoice in "the droppings of the sanctuary." This church admirably met the requirements of the congregation until 1848, when in the severe earthquakes it was destroyed. A



THE LATE MR. D. LEWIS, WELLINGTON.

new church of wood was built upon the same site, much of the old material being used therein. It was opened on February 11th, 1850, by the Rev. J. Aldred preaching from John vii., 37 and 38. It is said to have been of the Egyptian style of architecture. Inside, the walls were lathed and plastered. Eventually, galleries were placed on two sides and in the end. In 1855, led by the splendid donation of £200

from Mr. May, probably the first pipe organ used in a Wesleyan Church in New Zealand was obtained, and the clarionet and orchestra superseded. For many years this church was filled with an intelligent and devout congregation. In 1867 the growth of the City, which had become exceedingly rapid by its becoming the seat of Government, necessitated a larger building. The Rev. W. Kirk was Superintendent, and, supported by an energetic band of Trustees, a handsome Gothic church, the plans of which were prepared by Mr. C. Tringham (a member of the congregation), was built and successfully



MR. D. HALL, WELLINGTON. -
City Missionary.

opened on September 13th and 20th, 1868, the Revs. Kirk, Rigg, Paterson, and Morley taking part therein. For eleven years this was the general centre of Wesleyan operations in the City, and a steady and liberal congregation worshipped there. On June 15th, 1879, by a fire which originated in the Opera House opposite, this was entirely destroyed. The insurance on the whole property amounted to £2600, but as there was a heavy debt still remaining, only a small portion of this was available for further effort. Our illustrations show some of the earlier churches.



MR. W. CLARK, WELLINGTON.

Early Pastorates.

In the transition period between the Mission and the Colonial Church, the three years' term of itinerancy was not rigidly enforced. Hence, between the

years 1813 and 1860, though there were always two ministers stationed, there were only six different men in the eighteen years. These were of different temperaments and diverse gifts, but all zealous for the extension of the Church, and much beloved. The Rev. J. Watkin, gentle in disposition, vivacious in manner and racy in narrative, moved as a father among his children, and secured the strong attachment of his



THE LATE MR. G. BENNETT, WELLINGTON.

2. If he were a "son of consolation," his colleague Ironside—was "a son of thunder," and his powerful words are still remembered. Mr. Aldred's courtesy pastoral fidelity endeared him to old and young. Creed was an exceptionally good Native

scholar, and a fair English preacher. Although in feeble health, he was much esteemed. The Rev. J. Buller, who was Superintendent for five years, was then in his prime. Exceptionally strong and energetic, an able preacher, and taking interest in public affairs, he made a deep impression upon the community. His colleague, Jonathan Innes, is said to have been a sound theologian and an instructive preacher.



MANNERS STREET CHURCH, WELLINGTON.
Opened, 1868.

Generous-hearted Laymen

supported these ministers in all their efforts. The first by common consent belongs to David Lewis, a human by birth, and an officer of the New Zealand Company. He became connected with the Church shortly after his arrival in the Colony, and for fifty years was one of its standard bearers. For nearly forty years he served interruptedly as Circuit Steward, giving to the Church the benefit of ready and skilled service, great liberality, crowning all by constant devotion and a strenuous life. For many years he kept a list of all the texts of sermons which he preached. One of this writer's most cherished possessions is a Bible in which these are noted. In old age he removed from Tinakori Road to a house near the church at Te Aro, and even in his nonagenarian years was never absent from church service. His record is on high. The early preachers—Messrs. Cayley, Hunt, and Ironside—were all men of power and prayer. David Kinniburgh was a trusted friend of the preachers, and his gifted daughters rendered excellent service in the choir for many years. Mr. W. Clark, brought up from childhood in the Church, was also one of its staunch and efficient office-bearers for a long season. With these were associated Messrs. Jacka, Nott, Jones, W. J. Hall, Hall, G. H. and C. E. Luxford, Duck, Ironside, senr., Gooder, Fisher, Howe, and others. There were also godly Christian women who

"laboured with them in the Gospel"—Mrs. Hall, who had a rare gift for sick visitation; Mrs. Tutchin, who, living at Happy Valley, was never absent from the class meeting, and whose descendants are still found in the Province; and Mrs. Waters, who, after nearly three-score years connected with the Church, still lives in a green, old age. We are glad to present portraits of these worthies.

Trials of Faith.

The congregation had its trials. In the early days the settlement was far from prosperous. Government debentures were issued for sums as low as 5s., private firms issued theirs for 3d. and 6d., and had penny tokens struck off. At the same time, a two per cent. tax was levied on all incomes of above £100. Hence building the early churches involved financial strain. The earthquakes of 1848 were most disastrous. The church in which they had taken so much pride was utterly destroyed, and the house adjoining so seriously damaged that Mr. Ironside wrote, "£1000 will hardly replace them." Still more sad was the tragic occurrence by which one of the office-bearers lost his life. Sergeant Lovell, while serving in the military as Barrack Sergeant, was also a local preacher. During the earthquake period, while walking by a wall near the beach, it suddenly fell on himself and two children. The little girl was killed on the spot, the boy died the same night, and he himself received injuries which caused his death two days later. On the previous Sunday he had preached in the Manners Street Church from John 17, verse 4: "I have glorified Thee on the earth, I have finished the work which Thou gavest me to do." His death made a great impression, and the earthquakes continuing deepened the solemn feeling. Many of the people, fearing further earthquakes, sought to leave the colony, but the ship on which they embarked—the *Sobraon*—was wrecked at the Heads. Mr. Ironside, quick to improve the occasion, on the Sunday following mounted a stool near the ruined church and preached in the open air. The result was that there was a great revival of religion.

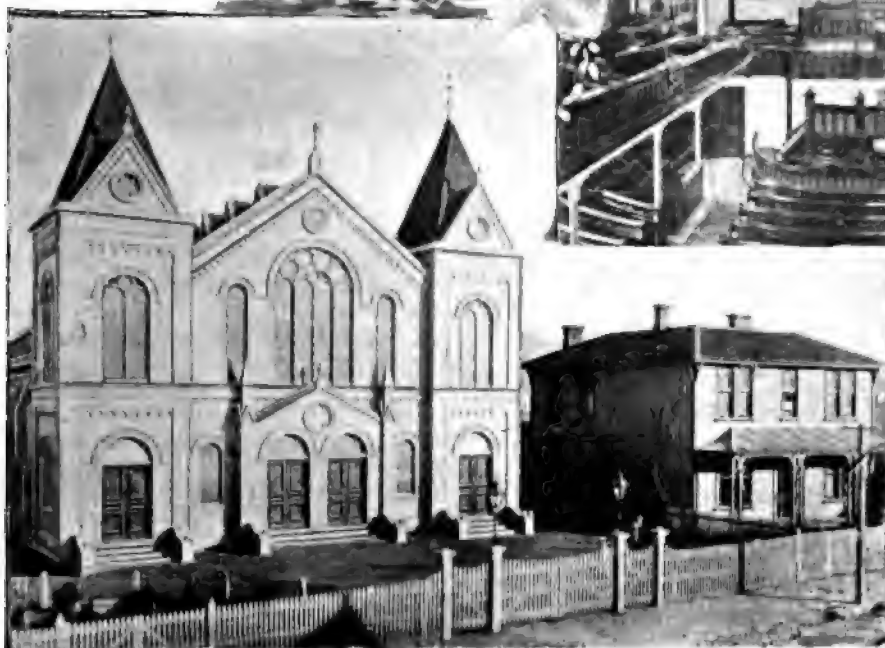


MANNERS STREET CHURCH ON FIRE, 1859.

An Era of Extension.

On Wellington becoming the seat of Government the whole aspect of things changed. It became evident to all that the Church must extend its borders. The erection of the Manners Street Church in 1868 was the first result of this. A revival under Mr. Kirk's ministry, when throughout the Circuit for two years there were conversions every Sunday, was a splendid preparation for the undertaking. On the arrival of that sagacious Minister, the Rev. T. Buddle, he threw himself into plans for extension. A site was purchased in Molesworth Street, and thereon the Thorndon Church was erected in 1872, at a cost of £1200. Messrs. D. Lewis, the late Captain and Mrs. Thomas (most devoted supporters), R. M. Cleland, and Messrs. Tringham, Goddard, and Hall being among its chief promoters. About the same time a site was acquired in Adelaide Road and a small church opened there on September 1st, 1872. Messrs. James, Holmes, and Blow working hard for it. A site for a church was also acquired at

1880, the new building was opened, special services being conducted by the Revs. Kirk, Redstone, and Williams, and on the following Sunday by the Rev. R. Bavin, of Nelson. A new organ, costing £600, had also been obtained, and at a recital of sacred music the building was densely crowded. The entire expenditure was upwards of £9000, in addition to liabilities on the old property of £3000. £2200 were raised by subscriptions, but a debt of over £6000 remained. This was subsequently lessened by the sale of part of Manners Street site, and interest on more than half of the debt has since been provided by lease of the remainder. From the time of the opening until now the church has always been filled, being in the centre of a resident population.



TARANAKI STREET CHURCH AND PARSONAGE, WELLINGTON.

Kaiwarra, being held for the time being by the Education Trustees.

Modern Days.

Mr. Kirk was in Wellington for a second term when the Manners Street fire occurred. He was surrounded by trusty office-bearers. As the Manners Street site was cramped and becoming very valuable for business purposes, it was determined thus to utilise it and to obtain a new one. An acre of land was therefore purchased in Taranaki Street at a cost of £3000, and the memorial stones of the present building were laid on November 19th, 1879, by the late W. H. Levin, Esq. On March 14th,



Connected with this church are many devoted workers. Mr. Wm. Moxham, the father of the congregation, came to the colony forty-five years since. As choirmaster, Sunday-school Superintendent, and class leader, he served the local church most effectively for many years, and though living at a distance was always present at its services. Wise in counsel, he was also an elected member of almost

every Annual and all the General Conferences as long as strength permitted. Mr. H. Brittain is the trusted treasurer of the Trust. Messrs. J. Fitchett, E. Tonks, T. Ralph, G. Williams, G. Tiller, W. Prince and others are equally earnest, and of late years they have been joined by Messrs. Benbow, Teasdale, Harland, Crump, Kershaw, Freeman, and Corkill. Messrs. G. Bennett—for many years a successful class leader, and a man of great power in prayer—J. Nancarrow, W. Tustin, and H. Elliott, faithful Trustees, have passed away, but “their works do follow them,” and their names are lovingly remembered.

A Noble Sunday-school.

he first year of Mr. Aldred's residence in Wellington day-school was started. It was held originally in upo church, then in the Exchange Hall, subsequently inners Street Church, and afterwards in schoolrooms there. Mr. J. E. Bradshaw was the first ntendent, and did excellent service. He was ded by Mr. D. Kinniburgh, then Mr. W. Moxham ny years occupied the position, and was followed by i. Tiller and Kershaw, while Mr. A. Jolly has ly been elected. The Wellington Methodists have taken great pride in the school, and loyally ted it. Members of the principal families have been holars and then teachers. The local preachers have classes whenever possible. Thus it has steadily

In 1850 Mr. Aldred with great satisfaction there are seventy-seven rs on the roll, and at annual treat at Mr. W. son's they were regaled ake and gooseberries. On moval of the church to aki Street, a schoolroom, a central hall 70ft. by und seventeen class-rooms ing, was built in 1882 at of £1200. The teachers lves raised a considerable of this, and gave a large t of voluntary labour. ears ago a large Infant was erected near by, accommodation for 250 m and costing £460. otal number of scholars roll is now 787, under arge of thirty-six teachers, om the beginning 5810 n have been instructed

There is an excellent tra, and the musical under the direction of Mr. man is one of the features llington Methodism.

The Parsonage.

the first church, the age was constructed of asful, though unpretentious, raupo reed, and the bachelor ministers of early days lived. This uperseded by the homely-looking weather-board n house shown in our illustration of the church ; the forties. In 1865 a new two-storied house uilt on the same site for the Rev I. Harding, ie Superintendent resided there until ten years when it was taken down on the site being let for as purposes. A commodious dwelling situate on rrace was then purchased, interest on the cost being ed by rent from Manners Street. In 1882 this was nd with the proceeds the present parsonage along- ie church was erected at a cost of £1100. Two since the former Infant School was transformed caretaker's house at a cost of about £130, and ith the Taranaki Street property made complete.

Wellington South—Newtown.

To the church built in Adelaide Road in 1872 a schoolroom was added by way of transept in 1876 at a cost of £240, including land. Two years later £120 more was spent in lining this, and five years after the building was further improved at an expenditure of £100. Meantime the city was rapidly spreading southward, and in what is now known as Newtown, houses and shops were continually being erected. The present excellent site of an acre was therefore purchased in 1887 at a cost of £1000, and to this in the following year the church was removed and, at the same time, enlarged by the addition of seventy sittings, at a total cost of £275. A parsonage was also built at an outlay of £650. Five years later the old church was removed to the back of

the section for school purposes, and the present church seated for 450 built, at a cost of something over £1100. Unfortunately a large part of the amount expended was borrowed, and for some years the congregation was weighted with a heavy Trust debt. During the Rev. J. Ward's term about £350 was raised for reduction of this, and an equal amount loaned by the Building Fund without interest. Since the erection of the church, Newtown has rapidly progressed, and with a population of some twelve thousand people in that suburb there is an ample field for Church enterprise.

Thorndon.

Wesleyan services were held in Thorndon in the very early days. About the year 1846 a brick church, erected by the Congregationalists, was purchased, and occupied until the earthquake of 1855, when the building was destroyed. For some years following Sunday afternoon and week-night services and class meetings were held at the residence of

Mr. W. J. Hall, but for some reason were suspended. No further move was made until the erection of the Molesworth Street Church already referred to. In August, 1873, the heavy debt upon this building was decreased by £300, the proceeds of a bazaar. Five years later a Sunday-school was built free of debt at a cost of £325, and seven years later still the Infant School added, costing £75 more. During the residence of the Rev. C. H. Laws there a successful effort was made to liquidate one-half of the long-standing debt. The remainder (£300) was then obtained from the Loan Fund, and the last instalment of this repaid at the Silver Jubilee of the Church in 1898. Among the members of the Thorndon Church is Mr. David Hall, son of the Mr. Hall in whose house services were conducted in the early days. Impressed as a boy under an address of



REV. W. C. OLIVER.

Mr. Buttle, and a convert of Mr. Aldred's, he has been for fifty years a local preacher, and for a quarter of a century has done good service as City Missionary. A parsonage was purchased in Thorndon twenty years since, but this was subsequently disposed of, and the minister occupies a rented house.



MR. G. TILLER.

Some of the early settlers found their way up the Porirua Road, to what is now known as Johnsonville. It was then dense forest, and the settlers had to carry their provisions from Wellington by the forest tracks. Services were early initiated, Messrs. Hall and Nott being the promoters. In 1846 a small church was built, which for twenty-five years was the home of a devoted congregation. Among the worshippers were some ancient men, one of whom (Mr. Robinson) remembered the Rev. Joseph Benson, the great commentator, preaching in the early days of the century. In 1872 the present church was built at a cost of £150, and lined and otherwise improved two or three years later at a further outlay of £50 to £70. Mr. C. Austin, a faithful local preacher, was then resident there, and took great interest therein. For many years there was an excellent congregation, and now that population is growing in the neighbourhood further development may be expected.

An Old Outpost.

Some of the early settlers found their way up the Porirua Road, to what is now known as Johnsonville. It was then dense forest, and the settlers had to carry their provisions from Wellington by the forest tracks. Services were early initiated, Messrs. Hall and Nott being the promoters. In 1846 a small church was built, which for twenty-five years was



REV. H. B. ENDERBY.

Success After the Third Attempt.

Karori was one of the outlying settlements in the very early days. There Mr. H. Jones (still living at Masterton) took up his abode, and what was called a Union Church, with clay walls, was built. On his removal the cause languished, and finally the services were given up. In 1877 Mr. N. Gooder resided there. He formed a class, established a Sunday-school, and a small church was built.

This also had a brief existence, and the building was sold. Of late years it has become quite an attractive suburb, and residences are multiplying. In 1895 a third attempt was made, a suitable site purchased, and a church to seat 150 persons erected at a cost of \$240. Regular services are now held, and a Sunday-school is in operation.

A New Centre.

Wellington South grew so rapidly, that within four years of the opening of Newtown Church, it was found necessary to extend again, and at Kilbirnie a neat church seating 120 persons was built, costing £180. A small debt thereon is being paid through the Loan Fund. At Wadestown, where services were held more than fifty years ago, a site has been obtained, and at Vogeltown one given by Mr. G. Bennett many years ago is still held. Services are also conducted at Kaiwarra, Mitchelltown, Makara, and Worser Bay.

Division of Circuit

In 1868 the preaching places in the Wairarapa were separated from Wellington, and constituted a separate Circuit. Four years later the churches in the Hutt and Wainui Valley also hived off. Last year Wellington South (Newtown), with Kilbirnie and Worser Bay, were formed into a new Circuit.



REV. T. F. JONES.

Present Ministers

The Rev. W. C. Oliver, Superintendent of Taranaki Street Circuit, hails from the far north of Britain. He came to the colony as a youth, and was converted under the ministry of the Rev. I. Harding, while residing at Mr. Ferens's station near Oamaru. Shortly afterwards he became a local preacher, and with a view to improving himself entered as a private student at Horton College, Tasmania. Both there and during the early years of his ministry he was a close student, the fruit of which now appears. He is essentially a teacher as well as a preacher, and gives his congregation closely packed thought in a most compact form. He is also a diligent pastor. In 1879 he filled the chair of the Conference, and has for several years been elected to the office of Chairman of the District, serving in that capacity in Otago for eight years in succession. True to the instincts of his early days, he is a keen sportsman, and a high authority on deer-stalking. In addition to the charge of the Circuit he now edits the Connexional newspaper. His colleague, the Rev. T. F. Jones, is a native of South Wales. Converted as a youth and beginning to preach at eighteen, he was enlisted by the

Rev. J. Buller for service in New Zealand, and after a term at Three Kings' College entered the ministry in 1882. He is careful, methodic, diligent, and has been specially successful in the removal of debts on country churches, and the erection of new sanctuaries. For five years he was stationed at Waitara, and in that time the church membership more than doubled.

As sub-editor of the *Advocate* and for five years secretary of the District Synod, he has been trained for official work. The Rev. A. C. Lawry, the first Superintendent of the Wellington South Circuit, is the son and grandson of New Zealand Missionaries.

Born in Auckland thirty-seven years ago, he esteems it an honour to have been baptised by the Missionary martyr — the Rev. J. Whiteley. He was educated in Auckland Grammar School and, after a term spent at business, studied at Three Kings College. He has since laboured in the Auckland, Canterbury, and Wellington Districts. He is specially interested in Sunday-school work, and for a time had charge of a special department for that purpose in the Connexional paper. Buoyant in spirit, exceedingly humorous, very fluent, and genial in manner, he has the capabilities of an excellent preacher, and a sphere which affords splendid opportunities. In Wellington there also resides the Rev. H. B. Redstone, who occupies a supernumerary relation.

Born in Devonshire sixty-three years since, he commenced to preach in 1858, and four years later entered the ministry of the United Methodist Free Church. In 1870 he came to the Colony and was the founder of Free Methodism in Napier, where, after five years, he left a flourishing congregation. Nine years were then spent in Wellington, where a handsome church and a large schoolroom were erected. Subsequently he laboured in Christchurch, Rangiora, and then for a second term in Wellington. On the consummation of union he became a *supernumerary*. His friendly manner, fervency of spirit, and ready utterances make him an acceptable supply in all the pulpits, and he frequently conducts services.

Statistics and Prospects.

In the combined Wellington Circuits there were returned last year six churches, with three other preaching places. There was a long list of twenty-one local preachers, and 574 enrolled Church members, with 192 on the junior list.

In the eight Sunday-schools there are 107 teachers, who have the charge of 1494 scholars, while attendants on public worship number 3750. "A great door and effectual" is open to the churches in the city and suburbs. No place in the Colony has grown with anything like the rapidity that Wellington and its suburbs have during the last twenty years. From nearly every Circuit, members and adherents have been attracted

to the Empire City, and the accessions in this form are considerable. When at the Union it was resolved to sell the former Methodist Free Church in Courtenay Place, it was determined to form a Central Mission, and a parsonage

site, gifted by one of the former members there, is still held for the residence of the Missioner. That project still lingers, but ought to be carried out at the earliest date possible, while in the new and populous suburbs and the outlying townships near the city, other

centres require to be started and vigorously worked. No part of the Colony presents a more fruitful field, and with wisely planned and vigorously worked extensions, none will show better results.

HUTT CIRCUIT.

The name Hutt, which was that of a

prominent member of the New Zealand Company, was originally applied not to the township but to the valley. A very beautiful valley it was. Covered with dense bush, intertwined with luxuriant creepers, and vocal with the song of the bell birds, a splendid river flowing through its midst and the rampart of hills on every side, the early



HUTT CHURCH; SCHOOLROOM; PARSONAGE; REV. J. H. GRAY; BELMONT CHURCH; PETONE CHURCH.

ers were charmed with its appearance. To the ship was given the English name of Aglionby, which lived for several years, and is still perpetuated on the board of an hotel. It is a matter for regret that the town should have lost this pleasant sounding appellation.



LATE MR. C. HUNT, LOWER HUTT.

ship met regularly during the following year. In it was resolved by the quarterly meeting that the had come when the classes at the Hutt (for by this there was one at Waiwetu) should be formed into a Society. Mr. Poad was appointed Steward, and it was upon discipline being maintained, it was ordered that a leaders' meeting should be held fortnight. Shortly afterwards the first church was erected in what is now the Wesleyan story, which is not far from the bridge. In that Mr. Hunt acted as precentor, local preacher, and class leader, and in the absence of a minister was called upon to visit the sick and dying. Indeed, for some years he faithfully fulfilled the office of a pastor.



LATE MR. R. T. ROBINSON, TAITAI.

First Services and Church.

As already related, services were commenced on the Petone Beach immediately upon the arrival of the first immigrant vessels, and were continued there until the settlers migrated to Pipitea. Some, however, had taken up land in the valley, and the services, if intermitted at all, were so for a few weeks only, being next held near Alicetown. A class meeting for religious

Acquisition of Present Church Property.

In 1850 the Rev. J. Aldred, as second minister, was appointed to reside in the Hutt Valley, and to take special pastoral charge of Europeans and Natives there. He lived for some time in a rented house near the late Mr Fitzherbert's residence, not far

from the present Railway Station. In March, 1853, a new and larger site for a church had become necessary, and Mr. Sykes kindly offered to provide the same. Eventually the one now occupied was purchased from Captain Daniell, it being one of two properties in the Colony which were originally settled on the English Model Deed. There a new and larger church was built. It was exceedingly plain in appearance. The pews were the old straight-backed kind, and at the further end opposite the minister was the singing gallery, approached by narrow break-neck stairs. Its erection, however, was a triumph for the Church in those days, and at its opening on February 21st, 1854, a singular and well-deserved tribute to the resident minister was given. When it was announced that the whole of the cost had been raised, the congregation rose *en masse* to signify its appreciation of the energy with which he had carried out the project. A small schoolroom (probably the original church) was soon afterwards placed at the rear, and for about fifteen years served as a meeting place for the children. The church itself became a place greatly beloved. Most of the original settlers were in mid life when they came to the Colony. They took up their little farms and remained there. Their families grew up around them. Children were baptised and married. Some of the fathers and mothers found a resting place in the cemetery, and there were holy associations with the plain and unadorned sanctuary. Twenty-seven years after the foundation of the Colony there was



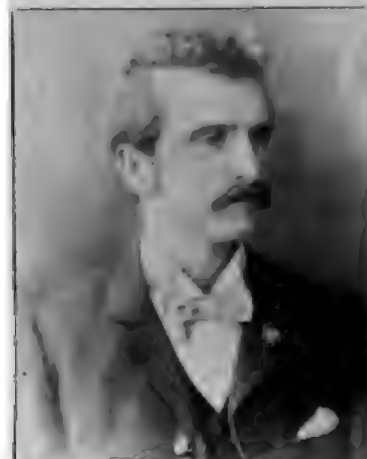
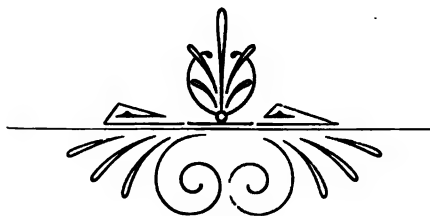
REV. A. C. LAWRY.

An Array of Ancient Men

to be seen there, such as could hardly be paralleled at the time. The writer remembers well his introduction to them. Grey heads were then scarce in the Colony, but here they predominated. Messrs. Hunt, Bradshaw, Cole, Barb, Hollard, Potts, Prouse, senr., Hill, Barber, and D'Eth and others, all numbered from three score and ten to four score years, and by their side were many aged women. It was quite an ordeal for a young pastor to advise these fathers of the Church in meetings for religious fellowship, and to hear them relate the story of early days was very animating. Some of them were "men of renown" in the congregation. Mr. C. Hunt, a native of Sussex, was fifty-three years of age when he landed in the Colony, but for thirty years was a prominent figure there. Converted when he was twenty-one, through the efforts of some pious militiamen, he began to preach four years later. A wise class leader, a capable choirmaster, an excellent preacher, and a faithful sick visitor, he



THE LATE MR. G. BEAVEN, WANGANUI.



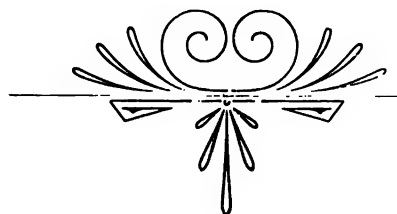
MR. G. W. COBB, RAETIHI.—*Home Missionary.*



RAETIHI CHURCH AND TRUSTEES.



MR. G. ELLIOTT, MANGAWEKA.—*Home Missionary.*



MR. E. SOMERVILLE, WAIMARINO.—*Family Home Missionary.*

rendered unstinted service. Up to the day of his death he was a close student, and in his latest days was analysing the Epistle to the Hebrews. His children, and grandchildren, are still connected with the Church in the

cost provided. In 1875, under the ministry of the Rev. J. B. Richardson, the present church, intended to seat 230 persons, was erected at a cost of £740. There remained a debt of £125, but within a few years this was



CHURCH AND PARSONAGE, NEWTOWN, WELLINGTON SOUTH.

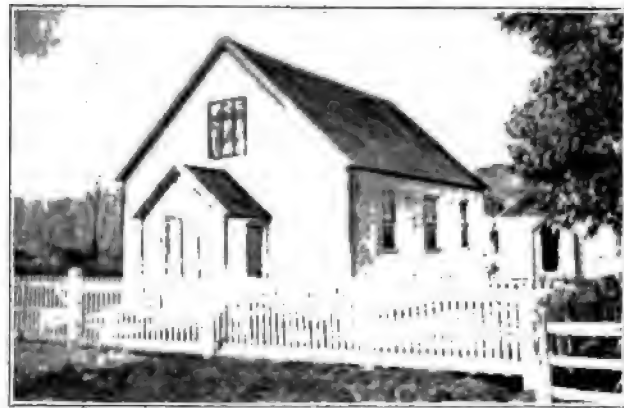
Hutt and Manawatu. Robert T. Robinson was another eighteenth century man. He united himself in membership with the Church as a lad, and became a preacher at sixteen. He came to New Zealand among the first arrivals, and for forty-four years filled the office of lay preacher. He had a voice of great sweetness and clearness, a pleasant manner, and was always a most acceptable pulpit supply. His children and children's children to the fourth generation are to be found in the membership of the Church in the Greytown, Opunake, Pahiatua Circuits and elsewhere. Mr. G. Wilkie had then but recently passed away. He was another local preacher, who helped to lay the foundations of the Church wide and deep in those early days.

A Substantial Parsonage.

Shortly after the erection of the church, a piece of land adjoining was obtained in order to build a minister's house. The style chosen was not particularly striking in the way of architecture. It was probably selected, as the Vicar of Wakefield chose his wife's wedding gown - for use rather than show - but it was so substantially put together, and the timber so well seasoned, that when two years since it became necessary to raise the building, in order to avoid the possibility of flood, the studs and plates were found after half a century to be almost as sound as at the beginning. It was furnished originally by Mission Funds from England, and this scribe has a lively recollection of the extraordinary oval mirrors, the wonderful study chair, the huge four-poster (big enough for an ordinary room), and the chest-of-drawers, which bore the inscriptions "Triton," or "John Wesley" thereon. Probably after a long succession of itinerants have occupied the same place some of these articles still remain.

The Tide of Progress.

Although the Hutt up to that time was somewhat primitive community, it was borne onward by the advancing tide. In 1868 a new schoolroom was erected, and the whole



HUTT CHURCH AND SCHOOLROOM, 1868.

liquidated. A few years afterwards the schoolroom was enlarged. Meantime the old settlers were passing away and their sons took their places, filled the offices, and bore the burdens of the church. Mr. James Knight, who came to the Colony as a lad seven years old, united with the Church eight years later, under the ministry of the Rev. S. Ironside. He entered the Sunday-school as a child in 1842, and has been connected with it ever since. After being a scholar, he became a teacher, and presently Superintendent, sustaining this office for a quarter of a century. He has been a trustee for forty years, and for half that time filled the office of Circuit Steward, being now the senior official member. A son of Mr. Hollard also became Circuit Steward. In 1872 the Hutt Church, with Wainui o-mata, Taitai, and Stokes's Valley, were divided from Wellington and constituted a separate Circuit.



STANDARD-BEARERS, PPTONE.

MR. W. J. KIRK. MR. W. LOCKWOOD. MR. G. W. KIRK.

WAINUI-O-MATA,

the second place in the Circuit, first appears in the books in 1847, when a quarterly contribution of four shillings was received therefrom. This shows that Methodism was early planted there. It was a plant of hardy growth. It owed much to two families—that of Mr. Crowther and the Prouses. Mr. J. Crowther and his excellent wife were Yorkshire Methodists of a pronounced type. After living some years in Wellington they removed to Wainui and "the Church in the house" was with them no figure of speech. The brothers Prouse were among the first settlers. Their father had experienced the tyranny of the Established Church in the Old Land, and been persecuted for his Methodism, with the result that he and his sons hated the very idea of all forms in worship, but they were devoted and earnest Christians. In 1860 a site was offered for a Church. Consideration of it was postponed by the Quarterly Meeting, but must have been accepted later, and about three years afterwards a plain, unlined Church was built. About that time a wonderful work of grace took place in the Valley. The chief agent of this was Miss Crowther, now Mrs. McCulloch, of Levin. Gentle in manner and intensely spiritual, she had a wonderful influence over the large families that were then growing up, and with her brother, Mr. F. Crowther, had the satisfaction of seeing them one by one decide for Christ. The Wakehams, Collises, Sinclairs, and others thus became thoroughly interested in Church work, and that interest has never slackened.



MR. J. KNIGHT,
HUTT.

TAITAI.

Three miles beyond the Hutt Bridge was a native village of this name, where at an early date Europeans settled. Their representatives first appeared in the Wellington Quarterly Meeting in December, 1853. Shortly afterwards a Church site was leased to them by a member of the Society of Friends, and on April 18th, 1862, a small Church was opened, which was said to be of admirable design. There for many years Father Robinson was perpetual curate. The large family of the Hugheys always provided a good nucleus of a congregation, and as the daughters married, their husbands also became members. In the very early days Stokes's Valley also appears in the list of members, and there and at the Upper Hutt services were conducted at different periods.

WHITEMAN'S VALLEY.

In the early eighties some of the younger members of the Prouse family removed to this place to carry on

the business of saw-millers. They had always been accustomed to the Church services, and two of them were local preachers, while others led the choir. Services were at once started at the mill. In 1885, a site was given by Mr. Swanson, and thereon a Church costing £180 was erected free of debt. Since the mill closed the population has declined, but services are still held.

PETONE,

With its busy industries and growing population, is quite a modern growth. Mr. Edwin Jackson, a Methodist of many years' standing at the Hutt Church, was an owner of land there, and in 1884 gave a site for Church purposes. In the same year a building to seat 130 persons was erected at a cost of £254. One-third remained as a debt, but was cleared in a few years, and in 1888 a transept was added to the Church making it almost double the size. The cost of that enlargement has also been defrayed.

Messrs. Webley, W. J. Kirk, Mrs. Jackson, and others have been steadfast workers there, and for the past few years the Rev. W. Kirk has resided as a Supernumerary in the township. Mr. Jackson, much esteemed, has passed to his rest.



THE LATE MR. E. JACKSON, PETONE.

BELMONT

is the site of the latest erection, a small Church seating a hundred persons having been built in 1897. There are thus five Churches within the Circuit bounds, and as many Sunday-schools. There are 127 persons enrolled as Church members, and 366 Sunday scholars, with 800 attendants on public worship. Unfortunately there are only three local preachers, and the Circuit suffers in this respect. With a growing town like Petone a second minister is needed, and

we are pleased to know that the office-bearers are recognising this. The Rev. J. H. Gray is the minister in charge. He came to Otago as a settler many years ago. Having been a local preacher in his native county of Cornwall, he continued to exercise his gifts first at Broad Bay, and afterwards at Waikouaiti. In 1878, although a married man, he was received into the ministry, and prior to his present appointment spent six years in Otago, nine in Canterbury, and three in Taranaki Circuits. Robust in constitution, with a powerful voice, and intensely evangelical, he works steadily on and gains the respect of his people.



THE LATE MR. J. W. BROWN.



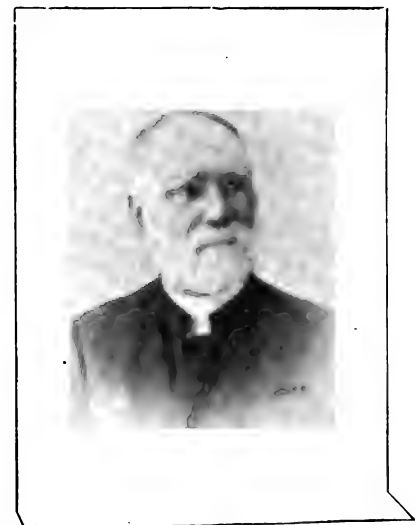
MR. G. W. SHERSON, MANGAWEKA



REV. S. J. SERPELL, NEW PLYMOUTH.



THE LATE MRS. C. HERON.
An early Auckland Class Leader.



REV. W. CANNELL, CAMBRIDGE.

METHODISM IN THE WAIRARAPA.

WHEN the first explorers found their way to the Wairarapa they were charmed with the prospect. One of them, exercising the gift of prophecy, affirmed that a time would come when a quarter of a million of English-speaking people would find happy homes therein. There was indeed a noble outlook. The wide, rolling plains, with their breadth of valuable timber, and the more valuable kinds on the hills, the extensive lake, and the fertile soil, all showed that it was destined to become the home of a prosperous community. Methodists were among the first colonisers.

The Pioneers

came chiefly from the neighbourhood of the Hutt and Wellington. The Hutt Valley is of extraordinary fertility. Its proximity to Wellington renders the land exceedingly valuable. Hence families were reared on very small plots. Naturally, as the young people grew up, new homes and wider areas became necessary. Wairarapa was the scene of the first migration. To what is known as Greytown went Mr. Hart Udy, and his stalwart sons, Mr. and Mrs. J. Hall, and W. Fisher. They were followed at a later period by Messrs. Wilkie, Hollard, Saywell, Dillon, and others. At Tauherenikau land was taken up by Messrs. Cundy, Tocker, and Potts, while in Masterton Mr. H. Jones and Messrs. Perry and Shute (from Taranaki) found a home. Travelling was difficult and somewhat dangerous. The Tauherenikau, Waichine, Waingawa, and Ruamahunga Rivers had all to be forded, and in flood time this was not easy. The heavy bush in the upper and central parts of the plain made road-making costly, and the distance of the first settlers' homes one from another gave a sense of isolation; but they were brave men, and their wives and children equally courageous.

Splendid Sites

for Churches were secured at a very early period in the three principal townships. Sir George Grey had large powers as Governor, and when these townships were laid out, required ample reserves to be set apart for public purposes. Thus the town lands of Masterton and Greytown, which now constitute such valuable endowments, were acquired. The Church shared in the benefit of this policy. At Masterton and Greytown an acre section on the main street was in each instance given, and at Featherston two acres were set apart, the only cost to the Church being the registration of the deeds.



HUTT AND BELMONT OFFICE-BEARERS.

1—MR. E. J. JUDD. 2—MR. D. JUDD. 3—MR. HOLLARD.
4—MR. MIGINIE. 5—MR. SCHOLES.

The First Churches Erected

were at Greytown, Masterton, and Carterton. None of these were ornate structures. That at Masterton, built about 1862, measured 30ft. by 20ft., and cost upwards of £150. For several years it was unlined, and the seats were not so luxurious as to induce somnolence. Carterton was even smaller. That at Greytown was the largest of the three, and being somewhat lofty, lent itself to what seemed to be the ambition of those days—the erection of a singing gallery, which was placed opposite the minister.

The early residents in that township delighted in the service of song, and several of them were skilled musicians. Hence at tea meetings and entertainments music played a principal part. The writer has a lively recollection of a meeting at which some fourteen items were each to be followed by a speech. It ought to be said that the music was excellent; whether the speeches sustained that character to the end is somewhat doubtful.

The Pulpit Supply

of those days was all but exclusively provided by the local preachers. Mr. Udy, at Greytown, Messrs. Jones and Perry, at Masterton, were both ready and acceptable, and for some years travelled extensively, while Father Cundy,



REV. JAMES THOMAS.

although not a local preacher, could be depended upon for an exhortation. Eventually, an arrangement was come to by which one of the ministers from Wellington paid a quarterly visit to the district, riding there and back, preaching at the various settlements, baptising the children, and marrying those who were so disposed. In 1857 the Wellington Quarterly Meeting approved of an effort to secure a resident minister, and two years later the Rev. R. L. Vickers, while

living in Wellington, was supposed to have this as his special charge. He was a man of dash and energy, a splendid horseman, and stories are still told by old residents of his somewhat reckless riding. He was earnest and energetic as a preacher, but living so far from the scenes of his labours was a mistake. The Wairarapa congregations did not realise at first the necessity of providing for his support, and the earliest quarterly contribution reported was only 30s. Three months later it had increased to £7 5s. 6d. So earnest, however, was the Wellington Circuit about the matter, that they agreed to sustain Mr. Vickers as the third minister of the Circuit. But their ability was not equal to their generosity, and for some years more Wairarapa was left without a Pastor. Meanwhile population was rapidly increasing, and long trains of heavily-laden waggons carried supplies over the Rimutaka for them. In 1867 the Rev. J. S. Rishworth, then in the last year of his probation, was appointed to reside in Greytown. He was exceedingly earnest and devoted, lost no opportunity of starting services and initiating meetings for Christian fellowship, while at the same time he urged upon the members the duty of giving according to their ability. Quite a revival took place, and conversions were frequent. Mr. Rishworth won the affections of the people, and at the end of twelve months they resolved to become an independent circuit, and to provide for him as a married minister.

Circuit Organisation.

The first Quarterly Meeting was held at Greytown at the end of June, 1868, the officials present being the Rev. J. S. Rishworth, with Messrs. H. Jones, B. P. Perry, H. Udy, senr. and junr., Hall, Wilkie, and Poole. Already steps had been taken for the erection of a minister's residence, and in a short time the present

Parsonage, then considered a triumph of architecture, was finished, and the minister brought his bride thither. Generous gifts had been offered and a good deal of voluntary labour, so that it was built without debt. The Wairarapa of that time (a generation since) would hardly be recognised by the younger residents of to-day. Carterton was a dense bush with only a narrow coach road cut through it. At Masterton, the stumps of trees still stood in the streets. The rivers were unbridged. But all the places on the main road were visited and services held thereat. The local preachers emulated the zeal of their Superintendent.

GREYTOWN,

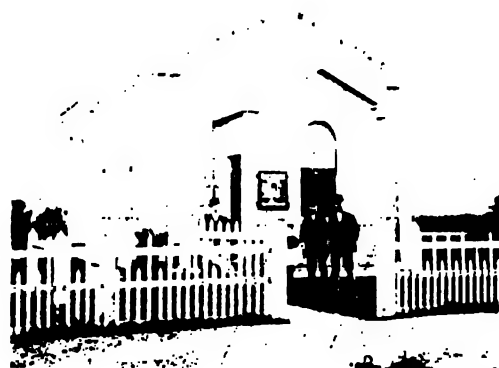
centrally situated, and then the largest township, naturally became the head of the Circuit, and during Mr. Rishworth's time the Church flourished. The next appointment was an unfortunate one, and inflicted an injury upon the Church from which it suffered for years. Its vicissitudes since have been numerous. In 1880, during the pastorate of the Rev. W. G. Thomas, the original Church was removed to the rear, and the present large and convenient structure built. It was opened by the Rev. W. Cannell on July 4th. At the public meeting in connection therewith, it was stated that the entire cost had been £600, towards which £350 was raised, of which £100 were the proceeds of a bazaar. This debt of £250 was in some way allowed to grow, and six years later it had increased to £400 on mortgage, while another £100 was also owing in various sums. As the rate of interest was then high, £200 had been paid



GREYTOWN CHURCH AND SCHOOL.

thus, besides legal expenses. The Rev. J. Ward pluckily tackled it. He got his own people to resolve that it should be brought to an end, and obtained permission to canvass for special subscriptions throughout the district. In the Circuit £171 was raised; Wellington contributed £70, Masterton £33, and the Hutt £31, thus showing the value of the Connexional tie. The balance was loaned by the Building Fund, and in about eight years was repaid. For this gallant effort Mr. Ward received the special thanks

of the District Synod. Since then the Church life has not been marked by anything of a special



FEATHERSTON CHURCH.

kind. Messrs. H. Udy, junr., Pepper, Dockery, Robinson, Rowse, Wilkie, Hawke, Jones, and others have steadily worked on, and the Rev. W. Rowse, after residing there as a Supernumerary, finished his course in the town a few months since.

CARTERTON.

the second place in the Circuit, at present having a larger congregation than Greytown itself, has grown and developed. In place of the original building, a new site was given by Mr. A. Andrews in 1881, and in the following year a church to seat a hundred persons was



DALFIELD CHURCH.



BELVEDERE CHURCH.

built at a cost of £300, two-thirds of which were raised. This church was subsequently enlarged, and two additions to the site have been made, one being a gift and the other



CARTERTON CHURCH AND SCHOOLROOM.

obtained by purchase. A good schoolroom has also been attached to the church, and a little more than a year ago class rooms and a church parlour were added. The whole constitute a convenient, though not ornamental, suite of church premises. A piece of land has also been purchased, and is held for Parsonage purposes. Among the stalwarts of the Church there are Messrs. Bassett.



SOUTH FEATHERSTON CHURCH.

Hart, J. Udy, Catt, Andrews, Cullister, and Pepper.

FEATHERSTON

has almost as chequered a history as Greytown. At first the services were held at Tauherenikau in the schoolroom. Some twenty-three years since, the Featherston township became popular. There was a demand for building sites. Part of the Church property was cut up into sections and let. A neat sanctuary, seating 110 persons, was then erected at a cost of £370. Only the odd £70 was raised, interest on the debt being met by the rent of land leased. This church was destroyed by fire on January 25th, 1881. Seven months later a new one was opened by the

Rev. J. Dukes. It was built in the Italian style, to avoid giving a hold to the gentle zephyrs occasionally felt there. On the land formerly leased, there is now a public hall and a cottage, which are the property of the Trustees, and the small debt of £70 is being discharged by means of the Loan Fund.

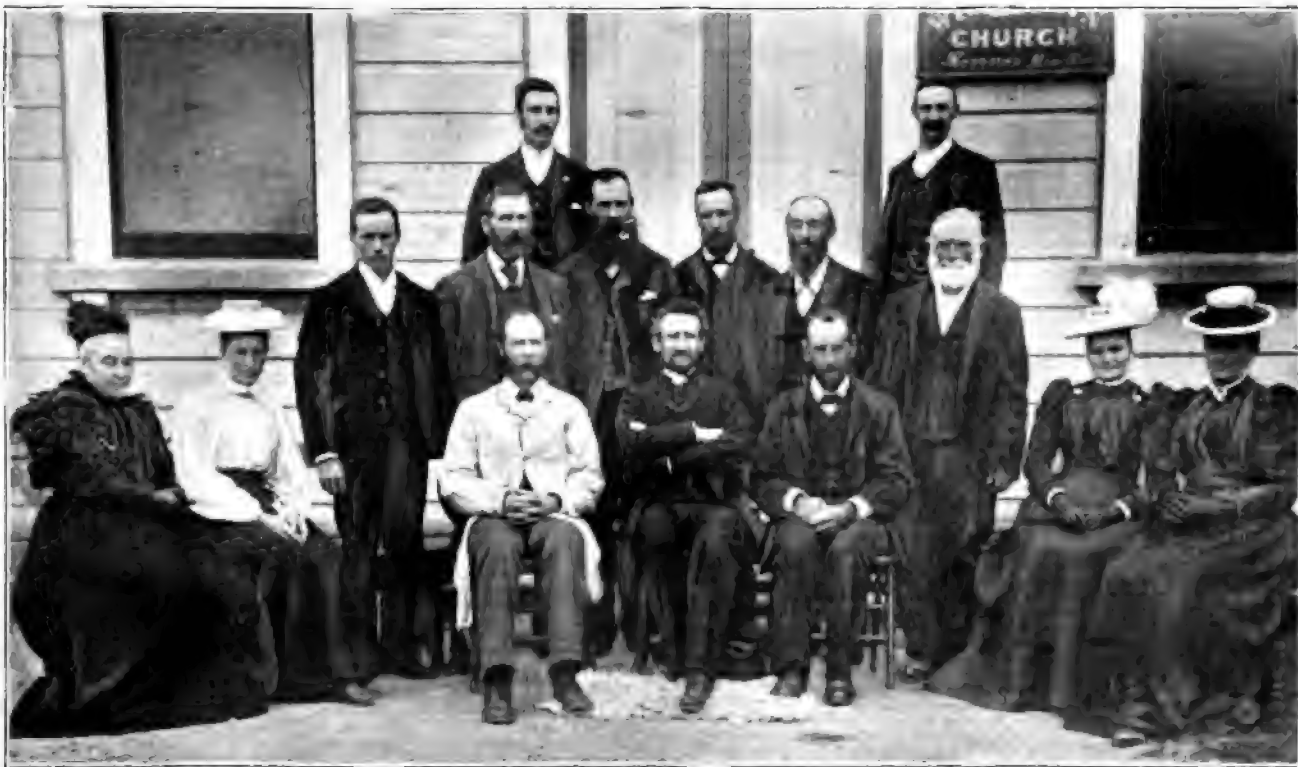
Country Churches

have been erected at South Featherston, Dalefield, and Belvedere. South Featherston was originally known as the Heifer Station, and a small church was opened there as early as March 2nd, 1873. The dedicatory services were conducted by the Rev. G. S. Harper. The evening congregation crowded the little building, and without a single exception, they remained to the prayer meeting. At the tea meeting the following day, under the presidency

of their own. A German settler (not a church-goer) gave a site "for de children's sake." Seven sawmillers donated timber and fencing, and blocks were given by the settlers (to the total value of £90); voluntary labour was offered by others; £48 in cash contributed; and with the proceeds of the opening services (£12) a building 31ft. by 17ft. was opened free of debt on October 3rd, 1886, by the Revs. Oliver and Buttle. Two years later this was seriously injured by a gale, and a loan was granted by the Building Fund for the purpose of repairs. At Belvedere in 1888 a church site was given by Mr. Clarke, and shortly afterwards a small church erected thereon without debt.

The Outposts

are Moroa, two miles distant; Taratahi, eleven miles; and Ponatahi, twelve miles from Greytown. At Cross's



GREYTOWN QUARTERLY MEETING.

Front Row—Mr. J. S. Pepper, Rev. J. Thomas, Mr. H. Robinson. Second Row—Mrs. Stevens, Miss Dakin, Messrs. H. Gaulton, J. Stevens, D. T. King, J. Gordon, and A. Andrews. Mr. S. Gaulton, Mrs. J. Welch, Mrs. J. Jones. Back Row—Messrs. H. A. Foston and A. C. Rowse.

of Mr. C. Pharazyn, Mr. Murray Jackson (the Treasurer), who has resided there uninterruptedly ever since, stated that, after paying for the shell of the church, he had £15 in hand towards lining and seating. That was allowed to grow, and two years afterwards these improvements were carried out. Dalefield has a somewhat romantic history. Services had been held in the public school, where about eighty persons were accustomed to worship. A Sunday-school of fifty children had been gathered, and twenty persons were united in Church fellowship. A School Committee was elected, which was hostile to Methodism, and the congregation was forbidden the use of the building. This led them to resolve on obtaining a church

Creek, on the railway line to Wellington, there is also a preaching place in the mountains, so that there are six churches and four other preaching places. In each of the churches is a Sunday-school, and the total attendance of scholars is 361, under the care of 33 teachers. There are 116 Church members, four local preachers, and two class leaders, while the attendants number 940. The Rev. J. Thomas is the minister in charge. An old student of Horton College, the first six years of his ministry were spent in the Friendly Islands' Mission, seven more were given to the Colony of Tasmania, and the last fourteen years he has spent in various circuits in New Zealand. During the last four years Featherston, South

Featherston, Cross's Creek and have been under the charge of a Home Missionary, residing at



GREYTOWN WORKERS. —PAST AND PRESENT.

Mr. H. Udy, Mr. J. Holland, Mr. and Mrs. Dockery, The late Mr. R. Robinson.

working in Otago.

MASTERTON CIRCUIT.

The early history of the Masterton Church shows once more great indebtedness to the piety and zeal of lay workers. Mr. H. Jones, now the patriarch of Wairarapa Methodism, started in January, 1855, a Sunday-school in his own house. The teachers were himself and his wife, assisted by Mr. B. P. Perry. This was afterwards merged into what was known as a Union school, and after awhile again resumed on Wesleyan lines. Within a little more than two years a society class was formed in Mr. Jones' house, the members being Mr. and Mrs. Perry, Mr. and Mrs. Jones,

Mr. C. Dixon, Emily Eaton, Elizabeth Jones, Sarah A. Hunt, Mary J. Kibblewhite, and Susannah Chamberlain, with three others on trial. The date of the class book is August 30th, and it is signed by James Buller. To Messrs. Jones, B. P. and W. Perry, C. Dixon, J. Bentley, Kibblewhite, Shute, and others, the Church greatly owes the stand which it took from the beginning.

A Step in Advance

was taken in 1878, when a new church was built. Provision was made for seating 230 persons, the entire cost being £680, of which £500 were raised at the time. A year later a second minister (the late Rev. J. Dellow) was appointed to the circuit to reside in Masterton, and the following year the circuit was divided, Masterton becoming the head of the new circuit. A new schoolroom, to provide for 200 children, was built in 1882, at a cost of £250, and at the same time the debt on the church was almost cleared. A year after, an excellent site of three and a quarter acres of land was obtained, and a parsonage of ten rooms built at a cost of £500. The debt on the house was paid some years since through the Loan Fund, but there is still an amount owing on the site.

Later Developements.

The church was enlarged in November, 1894. In October of last year considerable additions were made to the Sunday-school, excellent class rooms for Bible study being added, and a good library provided, at a cost



HAWERA CIRCUIT. —GROUP OF OFFICE-BEARERS, 1898.

Back Row — Messrs. E. Dixon, F. H. Barnard, H. Fox, A. W. Fox, C. A. Bate, J. J. Williams. Middle Row — R. L. Hutchins, T. Pacey, Rev. C. H. Lane, L. S. Battalio, F. H. Fox. Front Row — W. J. Perry, R. C. Dowle.

of £160. The church, as it stands at present, seats 350 persons, and with the schoolroom adjoining is a prominent feature of the town. Mr. Jones, after nearly fifty years' residence, is still a worshipper there, while Messrs. Daniell (the active school Superintendent), Gordon, senr., P. A. Rive, Donald, and other willing helpers carry on the various departments of Church service.



MR. AND MRS. HENRY JONES.

Out-Stations.

At Kuripuni, a suburban district of Masterton, a site was acquired and a school-church, 36ft. by 20ft., built in 1888 at a cost of £130. Sixty-nine scholars are taught there on Sunday afternoons. Besides

these there are three other preaching places. At Wangahu, seven miles distant, and Taueru and Rangitumau, each ten miles away, services are conducted every other Sunday. At Rangitumau a church has been erected by J. Stuckey, Esq., which is to be the united property of the Episcopalians and Wesleyans. At Taueru there is a Sunday-school of fifty children. At Gladstone an acre of land is held for Church purposes, but at present no services are conducted. Masterton is thus

A Compact Circuit,

having only two churches and two other preaching places. There are no less than eight local preachers and 153 Church members. On the books of the three Sunday-schools are enrolled 30 teachers and 338 scholars, while 850 persons attend the public services. As the largest inland town of the Wellington Province, with the exception of



MASTERTON PARSONAGE.

Palmerston, Masterton has a bright future before it, and the circuit ought to extend and prosper. It is at present under the pastoral charge of the Rev. S. F. Prior. Mr. Prior is a Yorkshireman, and an old Richmond College man. He arrived in South Australia in 1875, and after eighteen years' work in that Colony (the last six of which were spent in the two principal Circuits of Adelaide), he came to New Zealand. In Nelson he occupied for three years the position of District Chairman. He is possessed of excellent literary taste, and is well read in theology. His style is epigrammatic, his sentences short and forceful, and his preaching eminently calculated to impress thoughtful persons, and to reclaim those who, through intellectual difficulties, are in danger of wandering from the faith.



REV. S. F. PRIOR.

EKETAHUNA CIRCUIT.

Twenty-five years ago, from a few miles beyond Masterton to near Woodville, there stretched the Seventy-mile Bush. A good road had been formed right through it, along which the coach bowled merrily, giving exquisite views of forest trees, while luxuriant ferns grew on either side. A few Scandinavians had been settled on the more rugged portions for ten years previous, but the capabilities of the neighbourhood were hardly known. Four or five years later portions of it were thrown open for settlement on easy terms, and thus

The Township of Eketahuna

was commenced. Two brothers—Messrs. W. and T. Bayliss—from the Midland District of England, and the former of whom had been an acceptable local preacher in the Stafford and Burton-on-Trent Circuits, took up land there and

MR. J. C. GEORGE, NEW PLYMOUTH.
Treasurer of the Grey Institution Property.

settled on their sections in June, 1880. On the third Sunday in that month in the small District School, Mr. W. Bayliss preached from John v., verse 39, since which time regular weekly services have been held. Most of the residents were Scandinavians, there being besides the Baylisses themselves only one English family. But a Sunday School was started, and soon had an attendance of twenty. Four months later, Mr. John Jones, of Masterton, who had been engaged as a carrier to the district, settled in Eketahuna as a storekeeper, and has since been one of the pillars of the Church. The place appeared as a preaching appointment on the Masterton Plan, and in the early years visits were paid and services held by the Revs. Dukes, L. M. Isitt, and Buttle. Owing to the distance, such help could only be occasional, and the brethren named sustained the services.

A Church Home

became a necessity. A public meeting to provide for it was held on March 9th, 1887, when the Chairman of the District, the Rev. W. C. Oliver, was present. A central and commanding site was obtained, and thereon a Church, 30ft. by 25ft., was erected at a cost of £200. This was set apart for public worship by services conducted on the last Sunday in January, 1889, by the Rev. W. Rouse, of Masterton. Since then the country has been rapidly

cleared, and settlement has progressed. Six years after the building of the Church, it became too small, and the congregation said, "give us room that we may dwell." The first proposal was to enlarge. Happily, wiser counsels prevailed, and it was determined to obtain a new and

larger Church altogether. There were some delays, and the timber was on the ground several months before the building was proceeded with. Eventually the members "took heart of grace," and at a cost of £439 have one of the neatest and best finished churches in the country portion of the Wellington Province. It seats 200 persons, while the one formerly used is attached thereto for Sunday School purposes. A memorial stone in connection with the erection was laid by the Rev. W. G. Parsonson, President of the Conference, and on October 23rd, 1898, the finished building was dedicated to the public worship of God by the Rev. W. Baumber. The former standard-bearers still remain to rejoice in its success. Mr. W. Bayliss, though now well on in the sixties, still conducts services, and Mr. T. Bayliss has been Circuit Steward for several years. Mr. J. Jones is his colleague, and he and his family help very effectively, his



PILLARS OF THE CHURCH IN CARTERTON AND BELVEDERE.

1—Mr. W. F. Clark. 2—Mr. and Mrs. H. Callister. 3—Mr. and Mrs. W. Clark. 4—Mr. G. Gordon.
5—Mr. D. T. King. 6—Mr. and Mrs. J. Bassett. 7—Mr. and Mrs. W. Catt

daughter being the Church organist, in which capacity her efficiency, regularity, and punctuality are beyond all praise. Mr. Jacob Edge, an old veteran, and formerly a member of the Webb Street Primitive

Methodist Church in Wellington, went there in 1886, and has since worked with the same energy in his new surroundings. They are assisted by Messrs. Heyhoe, Cox, and other later arrivals. Seven years since, taking



MAURICEVILLE CHURCH.

time by the forelock, an admirable parsonage site of nearly three acres was secured. In all these financial enterprises considerable help has been afforded by the Connexional Building Fund, but the two former loans have been paid off, leaving only a debt upon the new church.

MAURICEVILLE

was originally a Scandinavian settlement. In 1879 the Rev. E. Neilsen thought it the best place for his residence, and a church and parsonage site of five acres was secured. By subscriptions from English as well as Scandinavian friends, there was erected in the following year a cottage of five rooms at a cost of £200. Twelve months afterwards a church was built. Its dimensions were not extensive, only 30ft. by 18ft., but everything was in perfect order. It was built on the Scandinavian plan, and, although so tiny, it had its pulpit, communion-rail, and, above all, its gallery. Help was afforded from the Home Mission Fund, and in 1883 the debt was liquidated. At the opening of the church, while most of the addresses were in Scandinavian, Messrs. Dukes and Bayliss spoke in English. After some years the Scandinavian element declined through the absorption of the small sections into larger farms. The young people also preferred to speak English, and English as well as Norwegian services have since been held. Happily, about this period Mr. W. Chisholm, a former member in the Hokitika Circuit, went to reside there. Ever since, as local preacher and Steward, he has rendered invaluable service.



MISS JONES, EKETAHUNA.

Gradual Development and Extension.

In 1891 Eketahuna and Mauriceville were constituted a Home Mission Station. Mr. T. J. Smith was appointed as Agent and laboured diligently for three years, when it was made a Circuit, and a young minister stationed. Shortly after the erection of the first church in Eketahuna, services were opened at Newman township. In Mr. Smith's time Mangaone, now known as Rongomai, Pleckville, and Hastwell were placed upon "the plan." His successors further enlarged the boundaries, and now, in addition to the two churches, there are seven other preaching places, the others being Mangamahoe, Hukanui, Nireaha, and Parkville. At five of these, Sunday Schools have also been started, and good work is being done therein.



MRS. COLLIER, WAINUI.

Further Opportunities

still present themselves to the willing toilers. Within a few years more churches must be built. As settlement extends they must also go further afield. For some years the financial strength of the members was not great, but



EKETAHUNA CHURCH.

now the initial difficulties are over they are in better circumstances, and will doubtless respond to the calls of Providence. Meantime, it is satisfactory to note that through the willing help of four local preachers and

Minister in charge. A Northumbrian by birth, he came to the colony several years since, and for some time resided at Taylorville. Anxious for self-improvement, he for a time attended classes at the Otago



PIONEER METHODISTS OF THE GREYTOWN CIRCUIT.

Top Row—Mr. T. Hall, Mr. R. Dixon, Mrs. Hall. Middle Row—Mr. Chas. Hollard, senr., Mrs. Chas. Hollard, senr., the late Mr. and Mrs. H. Udy, senr., Mr. J. Wilkie, Mrs. J. Wilkie. Bottom Row—The late Mr. Cundy, Mr. and Mrs. Seth M. Hart, Mr. Fisher, the late Mrs. Cundy.

two auxiliaries, the foundations have been laid so broadly, and that 58 Church members, 20 Sunday School teachers, 170 scholars, and 420 worshippers attest their success. The Rev. W. Dawson is the

University, and was received as a ministerial candidate in 1894. He is a diligent student, a thoughtful and fervent preacher, and has great acceptance among his parishioners.

PAHIATUA CIRCUIT.

Pahiatua is the chief town in a district which has been more recently settled even than Eketahuna. In 1883, here were only two or three houses in the midst of the

the town was formed into a borough, and has now a population of over 1200. Good roads connect it with neighbouring settlements, and it is the head of a county which has over 3000 residents therein.



FEATHERSTON AND SOUTH FEATHERSTON OFFICE-BEARERS.

1. Mr. John Jones. 2. Mr. J. Greatbatch. 3. Mr. M. Jackson. 4. Mr. A. Anderson. 5. Mr. and Mrs. W. Burt. 6. Mr. W. J. Spackman.

forest. Occasionally the sound of an axe indicated that the settlers were at work, though unseen. Already several sections had been purchased. The excellent land, comparatively easy of access, soon attracted settlers. The township became a coach centre. A newspaper was started,

The United Free Methodist Church

has the honour of commencing services there. In the early days Mr. Worboys visited it from Ormondville. After Woodville became a Circuit, its ministers paid sedulous attention thereto. A small church was erected about 1886. In 1892, a more central site of a quarter of an acre was given by Mr. Burrows, and the church removed. The entire cost was £250, of which three-fifths for a time remained as debt. Wesleyans and Free Methodists happily met in fellowship, worked together, and in 1894 it became the head of a Free Methodist Circuit.

BALLANCE

was so named in honour of a former Premier of the Colony, and is some eight miles distant. Formerly there were several sawmills at work, but the bush has been cleared, and dairying is now the chief industry. Wesleyans from Wairarapa, Canterbury, and other places were among the early comers. Free Methodist services were opened up by Woodville and Pahiatua. A good site of three rods was obtained, and an attractive Church built, towards which a loan of £10 was granted by the Building Fund on union taking place. A vestry is now being added for week-night services and fellowship meetings. There is also a flourishing Sunday School.

Outposts.

Through the forethought of Mr. G. Bowron, sites were also purchased at Kaitawa and Ngatuni. At the former a small church has been built, and at the latter, and

also at Nikau, Makomako, and Konini, services are conducted. With the new lands which are constantly being occupied, further extensions are necessary, and other church-building enterprises must be initiated.

The Rev. Hugh Beggs, the Circuit Minister, is a native of Otago, and was converted at the Dunedin Central Mission. By the Bible Christian Church he was sent to Way College in South Australia for two years, greatly to his advantage. He is physically strong, has a good presence, a good voice, and is intensely in earnest.

Mrs. Beggs is also a local preacher of the Church. With an ex-Bible Christian Minister as Pastor, a Church founded by Free Methodists, and many Wesleyans there from the beginning, this is one of the Circuits where union was greatly needed, and is proving a decided advantage. Four local preachers assist the minister in pulpit supply. There are 65 Church members, and 450 attendants on public worship. In the four Sunday-schools, fourteen teachers have the charge of 187 scholars.



EKETAHUNA QUARTERLY MEETING.

FRONT ROW—Messrs. J. Edge, T. Bayliss, Rev. N. Dawson, Mr. W. Bayliss.
BACK ROW—Messrs. J. H. Edwards, J. Jacobson, J. Larsen, J. F. Heyhoe, Cox, Tarrant.

HAWKE'S BAY METHODISM.

NAPIER CIRCUIT.

own of Napier, the capital of the Hawke's Bay, is pleasantly situated on Scinde Island. The f the Church there in its earliest days was very d and somewhat unhappy. Instead of proceeding



MR. JOHN HARDING.

"from conquering to conquer," there were obvious drawbacks and long pauses. The pioneer Methodist in the Province was the late Mr. John Harding. About fifty years ago he was the first to drive a flock of sheep through the Seventy-mile Bush, and settle on the then almost unknown pasture lands. There he prospered in business, and at Mount Vernon, near Waipukurau, built a handsome residence. Having been a local preacher in the early days in Wellington, he was anxious to

Church established in Hawke's Bay also, and to er God, its beginning was due. In 1857 he and Mr. France purchased with mission money an acre fronting Clive Square in the then comparatively n of Napier. It cost £25. Twenty years after as estimated to be worth £2000, so that it was a investment. There had settled in the town a few Methodists from the Channel Islands, and with . Harding kept himself in touch on his visits to fore than once they solicited the appointment of r.

An Unfortunate Start.

9 the Rev. J. Buller's proposal at the Wellington r Meeting, to secure the services of a young for what was then called Port Ahuriri, was approved. Two years later, the Rev. J. T. Shaw, been a missionary in the Friendly Islands, was i. The friends rallied round him, and the Church ally established. A list of Church members ig over twenty, besides several adherents, now re the writer. The services were well attended, a project for building a church took shape. A

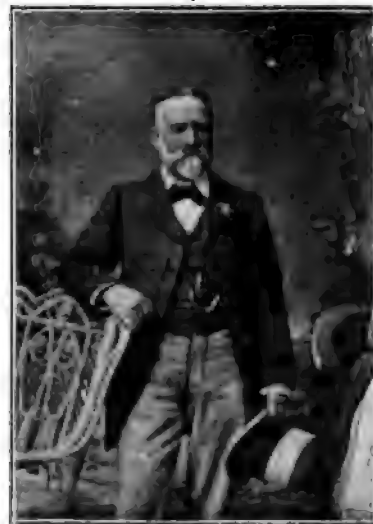
section of land opposite the present Roman Catholic property was purchased for £75, and a contract let to a firm of builders for the erection, at a further outlay of £250. Unhappily, the Church became divided on the subject of a site. Some wished it where the land had been purchased, while others thought it should be in Clive Square. The sum of £150 was collected, but there was a difficulty about borrowing the remainder, as the rate of interest was high, and Church property not considered a saleable security. At the end of the year Mr. Shaw, too, was suddenly removed. Eventually the church, only half finished, was sold for £45. It was purchased by Dr. Grace, who presented it to his own community, and it now forms part of the Roman Catholic Convent at Meanee. For thirteen years after no Wesleyan Minister was appointed. Meantime

The Free Methodist Church

had commenced operations. The Rev. H. B. Redstone, fresh from England, and full of vigour, soon gathered a good congregation, and built a church in Emerson Street. With them also there was trouble over a site. Under the pastorate of a later minister, this church was removed to the hill. After a time it was found that a mistake had been made, and it was taken back to Clive Square and used as a schoolroom, while on the front a large and comfortable church was erected. During those twenty years the congregation fluctuated. At times there was considerable prosperity, and then there were drawbacks. The heavy debt incurred in the erection of the new church also damped the ardour of the congregation and retarded its growth.

A Second Commencement

of the Wesleyan Church was made in 1874. In October, 1873, Mr. Harding invited this writer, who was then resident at Wellington, to visit the town with a view to organising a Wesleyan Circuit, and paid his expenses. He preached at Napier, Waipawa, and Waipukurau. It was found that a considerable number of Wesleyans in Napier had not settled down in the



MR. J. S. WELLMAN.

Free Methodist Church. After conferring with them, a request was sent for the appointment of a minister, and in April, 1874, the Rev. J. S. Smalley took up his residence there. The first class meeting was held in a small house occupied by the minister, those present, besides Mr. and Mrs. Smalley, being Mr. and Mrs. E. Walker, Mr. and Mrs. Laws, Mr. R. and Mrs. Smith, Mrs. Martin, Mr. Mitchell, Mr. J. Davies, and Miss Wrigley. At the Quarterly Meeting, held three months after, there were reported to be twenty-five Church members, with six on trial, and five other communicants. Messrs. Grubb and Le Quesne were appointed Circuit Stewards, and other office-bearers present were Messrs. Cooper, Davies, Laws, Lascelles, Mitchell, Sims, and Walker. Mr. Smalley was unusually energetic and exceedingly popular. In addition to the ordinary services, he established one for Scandinavians, and on Sunday afternoons preached to them in

could be called a heavy gale came, and on June 6th the building was almost levelled to the ground. This necessitated a reduction in size and alteration of the plan. Eventually the church was completed at a total cost of £1848, accommodation being provided for four hundred persons. It was opened for Divine worship by the pastor on Sunday, January 23rd, 1876. While Mr. Smalley continued in the Circuit steady progress was made. Unfortunately, two of his successors only remained twelve months each. The Rev. J. Berry was very popular, and galleries were placed in the church to meet the needs of the increasing congregation, at a cost of £160, but on account of nervous depression he had to seek rest and change at the end of a year. This, and a subsequent experience of the same kind, militated against success. During Mr. Berry's time a lease of the admirable parsonage site was secured, and a good eight-roomed house built



NAPIER QUARTERLY MEETING.

BACK ROW—Messrs. S. Ritchie, J. Cobb, T. Laws, P. Ashcroft, H. Dixon, A. Williams. FRONT ROW—Messrs Ellis and Walker, Rev. Parsonson, Messrs. Evans and Mayson.

their own mother tongue. Soon it was determined to build a church, and as the Clive Square site had become exceedingly valuable, it was anticipated that by letting a portion of this sufficient rent would be received to pay the interest on a large proportion of the cost. At the end of May, therefore, a plan was prepared of a church to cost £1460. For some unexplained reason the work was not undertaken for months afterwards. In 1875 a commencement was made. The building was erected, roofed in, and a substantial payment made on account. But further misfortune pursued the congregation. The contractors decamped, and the architect had to take possession of the building in the name of the Trustees. Before fresh tenders

thereon at a cost of £725. Only about one-sixth of this was raised at the time, the remainder, with the freehold, being paid for by cash received from sale of part of the church site. At the rear of the church a Sunday-school to accommodate two hundred children had been erected in 1881. It has since been enlarged by the addition of three comfortable class rooms.

Result of Union.

For some years the United Free Methodist Church had not flourished. The minister worked diligently, but the heavy debt prevented progress. For three or four years

nister was appointed, and the congregation depended casual supplies. Moreover, it was felt that two churches so closely allied, indeed, entirely one in doctrine, did not require in a town the size of Napier. Eventually union of the two churches took place, and the congregations in the most friendly manner coalesced. One church was all that was required. For a time the former Methodist Free Church was rented by the British Army, but has since been sold to the Congregationalists. The combined congregations now worship in Napier Church.

The Sunday School

It has always been flourishing.

S. Wellsman, an Auckland-trained Methodist, who came to Napier over thirty years since, at once threw himself into this department of church service. He was well fitted for it, as he had the faculty of gathering people around him. He was Superintendent for twenty-five years, and, aided by an enthusiastic staff of teachers, the school has rapidly grown.

Excellent Workers

There has never been lacking.

LeQuesne, a Jersey man, first minister at the Port, was first Circuit Steward, and four years later died in peace of the Gospel. J. M. White, a young man, also filled the same office but was cut off in manhood. Mr. T. Laws, who came as a passenger in the vessel that took Mr. Parsonson on his visit to Napier in 1873, has been a local minister there ever since, and still continues in the office. Mr. J. W. Neal, at the time of his death, a liberal supporter. Mr. Parsonson, a member of the Valter Lawry's class in London and half a century has lived in Napier for a generation, gaining universal respect. Mrs. Martin during all these years has been "a mother in Israel," and the members of her household are also valuable helpers, a son-in-law, Mr. Prime, the organist. Three young men—Messrs. Russell, Parsonson, and C. H. Laws—have been recommended from the circuit to the ministry.

Three Country Churches

These are associated with the town congregation. At Te Anau, three and a-half miles distant, a quarter of an acre was given by Mr. Tiffin in 1888. The same year

a church seating seventy persons was built at a cost of £180. A debt of £40 was extinguished by means of the Loan Fund. There is an excellent Sunday School, a vigorous Band of Hope, and a full congregation. At the week-night services thirty persons usually attend, and a plan for enlargement is now being considered. At the Western Spit, the use of a site at a peppercorn rent has been granted by the Harbour Board. A small Mission Hall to seat eighty persons was built there in 1890, and is filled with attentive hearers, who are ministered to by the local preachers and a Mission Band. East Clive Church,

built in 1891, belongs legally to the Hastings Circuit, but is worked from Napier. It cost £140. Mr. E. Bissell has been greatly interested in the work there, as was also the late Mr. Tennet up to the time of his lamented death. At Meance, a section of land bears a small rent charge, which, by deed, is appropriated towards the support of the Napier minister.

The Present Pastor

is the Rev. W. G. Parsonson. He is the son of a minister of the British Conference, and was born in the Shetland Isles, where his father was then stationed. He was educated in the Connexional Schools, then trained for commercial life, and travelling both in the United Kingdom and on the Continent, has a good address, and is an exceedingly pleasant companion. Well read in English literature, his sermons are models of terse composition, enriched with choice thought, and delivered with quiet fervour. He is fully acquainted with the Church polity, attends to every part of a Circuit Minister's work, and was President of the Conference in 1897. His residence in Napier has been

a great advantage, and he is much esteemed. In the places under his charge, there are 108 members and 575 hearers. Four local preachers assist, and in the three Sunday Schools under the charge of 25 teachers, there are 280 children.

HASTINGS CIRCUIT

is an out-growth of work from Napier. Services were first held there about twenty-two years since, and the Rev. W. C. Oliver purchased a site for Church purposes in 1878. Two years later a second section contiguous thereto was obtained, and Mr. J. J. Mather sent as



REV. W. G. PARSONSON.

Home Missionary. He commenced preaching at Papakura, Clive, and other places, and the work was so prosperous that in 1883 a young minister, the Rev. T. F. Jones, was appointed. A church to seat 180 persons was built the



HASTINGS WESLEYAN CHURCH.

following year at a cost of £400, of which three eighths remained as debt. But a ministerial appointment proved premature, and was discontinued after three years' trial. For six years more it was under the charge of the Napier preacher. Meantime the town had been growing rapidly, and the Rev. C. E. Beecroft, then of the English



HASTINGS WESLEYAN CHURCH.—Interior.

Conference, took up the charge, and the congregation greatly increased. In 1891 a minister was again stationed. In 1895, the church was enlarged, accommodation being provided for seventy persons additional. A vestry and infants' room were also provided, the total cost being about £300, of which half was raised. In 1896, it was thought proper to constitute Hastings and the surrounding places a separate Circuit, and Dr. Hosking was appointed. He, however, only remained one year. During that time he started services at several places near, but some of these have since been given up. The want of a parsonage and a somewhat heavy debt prevented the progress that might have been expected, but with a population in the town of over 3100 (being an increase of over 33 per cent. in five years), and a rich agricultural district around, it should be a strong Circuit. Service is conducted in two other townships.

Conspicuous Helpers.

Mr. A. Sims, formerly a strenuous worker in the Free Methodist Church at Napier, is now resident at Hastings, and throws his energies heartily into the work. Mr. James Heighway, many years ago a successful class leader in Canterbury; Mr. H. Collins, an old Wanganui Methodist and a local preacher, with Mrs. Joll, formerly of Waitara, are all devoted and energetic. These, with Messrs. Garnett, C. Taylor, T. Horn, Collinson, Beecroft, Sands, and Tressider, are among the more prominent supporters.

Numerical Position.

According to the last returns, there are in the Circuit two churches and two other preaching places. The number of members is 74, Sunday scholars 185, and 360 hearers. The Rev. W. B. Marten, the present minister, is a native of Sussex, and was brought up in the Unitarian Church. Coming to New Zealand as a youth, he was convinced of sin at Broad Bay, and found peace with God at Port Chalmers Church. At Waikouaiti, while teaching in the public school, he studied for the ministry, and after being employed as a Home Missionary at Teviot, was received as a candidate in 1871. During the early years of his ministry, he was privileged to see about 500 conversions, and still delights to recall the joys of harvest, which he then experienced. He is a thoughtful student, conscientious in preparation for the pulpit, and exceedingly in earnest. During the twenty-eight years of his ministry, he has occupied Circuits in all the New Zealand Districts except Auckland, and is now in his third year at Hastings.



REV. W. B. MARTEN.



HASTINGS CHURCH OFFICE-BEARERS

- 1- Mr. T. Sands. 2- Mr. J. Garnett. 3- Mr. T. Collins. 4- Mr. W. A. Beecroft. 5- Mr. C. Taylor. 6- Mr. W. H. Watson. 7- Mr. J. Siddle. 8- Mr. J. Harvey.
9- Mr. J. Featherston. 10- Mr. and Mrs. Hoighway. 11- Mr. E. D. Collinson. 12- Mr. and Mrs. Joll. 13- Mr. Horne. 14- Mr. and Mrs. J. Hoighway.
15- Mr. W. Tressider. 16- Mr. and Mrs. A. Sims. 17- Mr. and Mrs. Woodfield.

WAIPAWA CIRCUIT.

In this Circuit there is one Union Church, and two which are the property of the Connexion. Besides these, there are five other preaching places, at distances of four miles to thirty, which are supplied with services at



WAIPAWA CHURCH AND PARSONAGE.

intervals. The Rev. D. Weatherall, who is at present in charge, is colonial born, his parents being old and respected members of the Church at Blue Spur, in the Lawrence Circuit. Converted while a youth, he began to preach at an early age. After spending a year as assistant to the Rev. B. F. Rothwell in Hokianga, he became a Home Missionary at Whangaroa, from which station he was recommended to the ministry. Over two years were spent at Prince Albert College as a student, and on the retirement of the Rev. F. Quintrell from the ministry in August, 1898, he was sent to supply his place, and at the last Conference formally appointed. Young and active, with a good record as a student, and preaching power, he has the opportunity of exercising his gifts to the utmost. As a local preacher and student he was successful in winning souls for Christ, and covets this blessing for his future ministry.

WAIPAWA,

the head of the Circuit, is a pleasantly situated and flourishing town, about thirty-seven miles from Napier. It was constituted a Free Methodist Station so far back as 1870. The Rev. R. Taylor had arrived from England on September 30, 1869, for the purpose of supplying Rangiora. Waipawa, however, was thought to have the stronger claim, and so he was sent thither at the end of that year. The place was prosperous, and high prices were asked for town sections, as is evident from the fact that a comparatively small site for Church and Parsonage cost £200. The erection of the church involved an outlay of £220 more. Forty pounds were received from the Hick's Fund towards this, and about £300 raised in the neighbourhood, so that there was only a debt of £70. For some years the congregations filled the building, and Wesleyans and Free Methodists uniting in the membership worked together in the utmost harmony. Preaching services were also held at Waipukurau and elsewhere with success, and it

seemed likely that a strong Circuit would be built up. Then came a period of trial and testing. Many of the most active and liberal members removed, some to Woodville and others to Ormondville, where they could obtain larger areas of land for their growing families. This weakened the congregation. For some years also the pulpit supply was intermittent. At times it was worked as a Home Mission Station, and at others had the status of a Circuit, but always required considerable financial aid from the Home Mission Fund. In 1889 a six-roomed cottage was built at the back of the church as a minister's residence, at a cost of £200, and the balance of debt thereon has recently been discharged.

MAKARITU

was first worked as a Scandinavian Mission by the Wesleyan Church. The land was covered with dense bush, and roads were little more than a name. But the first settlers toiled steadily on, and to-day reap the fruit of their labour. A church site of an acre was acquired, and a building seating 120 persons put up thereon in 1886 at a cost of £250, of which four-fifths were raised at the time. Messrs. E. and O. Christofferson—Scandinavian Home Missionaries—supplied the pulpit with the aid of local preachers. As the English element grew it was attached to Norsewood, and worked by the Home Missionary stationed there. Services in English were also conducted by the Free Methodist Ministers from Waipawa. On union taking place, Makaritu was incorporated in the Waipawa Circuit. During a bush fire in April, 1895, the church was burned. The former site was then exchanged for one in the township itself, and to this a church, erected by Mr. Christofferson, and purchased with the insurance, was removed, since which time there has been a steady congregation. The larger part of the worshippers are of Scandinavian descent, and their devout and earnest spirit is exceedingly refreshing.



WAIPAWA QUARTERLY MEETING.

Mr. J. S. Macfarlane, Revs. T. F. Jones and D. Weatherall
Messrs. E. Scarrott, and R. Phillips.

The Preaching Places

are Hampden, where the neat church shown in our illustration was built, and opened free of debt on July 25th, 1897. It is intended for, and used by, the Presbyterian, Episcopalian, and Methodist congregations.



HAMPDEN UNION CHURCH.

All have equal rights therein, and hitherto have worked together without the least friction. At Kaikoura a church site was obtained in 1881, and is still held, but the services are conducted in the Public Hall. At Onga Onga, Ashley - Clinton, Blackburn, and Wakahara, monthly services are held in the District Schools. Waipukurau is a township excellently laid out, but for some years its growth was hindered by the fact that the land around was held in large estates. As these become subdivided it will doubtless be a place of increasing importance, and it is desirable that the services formerly held there should be resumed. The work throughout the whole Circuit has been largely hampered for many years by the lack of local preachers. Even now there is only one, although three other brethren conduct services occasionally. The one Sunday-school in operation has an attendance of thirty-five scholars, and in the Circuit there are forty-seven Church members, with 400 attendants at the services.

WOODVILLE CIRCUIT.

With the exception of Rangiora, this was the strongest



REV. D. WEATHERALL.

country centre of the Free Methodist Church. At one time it was the head of a large circuit, though now its boundaries are somewhat circumscribed. In 1876 a special Land Association was formed in Hawke's Bay to occupy the Woodville township and neighbourhood. Among its chief promoters were

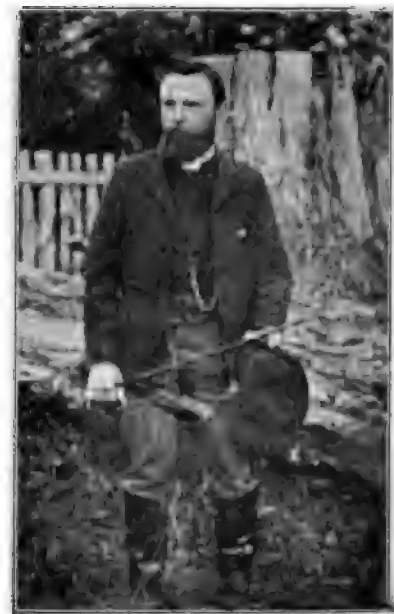
Mr. J. Sowry, an office-bearer of the Waipawa Church, and other members there. They were shortly joined by Mr. T. Moore, and by other Methodists from Wellington and the neighbourhood. In the good old fashion they at once commenced services in Mr. Sowry's house, where it



WOODVILLE PARSONAGE.

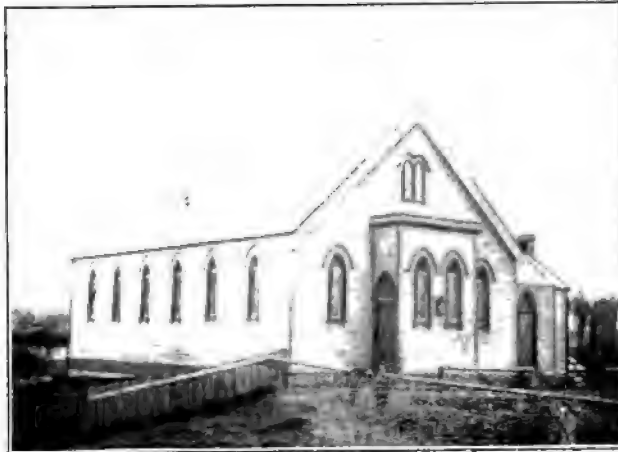
was held regularly on Sunday afternoons for two years. On the District School being erected, it was transferred thither, and a Sunday-school was also started, while week-night services were held at Messrs. Walker's and Hawken's. As other Churches also required the use of the schoolroom, it was determined by the members to secure a home of their own. One of the best sites in the township, with a frontage to three streets, was purchased, and a church 35ft. by 20ft. erected thereon at a cost of £237. The opening services were of unusual interest, and extended over the first three Sundays of 1883, being conducted by the Rev. H. B. Redstone, Mr. W. Bowron, and the Rev. R. Taylor respectively. This erection was successfully carried out, largely owing to the energy, tact,

and common-sense of the Rev. J. W. Worboys, who was then the minister of a circuit stretching from Waipawa to Mangatainoka, though residing at Ormondville. He had an able lieutenant in Mr. T. Moore, the first secretary of the Trust, and a diligent worker until the time of his death in 1888, while Mr. Sowry drew the plans, and helped materially both in giving and collecting. Special missions were conducted in this church by Mr. S. Parker, of



REV. S. H. D. FRYMAN.

Auckland, in 1885 and 1886, when many new members were enrolled. This probably led to an enlargement made a year later, when 40ft. were added to the length of the church, and the vestry was doubled in size, at a cost of



WOODVILLE CHURCH IN 1900.

£350. About four years since a six-roomed house was purchased for a minister's residence, at a cost of £250. The township is well laid out, and situated at the junction of two lines of rails, has a position of considerable importance, but has not yet fulfilled the promise of its early days in regard to the growth of population. There is, however, a steady congregation, and some of the original settlers and Trustees—among them Messrs. Sowry, E. Walker, and G. E. Rendle—still remain. Mr. R. Fennell, formerly a Home Missionary, is an active local preacher, and Mr. E. C. Cox is the Treasurer of the Trust. A heavy property debt has somewhat impeded progress, but with a strong Trust Board, and a willing people, there is reason to expect that it will shortly be substantially reduced.

MANGATAINOKA

is only two miles from Pahiatua, and could be better worked from thence, but is associated with Woodville. About twelve years since a special settlement was formed



WOODVILLE CIRCUIT OFFICIALS.

BACK ROW—Messrs. R. Fennell, E. T. Rendle, E. C. Cox, Rev. Peryman, J. Sowry. FRONT ROW—W. Hartstone, J. Pinfold, J. Richards.

in this locality by the Government. Among the first arrivals were members of the Church from different parts of the Colony. Mr. Gardiner, an earnest worker, also established a sawmill. Meetings for prayer were held and preaching services commenced. Banding together they acquired a site, and in 1890 erected a church to seat a hundred persons. In the bush fire of 1898 this was destroyed, but the insurance obtained, with special help from a few friends at a distance, enabled them to build another the same year. Until recently, services were held at Kumeroa, but they have been discontinued.

The Working Staff.

The Rev. S. H. D. Peryman, now in the third year of his residence as Circuit Minister, is a New Zealander, his father being an old and respected office-bearer of the Church at Tai Tapu, in the Springston Circuit. Trained



WOODVILLE CHURCH IN 1883.

in a godly home, he early yielded his heart to Christ; was encouraged to become a preacher, and by the Rev. J. H. Simmonds nominated for the ministry. After a term at college, he spent two years in Otago, and the remainder of his ministry has been exercised in the North Island. Trained in a village circuit, he is thoroughly acquainted with the needs of country Methodists. Modest in manner, and sympathetic in disposition, his diligence as a pastor steadily wins upon his people. He is assisted in the circuit work by six local preachers. In the two Sunday-schools ten teachers have under their charge 105 children, while the attendants on public worship number 300.

DANNEVIRKE CIRCUIT.

As the name indicates, this was originally a Scandinavian settlement, and the first arrivals were planted in a dense bush district, "far from the madding crowd." Railway communication eventually placed them in communication

with Napier and Wellington. In recent years the establishment of large sawmills, and the opening up of tracts of land towards the coast for settlement, have attracted residents from all parts of the Colony, and in



MR. C. A. FOSTON, Home Missionary.

1896 the borough population was reported as 1405. On his way to and from Ormondville in the early days, Mr. Worboys was accustomed to hold services there, and also at Heretaunga Farm Settlement. Five or six years since the Methodist Free Church sent an agent to Dannevirke itself, and for a few months he preached to encouraging congregations, but was then withdrawn. Soon afterwards the Wesleyan Home Missionary at Norsewood commenced services there, and in 1896 an excellent site of an acre and a half was purchased by the aid of the Loan Fund. Owing to unusual difficulty as to a place of meeting and pulpit supply, services were again abandoned. Last year, on the arrival of Mr. Ashcroft and his sons from Napier, Mr. Kilford from Ashurst, and Messrs. Brooke and Bissell, it was felt that the time had come for another beginning. With special help promised by the late Mr. Harding, the place was taken up and constituted a Circuit at the last Conference. A smaller and more central site has since been acquired, and on that a church to cost £180 is now in course of erection. Considerable interest is also being manifested in Sunday-



MR. J. WARRHAM, WAINUI.

school work, and more than a hundred children have been enrolled already. The Rev. M. K. Gilmour, a probationer of the first year, is in charge. At Kuaotunu he proved his gifts as a preacher and his capacity to organise by the erection of a church there, and in Dannevirke and its neighbourhood he has a still wider field. He is assisted by two local preachers, and fortnightly services have already been commenced at Umutaoroa and Mahara-hara.

ORMONDVILLE HOME MISSION STATION.

Under the differently-named stations of Makaritu, Norsewood, or Ormondville, this district has for many years been supplied with agents, who have diligently preached the Gospel, financial help being also liberally given by the Home Mission Fund. There are now churches at Norsewood and Ormondville, and preaching places at Whetukura and Makotuku. There are five local preachers, and forty-nine members, with 259 hearers. In the only Sunday-school yet established are six teachers and 73 scholars. The station is under the charge of Mr. C. A. Foston, the son of an honoured local preacher in the Sydenham Circuit, now deceased, and who hailed from Lincolnshire. His son has served as a Home Missionary at Palmerston, Riverton, and Havelock since 1893, and possesses a good deal of his father's fervency of spirit, activity, and determination.



MR. AND MRS. E. FREDERICKSEN.

NORSEWOOD,

another of the Scandinavian settlements, was settled in 1872. Among the first arrivals were Mr. Emanuel Fredericksen and his wife. Mr. Fredericksen was a local preacher of the Methodist Episcopal Church in Norway. He at once commenced services, and for four years held the fort single-handed, and so laid the foundation for future work. We are glad to present his portrait. On the Rev. E. Nielsen's arrival, he visited the place, and in 1878 nine acres of land were purchased, and a mission house of four rooms built thereon. The house was subsequently burnt. Two acres additional were given shortly afterwards by Mr O. Christofferson. The Church was organised on Good Friday, 1880, and in the same year a neat



THE LATE MR. E. CHRISTOFFERSON.

building seating 120 persons was opened. It cost £150, and the following year £100 more was spent in lining and the erection of a gallery. The late Mr. E. Christofferson, a faithful and intensely spiritual man, resided there as Scandinavian Missionary from 1884 to 1887. Since 1893 services have been regularly conducted in English also, and there is a steady congregation.



MR. W. BURDEN, WAINUI.

ORMONDVILLE.

Services were conducted in this township by the Rev. J. W. Worboys. In 1882, a church 30ft. by 20ft. was erected free of debt. Mr. Worboys took up his residence there, and for some years there was a flourishing cause. A time of depression followed. The minister was removed to Woodville, the services languished, and eventually ceased. In 1894 the use of the building was granted to the Wesleyan Home Missionary at Norsewood, the Church reorganised, and a working Trust formed.

Since then the prospects have steadily improved, and a vestry for week-night services and class meetings has recently been erected.

The Out-stations

are Makotuku, two miles away, where a weekly service is held, and a church site has been promised, and Whetukura, on the eastern side of the Manawatu River, where a congregation of thirty persons meets fortnightly in the Public School, Mr. M. J. King, the teacher, and an earnest member of the Church, taking great interest in it.

In the four last circuits named and Pahiata, probably some adjustment of boundaries will be necessary in the near future. At present each works the places originally taken up, but for economy of labour and efficient supply it may probably be found that they can be more effectively grouped. Meantime throughout Hawke's Bay, there is an excellent field for the extension of the Church's operations



REV. F. B. OLDHAM, GISBORNE.



GROUP OF GISBORNE OFFICIALS.

Top Row — Mr. J. D. Harries, Mr. C. A. Fawcett, Mr. G. E. Bull, Mr. W. Birch. Bottom Row — Mr. A. Spence, Rev. J. Blight, Mr. J. W. Bull.

GISBORNE CIRCUIT.

orne, on the Turanganui River, is a borough town, was reported at the last census to have a population of 2300. It is well laid out, and has large and finished business establishments. It is also the key



THE CHURCH.

considerable extent of country. The export of wool is, and rapidly growing. There are sawmills in operation, and the dairying industry has recently been aided with good prospects. The town likewise enjoys the trade of several small settlements along the coast towards the East Cape. There is a numerous population, and a mission among them is effectively carried out by the Anglican Church. It was in this district that a dreadful massacre of Europeans, under Te Kooti, took place about thirty years since, and the evil repute it has long retarded progress. Now that roads are being opened up the country, land surveyed, and the climate friendly, it may be expected that there will be a rapid advancement.

Methodist Church Operations

commenced in Gisborne in 1874. In that year W. Russell, then a local preacher in the Wellington Circuit, and an intending candidate for the ministry, was appointed Home Missionary in response to a request from the local members. Young, ardent, and fluent, he made a brilliant impression, and in the town itself and at the various stations gathered good congregations. In the following year a site of a quarter of an acre was purchased at a cost of £220, and shortly after a church, 35ft. by 25ft., was built at an outlay of £320, of which two-thirds were contributed by the members. Under the regulations then in force, an acre of

land was also given by the Provincial Government of Auckland for Church purposes. In 1875 a Circuit was constituted, but after two years' occupancy, owing to an insufficient supply of ministers, it was left vacant for two years more. This was most unfortunate, and inflicted a blow upon the growing cause from which it did not recover for a long time. It is unfortunate, too, that in connection with the Circuit history no less than six of the ministers appointed left after a one year's term. This has also been detrimental to consolidation and growth. A minister was again appointed to the Circuit in 1879, and the reopening services were marked with great enthusiasm. In the following year special evangelistic services were held for two weeks in succession, when considerable good was done. In subsequent years the fortunes of the Church were various. Occasionally there came a period of prosperity, and there were new arrivals who helped materially, but these were followed by times of depression, and the Circuit again suffered through the removal of active workers. In 1883 a cottage, which it was thought when enlarged might serve for parsonage purposes, was purchased for £220, the greater part of the money being unfortunately borrowed. In 1890, under the energetic ministry of the Rev. Josiah Ward,

A Splendid Effort

was made to provide an ecclesiastical establishment more in accord with the then growing and prosperous town. A well-built and attractive-looking church, to seat 240 persons, was erected at a cost of £680, and a comfortable eight-roomed house built on the section already mentioned, at an outlay of £470 more. We give illustrations of these buildings. By persistent efforts in the Circuit, subscriptions, bazaars, etc., and by indefatigable toil and correspondence, in obtaining donations from other places, £650 of this amount was raised. The Church, too, was vigorously worked. Open-air services were held, the country visited, and substantial progress reported. The balance of £500 was loaned by the Building Fund, to be repaid at the rate of £50 per year. Had that arrangement been carried out, by this time the end of the debt would have been in sight. Unfortunately, through removals and other causes, the strength of the Church was diminished, and this has not been done. Consequently finance has been a burden and a difficulty. Two years ago, by the sale of a church site originally granted to the United Methodist



CROSS'S CREEK PUBLIC SCHOOL.—A preaching place in the mountains.

Free Church, over £50 were paid off the debt, and it is hoped that shortly an effort will be made to grapple with the remainder. Beyond Gisborne itself,

No Country Churches Have Been Built.

Fortnightly services, are, however, held at Ormond township, eleven miles distant, and a monthly one at



GISBORNE PARSONAGE.

Waimata, seventeen miles away, where congregations of fifty and twenty-five respectively are gathered. At Waihuka Station (Mr. Hutchinson's), twenty-seven miles distant, a quarterly service is also maintained. There is in Gisborne itself a Sunday-school of 120 children, and in the Circuit a members' roll of fifty-three, while the attendants are reported as 356. There are two resident local preachers. The Rev. F. B. Oldham, who was appointed to the Circuit a few months since, is a Victorian, and a relative of the late Rev. J. Eggleston, the first Australasian Foreign Missionary Secretary. He is "a Hebrew of the Hebrews," and traces his Methodist ancestry back to the time of Wesley himself. The first eight years of his ministry were spent as a missionary in New Britain, where he gained a good knowledge of the language and did effective service. Well-read, courteous, and thoughtful in his public deliverances, his work in Gisborne should help the Church materially. The Rev. John Nelson, a fine specimen of an old-fashioned Methodist preacher, also resides in the circuit as a Supernumerary of the British Conference. Nearly four score years of age, he is still active in his habits, keeps up his reading, and preaches occasionally as he is able. The Church in this Circuit would be greatly benefited if a few good earnest families could be induced to settle in the town, and by their presence and prayers assist the minister. Given that, and with the country opening as it will do, Gisborne should yet become an important Church centre. At present Opotiki, in the Bay of Plenty, a station which would connect Poverty Bay with the circuits of the Auckland District, is unoccupied by the Church.

OTAKI CIRCUIT,

one of the youngest in the Wellington District, is exceedingly vigorous, and gives promise of a prosperous future. Although only half the age of Gisborne, it *already surpasses it in the number of places occupied and the progress made.* For many years the territory included therein was cut off from Wellington City by the

hilly country between the Paikakariki Beach and Porirua Harbour. The land, too, was heavily timbered, and, owing to the difficulty of access to market, it was not an inviting field for settlement. The population was then almost exclusively Maori, and at Otaki, Te Horo, Ohau, and Waikanae there were flourishing Native villages. It was under the charge of the Anglican Mission, and at Otaki itself there is one of the most commodious and best finished Native churches in New Zealand, built under the superintendence of the Rev. O. Hadfield (now Bishop Hadfield) over fifty years since. By the building of the Wellington-Manawatu Railway, and its acquisition of the fertile lands between the beach and the hills, Europeans were attracted, industries sprang up, and the growth and settlement of the whole coast area have since been most marked.

The First Service

in the Otaki township was conducted by the Rev. G. S. Harper on January 8th, 1887, when, on a flying visit, he preached in the District School. Two months later, Mr. and Mrs. McCulloch took up their residence in Otaki, and in April Mr. McCulloch started regular services in the house of the late Mr. F. H. Cockrill. Settlers were *already* beginning to find their way into the bush districts beyond, and in 1888 Mr. C. Weston was appointed to reside in Otaki as Home Missionary. Exceedingly diligent and painstaking, he also commenced preaching to the settlers and sawmill employes of Manakau, in a little shed erected by the Railway Company. Te Horo was also visited, and occasional services held there. In the following year Mr. R. Raine succeeded Mr. Weston as Home Missionary, and on October 7th, 1889, at the residence of Mr. Cockrill, the first Quarterly Meeting was held. The members present were, the Rev. W. J. Watkin (Chairman of the District), the Home Missionary, and Messrs. McCulloch and Cockrill. An equal distribution of offices was made, Mr. McCulloch being appointed Circuit Steward, and Mr. Cockrill, Society Steward. During Mr. Raine's term services were also initiated at Ohau, Paraparaumu, and Levin, and in the June quarter of 1890 the latter place is credited with a contribution of £1 6s. 6d., collected at services held at irregular intervals in the schoolroom. Mr. Raine was succeeded by Mr. A. W. Ashcroft for



OTAKI CHURCH.

months, and he in turn by Mr. J. R. Clark, who had been there for four years. During these nine years work was done by the Home Missionaries. New churches were visited and opened as fast as they were settled, and the few members and adherents earnestly supported their efforts, and did their best to supply them with the ordinances.



CHURCH.

The Erection of Churches.

At Otaki, naturally and properly, led the way. A site of good land was purchased there in 1890, and a church for eighty persons erected at a cost of £194, the whole being raised within twelve months. This represented some noble giving, earnest prayer, and persistent effort.

It was opened for Divine worship on March 22nd, 1891. Levin followed next. It had become a prosperous town, through large sawmills being started, and by the Government laying off considerable areas for special settlements. The population was larger than at Otaki, and Levin became the leading township. Services having been for some time held in the schoolroom, a site for a church of good position was given by Mr. James Prouse. On this site a church to seat 120 persons was built at a cost of £1,000 and opened on July 14th, 1895. Two-thirds of the cost had been raised, and the remainder, loaned by the Government Fund, has since been repaid. A year later, on a site given by Mr. T. Waters, of Wellington, a small church was built at Paraparaumu costing £70, which was opened on July 1st, 1896. Manakau, though early occupied as a mining station, was somewhat later in building, but a site having been acquired on the main road, a neat church 30ft. by 20ft. was built and set apart for Divine worship on November 21st, 1897. It is somewhat interesting to know that three of these four churches were erected by the same minister. Otaki, Levin, and Manakau were each opened by a sermon from the Rev. G. S. Harper, who has shown great interest in the development and growth of the Circuit.

A Parsonage

The next requisite. In 1890 a site of five acres in Otaki was donated for this purpose by Messrs. Prouse and others. In 1898, there being a difficulty in providing

residences for married ministers, the Otaki Circuit, though not legally due, was asked to provide a residence, and willingly consented. The friends diligently set to work to collect subscriptions, and a cottage home of six rooms was built at a cost of £260, and suitably furnished. Including this there has been within the last eleven years Trust property created in the Circuit of the value of over £1200, with less than £200 debt on the whole. Besides the churches, there are three other preaching places, at which services are regularly conducted. The minister has the aid of four local preachers and ten Sunday-school teachers. There are 81 Church members and 450 attendants on public worship, and 80 scholars attending the three Sunday-schools. From the beginning there have been

Zealous Workers and Active Supporters

in this Circuit, to whom the success, under God, is due. Mr. McCulloch is a native of Larne, in County Antrim, Ireland; a trusty steward, an excellent local preacher, and one whose consistency of character wins him universal respect. He is aided and supported in all good enterprises by his wife, formerly Miss Crowther, of Wainui-o-mata. They now reside in Levin, and Mr. R. Prouse, one of Mrs. McCulloch's old scholars, is Superintendent of the Sunday-school there, while she takes a class under his charge. Mr. J. W. Gower, who joined the Church in Nelson in 1858, and has served as local preacher for thirty-two years in Motueka, Manawatu, and this Circuit, also lives at Levin, and having his time at his own disposal, devotes much of it to the advancement of the Church's interest. Messrs. R. and J. Prouse, converted at the Wainui Church, and becoming members during the Rev. G. S. Harper's ministry in the Hutt, are both local preachers, and they and their wives are earnest helpers, Mrs. R. Prouse discharging the duties of Organist. In the other places in the Circuit Messrs. Drewitt, Bennett, and others emulate their zeal, while an addition has recently been made to the strength of the Levin Church by Messrs. Adkin and W. Clark taking up their residence there. For some years Mr. Leonard Kirk also lived in Otaki, and served as a local preacher, but he has since removed to Opatiki. The Rev. H. E. Bellhouse is the minister in charge. Born in Yorkshire, he came to the Colony at an early age, and, having worked acceptably as a local preacher, was recommended to the ministry by the Auckland Quarterly Meeting. After a term at Three Kings College, he was sent to commence the work at Stratford, and has since served in the Christchurch Circuit. He is a good student, has decided gifts as a preacher, and in this Circuit has a splendid field, and a band of faithful men and women to stand by him who are a tower of strength, and eager to help.



REV. H. E. BELLHOUSE.

OTAKI CIRCUIT OFFICE-BEARERS.



MR. J. PROUSE, LEVIN.



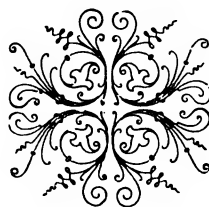
MRS. J. PROUSE, LEVIN.



MR. AND MRS. R. PROUSE, LEVIN.



MR. J. W. GOWER, LEVIN.



MRS. MCCULLOCH, LEVIN.

THE CONNEXIONAL NEWSPAPER.

EVERY organised and vigorous Church a newspaper is a necessity. Pulpits may be well supplied and pastoral work thoroughly done, but there is needed also a medium of communication between the congregations. Especially is this true of the first Church. The maintenance of the Connexional between the several circuits, the itinerancy of the y, and the family feeling which prevail, all make it re requisite. Reports of Synods and Conferences early looked for. The work of former pastors in new



THE REV. J. ARMITAGE.

spheres is scanned with interest by their old friends. For advocacy of general Church enterprises, and information and guidance on matters of public interest, the Church paper is invaluable. Without it no Church at present can wield its legitimate influence.

How the Demand has been met.

The Arminian Magazine, published by John Wesley, was a packed and interesting compendium. After more century's life, as *The Wesleyan Methodist Magazine*, retains its vigour and reputation. Later on, in id, *The Watchman* newspaper appeared, and, after a career, was superseded by *The Methodist Recorder*. More recently has had an active competitor in *The first Times*. Both admirably serve British Methodism, each department of the Church's enterprise has its rgan in addition. American Methodism liberally issues its newspapers from Church Funds, and *The an Advocates* of New York and Nashville are in the ank of religious journalism. Small but well-edited were started in Sydney and Melbourne in the early , and Australian Methodists coming to settle in land brought specimens and secured subscribers.

New Zealand's Own Turn

ater. It was difficult to start one, with any hope of s, owing to the want of a commanding centre. d originally in localities widely separate from each there was little community of interest. Provincial sies were strong. There was a time when the es in the Auckland District were more in sympathy

with Sydney than with Otago, and those of the latter province were more in touch with Melbourne. These facts made the want of a welding force more apparent, but rendered the undertaking very hazardous. In the early forties an interdenominational paper, called *The Evangelist*, was issued. To this the Wesleyan Missionaries contributed. They also circulated English papers and periodicals, but a generation was to pass before New Zealand had its own Methodist paper.

The First Attempt Made by a Layman.

Thirty years ago Mr. Armitage was a partner in a printing firm in Christchurch. In his native county of Yorkshire, he had become a local preacher. He was of an enquiring mind, well read, and devotedly attached to the Church. He recognised the power of the Press, and in 1870 started a monthly newspaper called *The Christian Observer*. It was a news quarto of sixteen pages, and the price charged was sixpence. The table of contents shows how wide was the range. It comprises original articles, selected biographies, correspondence, reviews, clippings from new books, poetry, items for the children, and miscellaneous. Two pages were devoted to news from all the Protestant Churches of the Colony, and notes from other lands. The twelve issues contain reviews of the lives of the Revs. D. J. Draper and T. Collins. There are thoughtful articles on "The Revision of the English Bible," and strong polemical ones on the offensive phrase, "Dissenting Ministers," also on "Episcopal Intolerance," and "Apostolic Succession." The murder of the Rev. W. Hill by a convict at Pentridge, Victoria, and of Mr. Whiteley by the Maoris at White Cliffs are startling items. Church extension is marked by additional ministers being sent to Auckland, Shortland, Christchurch, Springston, Timaru and Hokitika. The building of new churches at Dunedin and Balclutha is announced. There are several obituaries of prominent members. The correspondence column was also well filled, and the whole paper very readable.

By this publication Mr. Armitage served the Church



REV. A. R. FITCHETT, IN 1871.

well. It was recognised that he was a man of conspicuous ability, and a few years later, although a married man and in mid-life, he was received into the ministry, and stationed successively at Oamaru, Kaiapoi, and Leeston. During



MANAKAU CHURCH.

all these years his literary tastes were cultivated. He contributed original stories and articles to both Colonial and American Methodist papers. His untimely death in the wreck of the *Tararua*, in April, 1881, was greatly mourned. We are glad to present his portrait.

"The New Zealand Wesleyan"

was of the same form, size, and price as *The Christian Observer*, which it succeeded. Unlike it, however, it was distinctly denominational. It met the needs of the Church for about thirteen years. For the first six the Rev. A. R. Fitchett (now Dean Fitchett, of Dunedin) was Editor, the Rev. J. W. Wallis being associated with him for the last twelve months. The itinerancy then necessitated a change. For two years it was in the hands of this writer, then Mr. Armitage took up the work for two years more. On his lamented death, Messrs. Simmonds and Taylor conducted it for twelve months, when Mr. Morley was reappointed. On his being called to departmental work the following year, Mr. Crump took his place.

The Rev. A. R. Fitchett was a man of great versatility of talent. He had also a strong vein of satire. Personally, however, he was genial and popular. This enabled him to secure a number of contributors, and as *The Wesleyan* was the only non-episcopal paper in the colony, ministers of other churches gladly helped. Among the earliest writers were the Revs. W. J. Habens (Congregationalist) and A. Douglas (Presbyterian). The Rev. J. Williams, Baptist Minister of Dunedin, also contributed a series of valuable articles on "Mis-read Texts," and J. W. Wallis gave his "Impressions of Missionary Life in Polynesia." For young people the Rev. G. S. Harper wrote in lively style "The Story of the Gospel Among the Maoris." The Editor never spared himself, and his contributions were of the most vigorous kind. In a controversy with *The Church News* on "Ordination," the figment of apostolic succession was ruthlessly exposed, and its exponents had a sorry time.

A leader on "Hymn Book Revision" presents a not yet attained. The then new question of "Evangelism" was handled with distinct ability, and "Representation" and "Methodist Union," both become burning questions, were earnestly addressed by Mr. Buller, while residing in England for two years, sent a newsworthy letter by each month's mail, which was greatly enjoyed.

Later Editors and Contributors.

During Mr. Morley's term "An Observer's Journal" by Johannes, were greatly relished. A series of "Recollections of French Protestantism" and "Recollections of Preachers," by two ministers, afterwards to Presidents, proved exceedingly interesting. Mr. Morley discovered in the author of "The Harvest of the Eye" one who was afterwards to occupy the chair. It seems strange that only in 1880 were Thanksgiving Services initiated in the Wesleyan of the Colony. In the following year there was a fight for a separate Conference for New Zealand. Rev. A. Reid enriched the paper by letters from the Ecumenical Council in Great Britain, and thoughtful articles of Mr. Fairclough, on the Version of the English Bible, were most welcome. Mr. Crump's well-known love for music enabled him to secure a series of capital articles on "Music in Churches." Looking back on the thirteen years which *The Wesleyan* was issued, interesting and items are disclosed. "F.W.I." wrote modestly on "Temperance"; "J.H.S." contributed ably on "Holiness." An editor that was to be, poked fun at town of Stratford, with its ten thousand allotments, three of them sold. "Oliver Martext" quizzed a class of religionists on "End of the Worldian massacre of Native teachers in the then recently colonised mission at New Britain is chronicled.

"The New Zealand Methodist."

As the Church grew and extended, it was felt that the monthly periodical was no longer adequate to its needs. It was resolved to publish the paper weekly in 1881.

commercial depression prevented this until July of the following year. It was then issued in the form of a royal quarto of eight pages, which a few months later were increased to twelve. The price was fixed at 3d, and space was provided for Primitive and Methodist Free Church reports. The Rev. W. J. Williams was appointed to the Editorship. For nine years he occupied the position with great ability. Wielding a facile pen himself, and quick to detect literary merit, he



MR. JAMES WOOD.

provided for his readers a royal banquet. One of the features he introduced was "The Sketcher," under which he gave a compact account of the life and labours of men and women who had done signal service. Many of these were taken from the *Nashville Advocate*, and it is an open secret that the best were written by Bishop Fitzgerald. As we turn over its pages we find racy accounts of Bishop Hannington and Charles Finney, Peter Cartwright and Sister Dora, Father Taylor and Squire Brooke, Whitfield and Wesley, of Mungo Park, General Gordon, Earl Shaftesbury, Dr. Dale, Mrs. Booth, and Principal Tulloch; and among Australians, Drs. Bevan and Kelynack, and Jimmy Jeffrey, a famous local preacher. His leaders marked passing events and topics of the time, and sometimes had most striking titles. "A Study in Scarlet" was appropriate for the account of the Salvation Army; "Poison in Print" dealt with Vizetelly's production of Zola's works in English. Social questions were discussed. "Women's Franchise," "A Law of Divorce," and "The Man you are Going to Vote for" were specimens. "The Red Hat" recalls the enthronement of Cardinal Moran in Sydney, while "The Moravian Brotherhood" was a strong contrast. Temperance and Temperance legislation were earnestly advocated. By powerful articles on Methodist Union, the Editor incurred odium, but greatly advanced the cause. Sermons of popular preachers were also reproduced. It fell to Mr. Williams' lot to announce the late Mr. Eusly's gift and legacy, also the Probert Bequest. He had the further distinction of printing the Rev. S. Ironside's interesting reminiscences of the Maori Mission in New Zealand. The Rev. W. Slade wrote a series of papers "About Fiji," and "More About Fiji." "G.T.M." debated philosophic and doctrinal subjects. It is safe to say that in the thirty years of New Zealand journalism no editor has occupied the position with greater credit to himself, or more advantage to the Connexion, than Mr. Williams. In 1891 the size and form of the paper were once more changed to that which is now used—crown folio. After a lengthy discussion, the Conference of 1892 resolved to reduce the price of the paper to 1d, but this was not effected until four months after.

Mr. Williams's Successor

was the Rev. P. W. Fairclough, who, for six years, carried on the work with the assistance of Messrs. Buttle, Brooke, and Lawry at different times. Several changes were introduced. One notable feature was a column of "Table Talk," in which matters not sufficiently important for a full article could be lightly touched upon. "Notes and Comments" afforded a convenient vehicle for discussing

passing events. For the boys, the new editor catered in a most attractive fashion. The telescope was described, and his own studies of astronomy gave him the material for interesting papers on "The Moon," "Saturn," and other planets. In 1895 several articles on "Economics" appeared, bearing the titles "The Causes of Depression," "The Science of Wages," "Interest and Profit," "How to Increase Wealth," "Possession," etc. In lucid language these were described, and the publication was most useful. The editor also contributed "Cross Lights on Scripture Texts," and obtained from a number of ministers in the Colony papers on "My First Sermon." Sermons by New Zealand preachers were also published, and the satiric humour of "Oliver Martext" came out in quaint paragraphs. The visit and work of the Rev. Thomas Cook, the English Evangelist, were sympathetically described.

Original, fearless, a master of English, and not sparing his opponents, Mr. Fairclough did good service, though the restriction as to space, when the number of pages was lessened, greatly hampered him. During his term the name was changed from *The Methodist* to *The Advocate*.

The Present Editor

is the Rev. W. C. Oliver. At the Conference of 1898 he was appointed Superintendent of the Wellington Circuit, and Chairman of that District, while on his broad shoulders was placed the burden of Editorship. Fortunately he was inured to toil, and not unaccustomed to literary work. His first leaders were on "The Itinerant System" and "The New Catechism." That his sympathies were not confined to his own denomination was proved in those that followed, on "The Social Problem," and "The Secret History of the Oxford Movement." Interest has been enhanced during the past year by the publishers furnishing

excellent illustrations. These began with "Wedding Bells," and were followed by views of Prince Albert College. Since then there have appeared photos of Mr. and Mrs. Wallis, the Foreign Mission Deputation, and of Mrs. Harrison Lee, Lady Stout, and Miss Willard, showing the interest of the Church in Temperance work. Some old New Zealand scenes have also been produced, and views of churches and parsonages, with portraits of ministers and laymen, have been given.

The Business Management

of the paper has been almost as varied as the talents of its Editors. *The Christian Observer* was the private property of Messrs. Armitage and Smith. The expenditure of *The New Zealand Wesleyan* was guaranteed first by the Canterbury District Meeting, and then by the New Zealand Conference. Mr. James Wood published *The New Zealand Methodist* for three years, and gave a large



REV. J. CRUMP, Esq., President.

amount of labour to make it a financial success, several times travelling from end to end of the Colony. This responsibility was taken over from Mr. Wood by the New Zealand Methodist Company, under whose direction it was published for several years more, being printed during that time first by Messrs. Smith, Anthony, Sellars and Company, and afterwards by Messrs. Russell and Willis. From June, 1894, to December, 1898, the place of publication was Dunedin, Messrs. Wilkie and Company having the business management, but publishing on behalf of a Committee appointed by Conference. During the last twelve months Messrs. McKee and Co., of Wellington, have taken their places. The Empire City being more central for distribution, and the publishers sparing no pains to push the enterprise, it may be confidently hoped that a financial success is now within sight. For the greater part of the term the Editorial work has been done gratuitously, but recently a small honorarium has been yearly handed to the Editor from the Contingent Fund.

The Objects and Aims

of the paper, whether as *Observer*, *Wesleyan*, *Methodist*, or *Advocate*, were concisely put by Mr. Fairclough when taking charge.

"It will advocate the Kingdom of God among men. It will advocate evangelical Christianity and practical righteousness. As its subtitle indicates, it is the organ of the Wesleyan Church. It will advocate the opinions and rights of that body; but it desires a league offensive and defensive with every soldier of Christ. It will claim the right to criticise and to object. It will speak with such vigour and clearness as it can command; but it hopes not to forget that the points of contact and union among Christians are much more numerous than those in which they differ. The *Advocate* will stand by the oppressed; it will be on the side of reform, and be the friend of philanthropy. It will speak out for Temperance; it will advocate Missions; it will be helpful to the young. It will provide a Christian Endeavour department, and will help Sunday-schools and Mutual Improvement Societies as it finds occasion. It will provide a serial tale, and devote a page weekly to a sermon. It will contain a wide range of news, a great variety of selected articles and pithy extracts. It will endeavour to be useful in the home, and will not be blind to the science and thought of the time."

Attainment.

That it has accomplished all at which it aimed cannot be affirmed, but a review of its pages justifies the endorsement of Mr. Editor Williams in his valedictory. "To a very considerable extent it has succeeded in guiding the thought of the reading Methodist public into

healthful channels. Its columns have been thrown open to a full and free discussion of whatever has appeared to its contributors to be of interest and importance in its bearing on the work of the Church, and no one can say that the result has been otherwise than beneficial. From month to month it has found its way to many hundreds of Methodist homes in New Zealand and elsewhere, and has been received as a welcome guest. It has enshrined the memories of no small number of the sainted dead. It has borne record of the high activities of the devoted living. It has vibrated to the deepest pulse-beats of the world in its relation to Christ as King. It has echoed to the shouts of the heralds upon the mountains, who have exulted at the spreading triumphs of the Redeemer."

Literary Activity.

Quite one-half of the ministers of the Church in this Colony have at times been contributors to the paper.

Numbers of laymen have also expressed their views in the Correspondence Column. Beyond this the literary productions of the Church have been few. Pioneer work in a colony leaves little time for writing. The Rev. I. Harding printed a pungent criticism on "Apostolic Succession," and the letters of the Rev. H. H. Turton on "Sacerdotalism" had a wide currency. Messrs. Buddle and Warren gave in Auckland lectures on "The Maori Race" and "The Maori War," which had an extensive circulation. The Rev. J. Buller during his residence in England, brought out a book of 500 pages entitled "Forty Years in New Zealand." In a pleasant chatty fashion he gives therein an account of the Maoris and Missions among them, and a Sketch of the Colony and the Churches generally. Messrs. Bull and Morley each published, by Conference request, lectures delivered before that body on "The Aggressive and Conservative Forces of Methodism, tested by Fifty Years of Colo-

onial Experience" and "The Doctrinal and Ecclesiastical Position of the Methodist Church." A few years since the Revs. D. McNicoll and Garland crossed swords in lectures on "Historical Criticism and the Old Testament," and these were followed by one on the same subject by Mr. W. S. Allen. The Rev. W. B. Marten is known as the author of a poem entitled "Christ Weeping over Jerusalem." The Rev. J. T. Pinfold has laid the Church under obligation by his "Jubilee Index and Union Index." In the latter is a list of the appointments made to all the New Zealand Circuits and Stations from the beginning of the Mission until 1896. The appointments of each minister are chronicled. The names of all Presidents and Secretaries of the Conference, and of ministers who have died in the Colony, and their terms of service are also supplied. In years to come this will be found exceedingly valuable as a work of reference.

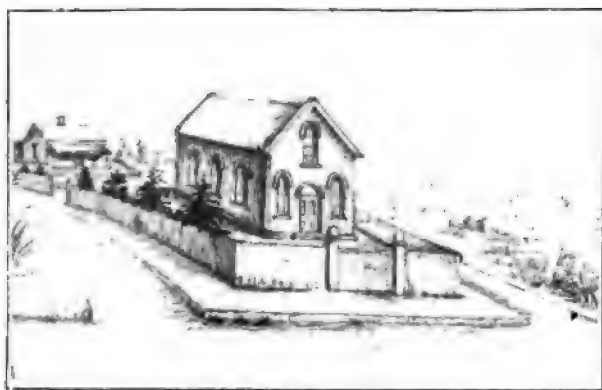


REV. P. W. FAIRCLOUGH, Esq., President.

NELSON DISTRICT.



FOR purposes of Church government three of the former Provinces of New Zealand are included in this District—Marlborough and Westland being associated with Nelson itself. None of these have the large areas of agricultural land which are to be found in the North Island, or in the more southerly Provinces. Broken, hilly country is common, rising in many cases to



PEN AND INK SKETCH OF FIRST CHURCH, NELSON.

precipitous, rugged, and barren mountains. Consequently large districts are occupied as sheep-runs only. The mineral wealth of Nelson and Westland is considerable, and in Marlborough gold has been found. In each of these Provinces there has at times been great excitement about mining, and there can be no doubt vast treasures are still hidden, needing only Capital, and patient, skilled labour to secure them. A large timber trade has been carried on at Pelorus Sound for forty years. More recently there have been developements of this kind in Westland, and the sawmills between Hokitika and Greymouth turn out large quantities, the bulk of which is exported. The character of the country in many places prevented close settlement, while in Marlborough, where there are breadths of farming land, they are held for grazing purposes on leases not yet expired. This has necessitated the younger generation finding homes elsewhere, and not a few Nelsonians are to be found on the West Coast of the North Island, while the population of the older settlements is stationary, or even declining. These Provinces, however, have left their mark on the history of New Zealand. From Nelson have come some of the most eminent Parliamentarians and Statesmen. Sir David Monro, the Hons. E. Stafford and W. Fox, the Richmonds, and Mr. A. Saunders were men of conspicuous ability and true patriotism. The day-school system, first started in Nelson Province, was the precursor of the present plan of general education in the Colony. The incoming of thousands of

miners, in the prime of their manhood, to Westland at the time of the gold discoveries tended largely to New Zealand's progress.

Eight Circuits and two Home Mission Stations have been established in the District, and there is also a Maori Mission in the Wairau. Twenty-three churches have been erected, and twenty-nine other preaching places are regularly occupied. Nine ministers are aided by two Home Missionaries and thirty-one local preachers. In twenty-four Sunday-schools 199 teachers have under their charge 1744 scholars. In the pastoral oversight of the 849 members, the ministers are assisted by eighteen class leaders. The total number of attendants is reported to be 4771. In the following sketches of the Circuits, it will be seen that steady and solid work has been done by the pioneers and those who followed them, and that some notable victories over the forces of evil have been won.

NELSON CIRCUIT

is what is known in Methodist parlance as a solitary station. There is only one church, and not even a single preaching place attached. For many years the minister residing there had the charge practically of the Province, and preached and pastorised diligently in what are now known as the three Circuits of Nelson, Richmond, and Motueka. Nelson City has always been looked upon as an attractive place of residence. The late Rev. S. Ironside says: "For those who love a quiet and peaceable life, out of the hurly-burly which generally prevails in great cities, Nelson is one of the most favoured places in the world. The stormy winds of the Straits seldom find their way to the bottom of Blind Bay. On the eastern side of this, embosomed in the hills which surround it on all sides, save that which looks out on the still waters of the Bay, Nelson sits in queenly indifference to outside worries. Its climate is ever calm and equable. Summers are enjoyable, and winters mild; the range of the thermometer being less by far than any of the other parts of New Zealand. Its scenery is most lovely."



MR. J. RILEY—An Early Local Preacher.

The First Services

in this favoured city were held by Mr. Ironside. From his station at Cloudy Bay he visited the infant settlement early in 1842. On the Sunday he preached three times—to the Maoris in the morning, and afternoon and evening



FORMER CHURCH AND PARSONAGE, NELSON.

to the newly-arrived settlers, all the services being conducted in the open air. Most of the settlers were then living in the immigrants' cottages erected by the New Zealand Company. These formed three sides of a square, almost immediately opposite the present church in Hardy Street, and it was in this square that Mr. Ironside preached. Mr. Edward Green, subsequently for many years a local preacher and office-bearer, stood by his side, and found lodging for the missionary in his bachelor quarters of two rooms near the Post Office. On another visit Mr. Ironside preached on the banks of the Maitai, and states that shouts of joy arose from earnest Christians in the congregation while the service proceeded.

"A Band of Men whose Hearts God had Touched."

Among the earliest arrivals were several earnest members of the Church. Even before Mr. Aldred's visit they had not "forsaken the assembling of themselves together," but in the new land to which they came had witnessed for Christ. The late Mr. G. W. Lightband, who arrived in the *Thomas Harnssohn* on the 24th October, 1842, says: "We went to the barracks—a large *raupo* building, which stood on the site where the entrance beacons to the Port are now erected. To our great joy we found among the few families who had preceded us earnest Christians, and we had scarcely entered the common room before we were singing the songs of Zion in the form of Wesley's hymns." These hymns have been rightly described as "the Liturgy of the Church," and such fellowship in song has always tended not a little to a united Church, as well as to keep it pure in doctrine. So it was here. Every vessel that arrived added to the brotherhood. Mr. Lightband notes particularly that on the arrival of the *Olympia* they were singing "Come to Jesus," when Mr. Hough, who was among the newcomers, entered, and heartily joined in the service. Mr. Hough was a capable local preacher, and did good service in the years afterwards. The first European service was probably conducted by him. It was held in the house of Mr. Butler, a house built of *toi-toi*, which

stood at the junction of Hardy and Tasman Streets. Mr. Hough's text was "There shall be no night there," and the whole service was most impressive. Among those present were Messrs. Mears, Foy, Campbell, Humphries, Allen, Jackson, McEachen, Gapper, Hewitt, Dodson, the Hammond Brothers, Ladley, and their wives. The first class meeting was held in Mr. Lightband's house, which stood on the west bank of the Maitai. The leader was Mr. T. Foy (father of Mr. T. H. Foy, of Hawera), and their weekly gatherings were greatly enjoyed, the leader's consistent conduct and judicious counsel helping to build them up in their most holy faith.

The First Minister.

In March, 1843, the Rev. J. Aldred arrived to take charge of the European Church and the mission to the Natives. All the Wesleyan Natives on the Blind Bay side of Cook's Strait were under his charge, and, as at one settlement called Horea, in D'Urville Island, just previously forty Natives had been baptised on one Sunday, the number must have been large. Mr. Aldred's quiet, earnest, and diligent labour soon commended him to the affection and esteem of those who were already there, and he gained their lifelong affection. After the services held in Mr. Butler's house, a building had been put up by public subscription as a place of worship for all denominations. It was called "Ebenezer." Thither the Wesleyan congregation migrated. Subsequently Mr. Matthew Campbell built a large brick schoolroom, and they removed to that, holding there preaching services, also class and prayer meetings. Shortly after Mr. Aldred's arrival he applied to the New Zealand Company for a church site, and after some delay an acre was set apart for this purpose, where the Customhouse and Messrs. Cock and Co.'s warehouse now stand. Within two months proposals were made for the erection of a church thereon, or, as they called it in those days, a chapel. After the English fashion, the proposal was that they should seat it with pews for fifty persons, and provide 250 free sittings. Mr. Aldred's journal records, with great minuteness, the prices at which they could obtain the materials. Bricks are quoted at £1 per thousand, timber 10s per hundred feet, and shingles 16s 6d per thousand. The church was to be 47ft. by 27ft., with walls 12ft. high. It is recorded that the Police Magistrate tried to hinder them getting



MRS. DONALD AND MRS. SMALLEY.

the best position. Difficulties were, however, overcome; the foundation stone was laid by Mr. T. Tuckett, the Chief Surveyor, and in 1845 the church was duly opened. It seated about 200 persons. At the Dedication Services it was crowded to the utmost, and the chronicler states that the collection and profits from the tea-meeting "were as large as could possibly be expected for those times." The Sunday collections were £7 8s 8d. The Foreign Mission had given a grant of £60 for the erection, and after some difficulty the minister obtained from the New Zealand Company a grant of £125. These sums, with the subscriptions obtained, defrayed the entire cost (about £260). It fronted Haven Road, which runs into Bridge Street. The boys of the period watched Mr. Jackson with great interest as he went round to snuff the candles, and were delighted when he snuffed them out. We are

Nelson, Stoke, Spring Creek, Waimea Village, and Wakapuaka. At the three former of these, services were held twice a day on Sunday, and week-night services in addition, and at the latter once a Sunday. The names on the Preacher's Plan are Rev. J. Aldred, Messrs. Hough, Humphries, Jackson, Robinson, Riley, Wallis. A year later the number of places had been increased by three, the additions being Appleby, Maitai, and Motueka. The preacher's list was also lengthened by the names of Messrs. Mears, A. Jackson, and Burn. After six years' faithful service Mr. Aldred was removed to Wellington, and a farewell address, signed by the office-bearers on behalf "of the Wesleyan Methodist Society in Nelson," speaks in high terms of the results of his ministry.

Mr. Aldred's Successor

was the Rev. S. Ironside, then in the full vigour of manhood. He was an able preacher, and soon attracted large congregations. In letters written many years afterwards, he speaks in the highest terms of those who were associated with him. Mr. B. Gapper, Circuit Steward, was a Methodist from South Peverton, in Devonshire. He had been wounded at the Wairau Massacre, and narrowly escaped with his life. Mr. and Mrs. Hough, from Yorkshire, were most earnest supporters, and the former's ser-



REV. J. S. SMALLEY, NELSON.

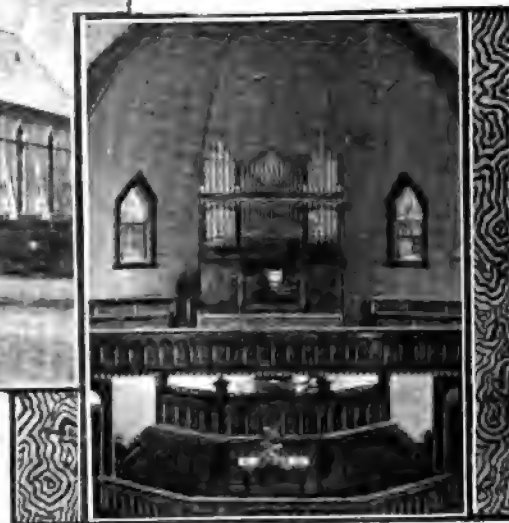
favoured by Mr. T. H. Foy with a sketch of this building, and a cottage erected on the same section, where the caretaker resided. After the opening, a Sunday school was started, of which Mr. Lightband was made Superintendent. The Church was now fully organised. The pew rents for the first year are reported to have been £35 10s, and the first contribution from the class in September was 19s 6d weekly contributions, and 16s ticket money. A year later they reached £7. A Poor Fund was also established. Mr. Aldred proposed to the General Superintendent to purchase an acre of land with a house thereon for £60, but the offer was not taken up. This was unfortunate, as eight years later it was let at £40 per annum, and sold for £400. Instead of this a site was obtained in Washington Valley, and a small parsonage erected thereon, part being weatherboard and part having mud walls.

Church Extension

was diligently promoted. The Circuit Plan for June to September, 1848, which is still preserved in manuscript, shows the following places where services were conducted :



ST. JOHN'S CHURCH, NELSON.—Exterior.



ST. JOHN'S CHURCH.—Interior.

mons were full of choice imagery. John Riley was the son of an English Wesleyan Minister, earnest and devout. He subsequently removed to Motueka. Mr. Andrews was acting-pastor before the first minister arrived. Mr. Hammond, another local preacher, was the uncle of the Rev. T. G. Hammond, devoted and beloved. Besides these were Messrs. J. Hewitt, from Staffordshire, and Adam Jackson, from Stockport, B. Crisp, an out-and-out teetotaler and a warm-hearted friend, who still survives, and Messrs. G. Dodson and W. Robinson, who removed to the Wairau. Unfortunately, trouble arose in the Church. The Temperance reformation was then beginning, and there were abstainers who occasionally were more zealous than prudent. Perhaps their opponents were not

so conciliatory as they might have been. At any rate, dissension ensued. The abstainers wished to have non-intoxicating wine at the Lord's Table. This was bitterly opposed. Eventually it was agreed that two cups should



MR. B. CRISP.

be used—one of each kind. Thus the unseemly spectacle was presented of that which should have been a bond of union serving only to embitter feeling and produce further alienation. This cast a cloud over Mr. Ironside's later ministry there, and some of the earnest toilers for a while gave up their work.

A New Start

was made when the Rev. John Warren was appointed to the Superintendency in 1857. Naturally eloquent, he was blessed with an excellent memory, and possessed great expository power. Many of his sermons were exquisite mosaics of Scripture texts and verses from Wesley's hymns, and being delivered with great freedom his ministry proved exceedingly attractive. Large congregations attended, and the original church became inadequate. In 1857 £400 was paid for an acre site in Hardy Street. The old church, which had been damaged by earthquakes, was sold with the site for £1500 more. This second church cost £2197. The foundation stone was laid by Mr. D. Sinclair, and the building opened on Waterloo Day, June 18th, 1858. Mr. Warren officiated. On the following Sunday the preachers were Revs. P. Calder (Presbyterian) and T. Thomas (Baptist), while Mr. Beatson, the architect, occupied the pulpit in the afternoon. It was considered a triumph of architecture, and was a very neat and well-arranged building. The tea meeting in connection with the Dedication Services realised the handsome sum of £102. When the accounts were closed there was only a debt of £145. The Washington Valley site had been originally held for school purposes. Power was obtained from Parliament to vary the Trust. The property was then sold, and in 1864 the parsonage shown in our illustration was built at a cost of £548. Shortly afterwards the Sunday-school at the rear of the church was erected. The Rev. W. Kirk was in charge when these works were undertaken. During his ministry the church was filled to overflowing, and there was an almost continual revival. To accommodate the increasing congregations, a gallery was placed across the end of the church, and at once filled. In 1877 the schoolroom was enlarged and the parsonage repaired, at a cost of £290, of which £200 were borrowed. In 1879 the parsonage was enlarged, and in that and the following years a considerable sum was expended in improvements, whilst further additions were made to the schoolroom in 1883.

St. John's Church.

After thirty years' occupation, the church built by Mr. Warren showed signs of decay, and it was determined that a new and larger sanctuary should take its place. Plans of a building, 70ft. by 41ft., to seat 550 persons, were prepared, and the foundation stone was laid by the Governor of the Colony (Lord Onslow) on September 24th, 1889. Six months later the building was completed, and successful opening services were conducted by the Revs. Oliver and Lee, on March 21st and 23rd. The "Messiah" was also rendered by a strong choir and orchestra, and a soiree held. The entire cost of the church was £2230, towards which £1050 were raised, and £500 loaned without interest by the Building Fund. This has since been paid off, but the other portion of the debt is still owing. An excellent organ costing £542 was also imported, the responsibility of this purchase being undertaken by the choir. We present illustrations of the interior and exterior of this building.

Diligent Workers.

During the half century of its history Nelson has been favoured with the presence and help of active, spiritually minded men, who have shown by diligent attendance and loving service their attachment to the Church of their choice. Mr. and Mrs. Lightband, senior, were Methodists of the type of the early years of the century, delighting in the means of grace and the ordinances of God's House. The late Mr. Blick was equally earnest. Mr. R. Lucas, whose death occurred in May, 1876, was a Bristol Methodist, and brought with him traditions of the best days of the Church in that western city. For many years he filled the office of Circuit Steward with great acceptance and was the minister's right hand. Mr. J. H. Cock, a younger man and a later arrival, cultured and genial, was equally earnest and devoted. Chastened in the school of sorrow, he was a friend born for adversity. The handsome stained-glass window in St. John's Church is his Memorial to the wife of his youth. His own death, which occurred in Wellington a few years later, was a distinct loss to the Church. Mr. Moorhouse and others were also willing helpers. Their places are taken in the present generation by Messrs. Usher, Haddow, Bethwaite, Snodgrass, Fleming, C. E. Luxford, Boon, T. Walker, and Messrs. A. P. and A. A. Lucas. Mr. A. P. Lucas has taken special interest in the choir, and the service of song in St. John's is a great delight to the worshippers. At different times revivals of religion have been experienced, particularly during the ministry of the Revs. W. Kirk, T. Buddle, and G. S. Harper. The Rev. J. H. Simmonds was sent into the itinerant ranks by the Nelson Quarterly Meeting.



THE LATE MR. R. LUCAS.

Resident Ministers.

The Rev. J. S. Smalley, F.R.G.S., is a native of London, where he was born fifty-five years ago. Converted under the ministry of Dr. Morley Punshon, he united with the Church at Liverpool Road, Islington. Mr. Punshon



MRS. R. LUCAS.

placed his name on the Circuit Plan, and soon after he went as a Home Missionary to Norfolk. He spent three years at Didsbury College, and was then appointed to the Edinburgh Circuit, where he became acquainted with his excellent wife and helpmeet. After a year in the Scotch Capital he came to New Zealand, in company with Messrs Lewis, F. W. Isitt, and Williams. Since then he has occupied Circuits in the Otago, Canterbury, and Wellington Districts, and

is now in the first year of his appointment to Nelson City. He had the honour of seeing the Napier, Sydenham, and Tai Tapu Churches erected. Failure of health in 1883 compelled him to become a Supernumerary. A few years later, from the same cause, he was obliged again to rest and visit the Home Land. He has thus had the advantage of extensive travel. In 1886 he was appointed Connexional Evangelist, and went through the length and breadth of New Zealand, holding special services and seeing many conversions. In this he was greatly assisted by Mrs. Smalley, who is a recognised local preacher of the Church, and her mother, Mrs. Donald, an earnest Scotch Methodist, then on a visit to the colony. They not only assisted in after-meetings, but conducted services themselves and gave Temperance addresses. Mr. Smalley is a man of more than ordinary gifts as a preacher. By no means content to run in a groove, it may be expected that the Methodism of Nelson will be strengthened and enlarged by his residence there.

The Rev. John Crump, who is spending the evening of his days in this quiet resting place, was born at Kingsland, in Herefordshire. Educated at an endowed school in the neighbourhood, he says gymnastics were not necessary, as the lower limbs were exercised by walking three miles each morning and evening, and the upper ones equally so by fisticuffs among the boys of five parishes represented there. Many black eyes were charged to the pump handle standing in the school yard. Converted during his apprenticeship, Mr. Crump became a local preacher in the Ludlow Circuit. After supplying for some time in Bacup, where he became acquainted with the vigour of Lancashire Methodism, he was sent to New Zealand in 1859. His first Circuit was Manukau, where he had the advantage of Mr. Buddle's superintendency. His thoughtful, practical, and heartfelt sermons produced a deep impression, and he soon took a good rank in the colonial ministry. During the forty years of his itinerancy he has superintended Circuits in all the six districts of the colony. There are

two places to which he looks back as those in which the greatest success attended his ministry. In what was then the Canterbury Circuit, under the superintendency of the Rev. J. Buller, there was a revival which spread throughout the whole province. At the Thames in 1875 an even greater work of grace was seen. For weeks marvellous displays of Divine power were common in the services, some literally falling down and crying aloud under conviction of sin, and many in the mines, who had not attended the services at all, were led to Christ. He recalls gratefully the help given in those days by the late Mr. J. Kernick, Mrs. Richards, and Mrs. Heron, who were then class leaders there. Although Mr. Crump has retired from full duty, he still does the work of a preacher and pastor as opportunity affords.

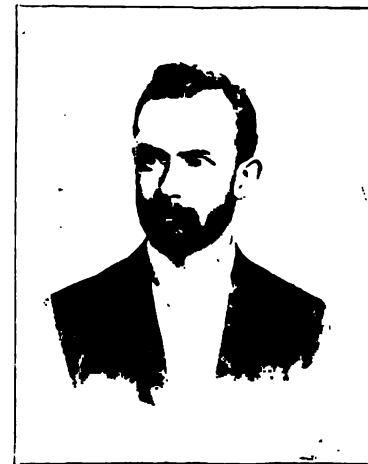
In the Nelson Circuit there are reported to-day to be three class leaders, six local preachers, and 124 Church members. The Sunday-school has nineteen teachers and 169 scholars, while the average attendance at the public services is 440. As we write a new parsonage of ten rooms has just been completed at a cost of £500, one-half of which has been raised, and the remainder is loaned from the Building Fund. With this comfortable residence, a compact sphere of work, and ready helpers, the Nelson Circuit will be even more attractive in the future than in the past.

RICHMOND CIRCUIT.

With the exception of Richmond Borough, which has a population of a thousand persons, this is a Circuit of villages. Five of these have long had services. They are situated at distances of three miles to fourteen from the minister's residence. The locality is very attractive. Most of the settlers have occupied the same home for many years, and have surrounded themselves with the comforts and conveniences which Englishmen love so well. The hop plant is largely cultivated, and in the season its clinging vines add quite a feature to the landscape. Later on, smiling cornfields and orchards, with a large supply of fruit, are to be seen. Add to this that the roads are in excellent condition, and it will be seen that ministers and people can say "The lines are fallen to us in pleasant places, and we have a goodly heritage."

The Circuit's Early History

is largely that of Nelson. During the first years of settlement the Revs. Ironside, Aldred, and Warren were accustomed to spend one Sunday in the City, and the other in what was then called the country villages of the Waimea. They were ably seconded by a band of local preachers, who cheerfully undertook long journeys to proclaim to their fellow



REV. A. ASHCROFT.

settlers the Word of Life. Thus, from the beginning, the settlements as far as Motueka were supplied with the ordinances of religion. In 1849 there were thirteen places on the "Plan," and the



RICHMOND CHURCH AND PARSONAGE.

minister was assisted by twelve local preachers and two on trial. In the year 1857 the growing importance of the district led to the appointment of the Rev. W. J. Watkin as second minister, his residence being at Richmond. For twenty-four years after, he and his successors, Messrs. Moorhouse, Cannell, Wallis, Bunn, Vickers, Taylor, Keall, Marten, Reeve, and Rowse had pastoral charge of that side of the Circuit. In 1881 eight of these places, with a membership of 86, were constituted a new Circuit, known as Richmond.

The Twin Centres

were Richmond and Spring Grove, which for a time were about equal in point of importance, the latter having the larger congregation, but the former being stronger financially. Services were first conducted at Richmond in the year 1843. In the following year a small weatherboard church was erected. This is now used as a vestry and schoolroom. The principal promoters of the building were



REV. T. G. CARR.

Messrs. Holdaway, Lightband, Hewitt, and Sutton. There was a strong, well-organised Sunday-school, and the class meetings were well maintained. About 1866 additional land was purchased with a small cottage thereon, part of wood and part of what would be called in Mexico adobe, which became the parsonage, in which the Rev. R. S. and Mrs. Bunn resided. In the same year

Mr. Bunn had the satisfaction of seeing a new church erected, at a cost of £400, nearly the whole of which was raised. Nelson was then in a state of great prosperity on account of the demand for supplies from the West Coast goldfields, and Mr. Bunn levied a kind of insurance on goods which Nelson merchants safely landed, to help the fund for church building. Hence the success. Eleven years later the cottage residence was replaced by the present comfortable parsonage of eight rooms, which was built at a cost of £350. Five-sevenths of this were raised at the time, and the remaining debt was discharged a few years later. To the Rev. T. F. Reeve belongs much of

the credit of its erection. Quite a strong band of intelligent and warm-hearted members were connected



SOME EARLY OFFICE-BEARERS.

MR. W. BOTTRELL. MR. W. WRATT. MR. D. WAGG.

with Richmond in the early days. Mr. G. Saywell, one of the original settlers at Petone, came thither in 1855, and lived to the extreme age of ninety-two. He and his excellent wife were most devoted hearers and consistent Christians. Their descendants are still found in Wairarapa, Canterbury, and elsewhere, and it is pleasant to know that they remember their Father's and Mother's God. Mr. Charles Saywell, a son of the above, afterwards took his father's place, and was for some years a valued helper. Mr. John Sutton, another ancient man who lived to his 93rd year, was also a faithful soldier of the cross. His portrait, taken

when eighty-eight, shows his vigour. Mr. D. Wagg, a local preacher of the early days, frequently visited Richmond at that time, and for several years past has resided there.

At Spring Grove the services were at first held in a public schoolroom, and were well attended. Then followed a temporary church, which in 1855 was removed to a site opposite the church section. A Sunday-school was also established, and proved exceedingly useful. The present church, in the building of which all took part, was opened by the Rev. J. Warren on May 19th, 1857. This church, like the first church at the Hutt, was settled on the English Model Deed. Among the earliest workers there was Mr. W. Wratt, who was a successful class leader. Both he and his wife were zealous of good works. Mr. W. Bottrell, for more than a generation, was Church and Society Steward. Gentle and unassuming, he sought the prosperity of Zion. He has recently removed to the Blenheim Circuit. Mr. Garner was also a typical Methodist, while Mr. and Mrs. Rough-ton, who still survive, were "given to hospitality," and always ready to help. Mr. G. Andrews was also one of the founders of the Church, and the Tunnicliffs were associated therewith. In 1878 two acres of land adjoining the church, with a small cottage thereon, were purchased at a cost of £110. Half this was raised, and the balance paid a few years later.

Four other Churches

are also found in the Circuit. Upper Wakefield owes its origin to the warm-hearted piety and great energy of "Father Mears," who gave the church site in 1866. He was one of the early local preachers, full of fire, and having such a perfect knowledge of the words of Scripture that he was known as "the walking concordance." In addition to his ordinary appointments, he was always on the look-out for opportunities of proclaiming the Gospel, and travelled long distances for the purpose. Even in his ninety-first year he forded rivers and traversed rough tracks to preach to the outlying settlers at Gordon's Knob. He was ably assisted by Messrs. W. Wadsworth and G. Parkes. The Church was dedicated by the Rev. R. L. Vickers in June, 1872. A project is now on foot for replacing it by a more up-to-date building. At Stoke services were also held at a very early period, and a church built, which was

afterwards sold in order to secure a better site. The present somewhat quaint-looking sanctuary was not opened until 1875. Messrs. Holdaway and Mrs. Tidd, with Mr. E. Green, were among the earliest workers there. Mr. B. Cresswell, familiarly known as "Uncle Ben," notwithstanding his infirmities, exercised a gracious influence, and was a pattern of Christian industry. The first church site at Hope was given by the Smith family, in 1861. On it was erected a small building, which was well attended, and often proved to the worshippers a veritable Dethel during a period of thirty-five years. In 1896 it was replaced by a more commodious church, and one better suited to modern requirements. This stands on

the main road, on an acre of ground given by Mr. J. H. Young. It cost £120, and the small debt of £25 has just been liquidated. The Rutherford and Eden families, together with Mrs. Jary, were prominent in this new departure. Foxhill is the most remote place. It is an old settlement, and it is said that an early Methodist there, Mr. Andrews, was accustomed to drive a team of fourteen goats to Nelson market, the vehicle being of his own construction. Services were commenced in 1861, but the population was small. The extension of the railway to the place has of late years given it increased importance. In May, 1878, a small church seating sixty persons was erected on land given by Mr. Andrews, at a cost of £100. Six years later it was enlarged at an expenditure of £30 more. Services were formerly held at Brightwater and Ranzau also, but have been discontinued.



WORKERS IN THE RICHMOND CIRCUIT.

1—Mr. A. Sheat. 2—Mrs. Jary. 3—Mr. and Mrs. Gunn. 4—The Late Mr. J. Sutton.

Peace and Prosperity

were the portion of this Circuit for many years.

The members were steadfast "in the doctrine and fellowship, in the breaking of bread, and prayers," and thus they were "established in the faith." Their ministers were found "joying and beholding their order, and the steadfastness of their faith in Christ." Then came a time of depletion and weakening. As families grew up, the younger members said, "Give us room that we may dwell." Hence there was a migration to almost all parts of the Colony, and the better openings presented for progress elsewhere led to some of the best workers removing. Thus the Saywells went to Wairarapa, the Wratts and Bishops to Rangitikei, the Masters family to

the Hutt, Mr. Harkness to Taranaki, Messrs. J. Rose and J. T. Smith, both very capable local preachers, to Wanganui and Christchurch respectively, Mr. Bonnington to Canterbury, and Mr. Langford to Wellington.



THE LATE MR. E. GREEN, NELSON.

"Brethrenism" also for a time greatly disturbed the Churches, and introduced endless dissensions. In this time of trial the older members stood loyally by the Church of their choice, but there was not much increase. From time to time gracious revivals are reported at Richmond. Mr. G. S. Harper speaks of a deep work of grace at Richmond and Stoke in June, 1876, when Mr. Marten was his colleague, and says also that there were several penitents after one of Mr. Marten's

services at Dovedale. In the earlier periods, during Messrs. Ironside, Kirk, and Buddle's ministry, there were also frequent conversions.

The Outlook

for the future is brighter than for some years past. The properties are all but free from debt, and in good condition. The office-bearers are taking an intelligent interest in the consolidation and extension of the Circuit's work. Mr. T. Hodson, an excellent local preacher and solicitor, from England, settled at Richmond a few years since, and is exceedingly active and helpful. Mr. Gunn, after several years' earnest work for the Church on the West Coast, is now the senior Circuit Steward, and equally helpful at Richmond, while Messrs. Sheat, Wadsworth, Andrews, Chisnell, Ching, Eden, Bell, and others worthily sustain him.

The Rev. T. G. Carr, the present minister, is a native of the county of Notts, and was brought up in the West Riding of Yorkshire. He was recommended to the ministry from the Tadcaster Circuit in 1868. After a three years' term at the Richmond College, he arrived in Auckland in February, 1872. A large part of his New Zealand ministry has been spent in the Auckland District, in which he has taken six circuits, but he has also occupied stations in Wellington, Canterbury, and Otago Districts, as well as Blenheim in the Nelson Circuit. He is a faithful and earnest preacher, conscientious in preparation, and sympathetic as a pastor. He has also considerable musical gifts, and spares no pains to make his Circuit a success. In the work at Richmond, he is aided by four local preachers and twenty-six Sunday-school teachers. There are in the six Churches 106 members, and in the five Sunday-schools 240 scholars, while 524 persons attend the public services.

MOTUEKA CIRCUIT

has a history which goes back to the early Mission period. Mr. Ironside visited the Natives there from Cloudy Bay Station, and records interesting experiences which he had with them just before his removal to Wellington. After Mr. Aldred's arrival in Nelson City, he found his way thither, paying a settler £1 to act as guide. On his return he would still have been unable to find his way but for the sagacity of his horse and dog. On that occasion he baptised twenty Maoris. In the following year steps were taken for the erection of a place of worship, and among his papers there is found an account marked "Windows for Moutawaka Chapel, £5 2s." Unhappily the contractor became involved in a dispute with the Maoris, and they on their part asserted that the conditions had not been carried out. Gales also injured the building, and, on the Maoris removing from the *pah*, it was taken down, the balance owing being paid in potatoes. The Natives, however, retained their steadfastness, and they were so numerous that in 1848 Mr. Jenkins was appointed to reside there as a catechist, and remained for eight years. About the same time the present grants of land for Church, mission house, and cemetery purposes, were made, and the old weather-board church and a small mission house were erected in the following year. From a variety of causes the number of Natives has since greatly declined.

The European Work.

Motueka is a pleasantly situated township in a farming district, about twenty-four miles across the bay from Nelson. It has a population of 800, whose wants are well supplied by two steamers trading from the Port. The soil is fertile, and largely used for hop growing and orchards. Land was taken up there by the very early settlers. Within a year or two of the foundation of Nelson Mr. Andrews, one of the local preachers, removed thither. He was followed after a time by Mr. Riley, and by these excellent men preaching services were established, and good congregations gathered. It formed part of the Nelson Circuit, and was under the pastoral charge of the ministers there, but their visits being infrequent, in 1857 Mr. Andrews became a recognised missionary or hired local preacher. He received no regular stipend, but was a veritable "Bishop," by which title he became generally known. So long as strength lasted he diligently discharged



MOTUEKA CHURCH.

all the duties of the pastorate, preaching in Motueka and the surrounding settlements, leading classes, visiting the sick, and caring for the people with the utmost faithfulness for about seventeen years. His descendants in Ashburton, Spring Grove, Foxhill, and elsewhere, are justly proud of the honoured name he has left them.



MOTUEKA CHURCH AND SCHOOL.

Subsequent Agents.

In 1866 Mr. S. Stone, now resident in Auckland, was engaged as Home Missionary, while the place still remained part of the Nelson Circuit. The fervour of his preaching, and his earnest exhortations in private, led to a general revival of religion. A site in the centre of the township was leased from the Trustees of Native land, and thereon the present comfortable church was built. Services were also regularly held at Riwaka with good results, and occasional visits paid to Tadmor and Collingwood. The work steadily progressed, with the result that in 1869 it was made a Circuit, and the Rev. W. G. Thomas appointed. He remained three years, and during his residence services were commenced in the Moutere. After that came an interregnum, but Mr. Stone still visited the place frequently. At the District Synod of 1873 there was a very large gathering. The church had recently been lined and re-seated. To meet the expense a sciree was held. A steamer was chartered from the city, and a number of excursionists availed themselves of the opportunity of a day's outing. In the evening a crowded meeting was held. The late Mr. R. Lucas presided, and addresses were delivered by the Rev. T. Buddle and ministers from all parts of the district. The funds were considerably augmented by the visitors, and the resident members encouraged.

A Fresh Impetus

was given in the year 1874, when the Rev. W. B. Marten was appointed as minister. During part of his two years' term, Mr. J. P. Simon, now of the Mornington Circuit, Dunedin, resided with him, and assisted in the preaching services. The Spirit of God was poured out, and not a few were converted. Mr. Marten was followed by the Rev. T. F. Reeve, who only remained a year. He was succeeded by the Rev. S. R. Purchon, a young and devoted minister from England, who had arrived in the Colony with the Rev. W. Baumber. Mr. Purchon soon gained the thorough confidence of the people. Unfortunately he was in delicate health, and after less

than twelve months' labour died while the Conference was sitting in Wellington. A memorial tablet in the Church records the sense which the congregation entertained of their loss.

For Twenty Years

afterwards the place was occupied as a Home Mission Station, Messrs. Hosking, B. Thomas, R. Young and R. Harker being the agents. They were of diverse temperaments and widely differing abilities, but all laboured with diligence and had some success. In 1884, during Mr. Thomas's term, the schoolroom adjoining the church, and affording accommodation for 100 children, was erected at a cost of something over £60. Further expenditure at a later period made it a very comfortable room. Mr. Thomas was also instrumental in building the new mission house of six rooms, at a cost of £240. Something more than half of this was loaned by the Church Building Fund, and repaid in the course of years.

Extensive Areas

are included in the Circuit. A few years since the Dovedale Church, which had belonged to Richmond, was attached thereto. It is twenty-five miles from Motueka. The church there had been erected a few years previously on a site given by Mr. James Smith, and was opened in February, 1878, by Mr. J. G. Harkness. Mr. E. Humphries was the father of the society, and occupied much the same position there in the early days that "Bishop" Andrews had in Motueka. He was one of the first preachers in Nelson, visited Dovedale in the beginning of the settlement, and eventually took up his residence in the district. Preaching services are also conducted at the Upper and Lower Moutere, and at Woodstock and Church Hill. Like the Richmond Circuit these places have suffered from removals, Messrs. Gower, Quayle, and others having gone elsewhere. Attached members and earnest workers are still resident. At Motueka Messrs. Glover, Alexander, McGlashen, Staples, Moffat, and at Dovedale Messrs. Win, Parkinson, Cowin, Cousins, Davies, and Smith are thoroughly dependable and helpful. The minister is the Rev. Arthur Ashcroft, who is in the



DOVEDALE CHURCH.

second year of his term. He is the son of a valued local preacher, who for many years resided in Napier, and is now taking an active part in the new Circuit of Dannevirke. After a year's service as Home Missionary,

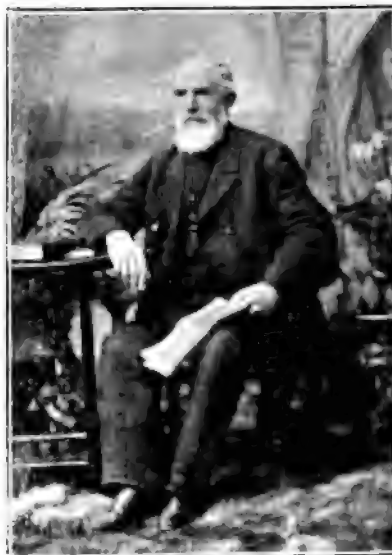


"BISHOP" ANDREWS.

the three Sunday-schools are 135 scholars in the charge of twenty-one teachers.

Mr. Ashcroft spent a term at Three Kings College, and has since worked in the Tauranga and Riverton Circuits. He has a pleasing address, a good voice, and abundance of physical strength. The district is wide, but with youth on his side he will be able to make his influence felt. Under his charge there are in the churches and preaching places 91 members and 480 attendants on public worship. Three local preachers and one class leader aid him in his work, and in

most numerous body, and equal to them in the actual number of attendants. A catechist had been recently placed at Motueka, and, in addition to the church in town, two others were being erected in the country. He, therefore, asked that from the amounts set apart for Church aid a grant should be made. After protracted negotiations, £850 was eventually received on this account, the interest thereon being applied to ministerial support, and for a number of years this Trust was carried out. An investment proved unproductive, and part of the principal was lost. The remainder was afterwards loaned to Church Trusts, and in 1877 the Nelson Trust Board acknowledged a liability on this account of £420, on which they were to pay 8 per cent. Other amounts had been borrowed by Richmond and Motueka, the Trustees agreeing to pay interest for the same to the Circuit Quarterly Meetings. At the Conference of 1881 it was reported that a sum of £605 was still available, on which interest was paid. This was voted in aid of the stipends of the Nelson, Richmond, and Motueka ministers, and it was ordered that new Trustees of the Fund should be appointed. This was not carried out, and so the Trust was allowed to lapse. It is understood that in late years the Trustees of these Churches, being practically the members of the Quarterly Meetings, and responsible for the minister's support, regarded the interest paid and received as a cross entry between two Church courts, and it has been discontinued. The obligation is presumably still acknowledged, but it would be preferable if the provisions of the original Trust were observed.



MR. R. HARKER.

The Nelson Trust Fund.

The Church has never laid down any hard and fast rule about endowments, and in Nelson Province an endowment was enjoyed for some years. There is extant a letter of the Rev. J. Aldred, written in November, 1848, to T. G. Harrington, Esq., one of the directors of the New Zealand Company. It was sent by direction of the District Meeting of the province of New Munster, and asks for aid towards the support of the Wesleyan Minister in the Nelson Province. Mr. Aldred made out an

excellent case. He showed that the Episcopalians had already received large amounts, on which the interest alone was considerable. The directors had also promised similar aid to what was then called the Free Church of Scotland, that is, the Presbyterian Church. Mr. Aldred points out that a Wesleyan Minister had been stationed in the province since 1843, that next to the Episcopalians the Wesleyans are the



LATE REV. S. R. PURCHON.



NEW PARSONAGE, NELSON.

BLenheim CIRCUIT.

Methodistically, Blenheim is the child of Nelson. From the beginning the intercourse between the Nelson settlement and Wairau was exceedingly close. Quite a number of Nelson colonists took part in the ill-fated expedition



MR. SAYWELL, RICHMOND.

which resulted in the Tua Marina Massacre. Subsequently they looked longingly towards it as a place of settlement, the fertility of the soil being well known. From 1850 onwards the land began to be thrown open, and among those who removed thither in the early days were several Methodist families. Among them were the Jacksons, Hewitts, Blicks, Hoopers, Hammond, Avery, Gifford, and Dodson. They found others Davies already there, and shortly they were joined by the Messrs. Parker, from Victoria. All these were accustomed to the services of the Church from childhood, and in their new homes were anxious for the same privileges. Nelson Quarterly Meeting urged the appointment of a minister in 1854. In 1859 the Rev. Warren visited Wairau, and held services, as did Mr. Reid four years later. In the interval between these ministerial visits, prayer meetings conducted by Mr. Hooper were held in a cottage in High Street owned by Mrs. Reid. Among those accustomed thus to the services were Mr. and Mrs. Tatley, Mr. and Mrs. Hooper, Mr. and Mrs. C. Davies, Messrs. J. Rose, and others. A Watchnight service was held in the house of Mr. Caleb Davies. It was conducted by Mr. Atkins, a local preacher from Nelson, and the stepfather of the Revs. A. R. and W. H. Fitchett.



MR. G. SAYWELL AND GRAND-DAUGHTER, RICHMOND.

The Local Church Organised.

Early in 1864 a meeting was held for the purpose of taking steps to erect a church and to secure the appointment of a minister. This also took place in Mr. Davies's house. In November of that year the Rev. J. W. Wallis was recommended by the Auckland District Meeting as a candidate for the ministry,

and at once sent down to occupy this new station. Meantime, a contract for the erection of the church had been let. It was built on the Grove Road, near the residence of Mr. W. B. Parker. The total cost was £366, and so energetically was the work pushed forward that in less than six months after Mr. Wallis's arrival he was able to dedicate it for Divine worship. At the opening services on April 9th, 1865, the collections amounted to £26, and the tea meeting held on Good Friday netted £48 6s 6d more. There was great rejoicing when they took possession of their new sanctuary, and the congregation grew so rapidly that in less than three years the building was enlarged. The first Quarterly Meeting was held on July 6th, 1875, in the house of Mr. Hewitt. In addition to the minister, the following gentlemen were present:—Messrs. W. Tatley (Secretary), J. Hewitt (Circuit Steward), F. Terrill and E. Hogben (preachers), and H. Botham, T. Davies, and J. Rose (Trustees). A little before a class meeting had been started. This was led by Mr. Terrill, and met in the house of Mr. Tatley, Henry Street.



MRS. G. SAYWELL.

Necessary Removals.

The vagaries of the rivers on the Wairau Plain have been a great source of anxiety and loss to the Blenheim people, and the Church was not exempt from this experience. The site in Grove Road being flooded, it was determined to remove to Sinclair Street, and in October, 1872, this was effected, the cost being £130. The re-opening services on the 27th of that month were conducted by the Revs. J. B. Richardson and W. Sheriff. A public meeting



MR. B. CRESSWELL, RICHMOND.

was also held in commemoration of the event. Two years later a vestry was added to the church, which must have been of a somewhat elaborate character, as it cost £124. Five years afterwards the Government gave notice that



"FATHER" MEARS, UPPER WAKEFIELD.

they required the Sinclair Street site for a railway station. Friendly negotiations as to the value having failed, the matter was referred to the Compensation Court, which awarded to the Trustees, in 1881, a sum of £1050, with the costs of the action. Meantime, by a bazaar, a small house in High Street had, in 1869, been purchased for a minister's residence. Seven years later this was enlarged, and made a comfortable two-storied house of nine rooms at a cost of £350, of which

the greater part was raised. In 1880 the Trustees purchased additional land adjoining the same, at a cost of £500. Several other contiguous sections were subsequently acquired, and the present extensive site gives the Church an admirable stand.

Wesley Church and Schoolroom.

On October 12th, 1880, a contract for the erection of a new and larger church was signed for £1354. Six months afterwards it was nearly completed, and the congregation was already anticipating the opening services, when a fire broke out in an adjoining hall, and the church was burned to the ground. Plans of a still larger church, 78ft. by 38ft., were then prepared, and the same was erected at a cost of



BLenheim Church and School.

£1800. At its opening the total debt, including the purchase of the corner site, was only £800. In 1883 a schoolroom, 60ft. by 25ft., was built, at a cost of £325, of which £200 was subscribed at the time. Two years later further expenditure in seating and lining was incurred to the amount of £76. In 1887 a choir gallery was placed in the church, costing about £100 more. In 1890 the main room of the Sunday-school building was lengthened by 24ft. An infant room and five class rooms were also added, the cost of these being £459, towards which two-thirds were raised. About the same time the debt on the church was reduced by £300, and the remainder loaned by the Building Fund, which also granted a loan to the schoolroom of £150. The latter has since been paid off, and the former is being gradually liquidated. Two years since the parsonage, which had fallen into disrepair, was raised so as to be beyond reach of floods, and thoroughly repaired and renovated at an outlay of about £200. The whole property—church, schools, parsonage, and caretaker's cottage—is now one of the most convenient suites of Church premises in the South Island. They front the main square of the town, and are among its prominent buildings.



BLenheim PARSONAGE.

Efforts Not Confined to the Centre.

The early Blenheim Methodists were thorough believers in Church extension, and Mr. Wallis sympathised with them in this respect. After less than twelve months' residence, his Circuit Plan showed that preaching services were conducted at Blenheim, Renwick Town, Spring Creek, Wairau River, Tua Marina, Saw Mill, Picton, and Pelorus. There were two preachers and four exhorters. His successors were equally energetic. In 1872 a small church was erected at Picton, and opened by Rev. J. B. Richardson. The following year the Spring Creek Church was built at a cost of £120. Twelve months later a site was given at what was then called Big Bush, but is now known as Grove Town. It was donated by the local hotelkeeper, though the minister faithfully warned him that it would mean interference with his business. The church there was built at a cost of £152, and opened by the Rev. G. S. Harper on May 3rd, 1874. To this church a vestry was added in 1890. At Tua Marina, not far from the site of the Wairau Massacre, an eligible site was given by Mr. F. Smith in 1875, and a church to seat 120 persons built. This also was opened by Mr. Harper on May 30th, 1875. A monthly service is also held at Fairhall. Recently services have been started at Seddon Township and Blind

The Picton services have been discontinued for years, owing to the difficulty of supply, and the sold for removal, but the site is still retained. At k Town a site, given by the founder, is still held for purposes.

Notable Efforts

ancial kind have, from time to time, been made by nest Methodist in this Circuit. While giving freely ordinary funds, special undertakings have also been d and successfully carried out. The cost of the first ge site was provided by a bazaar. In 1888, £234 ised by a sale of work s its enlargement. In pecial subscriptions to ount of about £700 btained. The Ladies' Meeting has rendered service in this depart-

For twenty years work was carried on ; intermission. Presi- vere annually elected, ing the whole of that only one Treasurer—

Mrs. C. Davies—filled re. During that time ised for Church pur- io less than £1105. ave been some devoted and earnest and faith- n and women have with great ability. In rly days Messrs. J. , J. R. Hooper, Adam i, and R. Parker, all leceased, were con- s. Special mention also be made of the displayed by Mr. W. er, who, for seventeen i succession, filled the of Secretary and er of the Blenheim

The late Mr. and odson, of Spring Creek, also willing helpers. the active office-bearers are Mr. John Rose, a most acceptable local preacher, and now almost blind, he still retains his interest in work, and is universally respected. In Blenheim among the pillars of the Church, are to be found C. Davies, A. J. Litchfield, J. Rose, of Kegworth, Nosworthy, and others. At Tua Marina, the rs H. B. and C. Botham, Messrs. F. Smith and have, from the beginning, taken the greatest interest , while at Fairhill Mr. Avery and Mrs. Hammond, Spring Creek Mr. Lucas and Mrs. Gifford are workers. Cheerful giving during Rev. H. Bull's when debts were lessened and the schoolroom d, brought about a great Revival, and the writer ateful recollections of a service at which he was , when forty persons were admitted to membership, elt at the Lord's Table.



REV. W. KEALL.

The Pulpit Supply

of the Circuit has, from the beginning, been exceptionally good, no less than six Ex-Presidents standing on the roll of its ministers. The present incumbent, the Rev. W. Keall, is a native of John Wesley's County, and a splendid product of Lincolnshire Methodism. Of the thirty-one years of his ministry, nine have been given to the North Island, and the remainder to the South. In his early days in Otago he did solid Home Mission work in the Tuapeka and Teviot Districts. Some of his later Circuits have been trying, and in at least two of them he had to contend with heavy financial difficulties. Without murmuring, he piloted relief schemes and brought them to a successful issue. He

is a strict disciplinarian, and a faithful preacher, but at the same time tender-hearted, sympathetic, and most brotherly. He was elected President of the Conference in 1893. His appointment to Blenheim has been a very happy one, and he is now in the third year of his ministry there. Under his charge there are in the four churches and one preaching place 158 members and 835 attendants on public worship. Four Sunday-schools, with forty-one teachers, have an aggregate of 385 scholars, and he is aided by seven local preachers. Since the death of Hetaraka Warahi, the Maori Mission at the *pah* is also under Mr. Keall's charge.

HAVELOCK HOME MISSION STATION.

In 1874 a site for Church purposes was acquired in the Havelock township, Marlborough. It was felt that the appointment of an agent to work Picton, together with the settlements of the Pelorus Sounds and the diggings at

Mahakipawa was necessary. The Rev. J. H. Simmonds had just returned from Fiji on account of failure of health. He was sent to Havelock, and remained about twelve months. The site was afterwards leased and a cottage erected thereon, which, through the expiration of the lease, has become the property of the Trustees. After Mr. Simmonds' removal occasional visits were paid by the Blenheim Minister, but no agent was appointed until 1887, when Mr. Harker was sent as a Home Missionary. He remained for six years, and he and his successor, Mr. C. A. Foston, were exceedingly diligent in visiting the scattered population. Last year Mr. H. Foston succeeded his brother in the charge. With the help of the Rev. W. Keall, and subscriptions from friends at a distance, a better and more central Church site has been bought and paid for at a cost of £67. Plans for the

erection of a suitable building to seat about 130 persons have been prepared, and it is hoped to erect the same without much debt. The Missionary conducts services at nine different preaching places, some of these involving

considerable labour in travelling. There are twenty-four Church members. In the Sunday-school at Havelock itself are five teachers, with fifty-one scholars, and throughout the district 420 persons attend the services.



MR. H. FOSTON.

quantities, and the news produced the wildest excitement through the Colonies. Adventurous miners from Australia arrived in thousands by Messrs. McMechan's boats. Hundreds tramped over the hills from Canterbury. Within a few months forty thousand men had found their way thither. The Provincial Government of Canterbury recognised the importance of the new industry, and spent £150,000 in forming the road over the mountains. At the mouth of the Hokitika River a town sprang up. Within a few months Revell Street was a mile long, and an early visitor says: "Every other building was a store, and the alternate one an hotel."

HOKITIKA CIRCUIT.

At the end of 1864 there were persistent rumours of the discovery of alluvial gold deposits on the West Coast beaches. In 1865 it was actually found in great

the Teremakau River, no less than twenty-six times. At the Greenstone diggings he paid £1 9s for two feeds for his horse. At Hokitika he was heartily welcomed by Mr. R. Alcorn and others, and found a sleeping place



KANIERI CHURCH.

under the counter of Mr. Alcorn's store. On Sunday, July 23rd, he preached in what was dignified by the name of the Corinthian Hall. It was destitute of windows, floor, and seats, but good congregations gathered, and Mr. Thatcher, a well-known itinerant humourist of the day, lent his harmonium and presided thereat. Mr. Buller formed a Church Building Committee, consisting of Messrs. Alcorn, Brent, Cross, Cone, Hogben, Longbottom, Perry, Powell, Scott, and Upjohn. He also interviewed Mr. Commissioner Sale (afterwards Professor Sale, of the Otago University), and secured an eligible site from the Government for Church purposes. After spending a second Sunday he returned and reported to the Christchurch Quarterly Meeting. That Church Court at once agreed to



REV. T. R. RICHARDS.

The Methodist Occupation

of the place was not long delayed. Among the first arrivals were many Methodist miners, who desired the services of their own Church, while the spiritual necessities of multitudes of others strongly appealed to the more settled circuits. The Rev. J. Buller, then Superintendent of the Christchurch Circuit, paid an official visit. He travelled on horseback, and on arrival at what is now Westland, forded



ROSS CHURCH.

lease the Rev. G. S. Harper for special work there, and Hokitika was placed on the Plan, and Mr. Harper pointed to preach and organise the Church. He proved to be

The Right Man in the Right Place.

Intense, spiritual, devoted, and with considerable organising faculty, he did good work for the Church, and had great success for his Master. Arriving on August 7th, he found himself in the midst of stirring times. Not long after his arrival three men brought in from the river gold to the value of £4000. On one day 900 diggers arrived from Australia by steamer, and the tug charged them £1 each for loading. At Arahura in one party each man made £150

A class meeting had been started within a month of Mr. Harper's arrival, when six were present. Temperance work was also commenced, and one man, on signing the pledge, insisted on paying five shillings for the privilege of doing so. For four months service was conducted in the Corinthian Hall, but on December 3rd, the first church, which cost £120, was dedicated, special sermons being preached by the Rev. G. S. Harper and B. Drake (Independent). Subscriptions of £380 had been collected, and the balance was raised at the opening soiree, at which Mr. Commissioner Sale presided. The steamer in which Mr. Harper arrived—the *New Zealand*—was wrecked on the beach, and the bell, fastened to a tree, became the "church-going bell" of the settlement. On the following



LAKE KANIERI.

per week. A few months later a man secured £900 worth of gold in one day. The export for the first year was valued at £1,000,000. Naturally the place seethed with excitement. The miners were of all classes and conditions of life—some earnest Christians and others entirely reckless. Mr. Harper did faithfully the work of a Methodist preacher, and had his reward.

Three Churches in Five Months.

The Building Committee appointed by Mr. Buller had been enlarged by the addition of the names of Messrs. Rickard, Jones, E. Palmer, G. Palmer, Ferriss, J. C. Cameron, and L. Clarke. They worked with a will.

Sunday the preacher's heart was cheered by seeing four penitents.

On his second Sunday Mr. Harper preached at Kanieri, and formed a class there. Soon they also undertook the work of church building, and on the last day of the year their sanctuary, which cost £125, and towards which £118 were raised, was opened. There were three penitents at the after-meeting, and this was followed by a watchnight service. Mr. Taylor was appointed class leader.

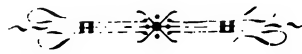
On November 1st Mr. Harper had visited Ross. He found a very prosperous community there, men making as much as £60 per week. Newspapers were evidently scarce, for five shillings were paid for a copy of *The Australasian*, and £1 for *The Nation*. Mr. Harper, standing on the



HOKITIKA CHURCH.



HOKITIKA PARSONAGE.



HOKITIKA OFFICE-BEARERS.

Top Row - Messrs. J. Robertson, W. Cansell, W. E. Perry, W. Irvine, H. Thomas. Middle Row - Messrs. J. Campbell, A. Martin, Rev. Barton H. Ginger, J. Reynolds, T. Candy. Front Row - Messrs. C. E. Crawford, A. G. Nightingale, F. Oliver.



tump of a tree, preached at dusk in the open-air, afterwards forming a Building Committee and organising a class. Two notable members of the latter were Mr. W. Jarthew, now resident at Feilding, and Paul Thomas,



GREYMOUTH CHURCH IN 1870

who has since been President of the South Australian Conference. A church of timber and canvas was prepared and opened on the same date as that at Kanieri, the preacher being Mr. R. Clarke, from Victoria, who afterwards returned there and became a member of Parliament, being also well-known as a lecturer on "The Eight Hours' System." In all this work Mr. Harper had the advantage of

Earnest and Warm-hearted Supporters.

Messrs. Alcorn and Brent supplied him with board and lodging gratuitously. There were excellent local preachers. One of them—Mr. O. Powell, a French Canadian—was the first to conduct services in Westland, preaching in Hokitika streets. Messrs. E. Palmer and F. J. Barker, two warm-hearted brethren, came up from Otago and rendered efficient help. Messrs. Clarke, Taylor (of Kanieri), Powell, Perry, Todd, and others did all they could. Other places were visited. In September the first services were held at Greymouth. A trip was made to Okarito. Services were also held at Woodstock and elsewhere. When in May, 1866, Mr. Harper left the Coast he had the satisfaction of handing over, as the Westland Circuit, several large and flourishing Churches, with steadfast workers therein, to the care of the Rev. W. Cannell.

Later Enterprises.

In less than two years from the erection of the church a Parsonage of five rooms was built on the adjoining section. For a time everything was prosperous, and in 1871 a second minister was applied for, to reside at Ross, Messrs. Dewsbury and Marten being in charge there for three years. In 1875 a more commodious church was desired in Hokitika, and at a cost of £1000, St. Paul's, which seats 380 persons, was built. Unfortunately a very heavy debt was left upon it, and as the goldmining industry waned, this became a burden. In that moist climate timber soon decays, and the building has cost considerable amounts for repairs. From 1882 to 1884 the debt was reduced by £200 as the result of a series of special efforts. In the following year the church was repaired and renovated at a cost of £181. Further expenditure was necessary on the parsonage in

1892, and in that year the Loan Fund came to the help of the Trust, and granted £225 without interest, the greater part of which has since been paid off. In 1888 the freehold of the church site at Ross was secured, and the building renovated at a cost of £100. In 1898 a deed was obtained for the Kanieri Church site, and the ancient building there repaired and painted.

The Fort is still Held

by good men and true. Messrs. H. Thomas and J. Reynolds have been for many years active local preachers, and more recently Mr. T. E. Foot's services have been enlisted in this department. Messrs. Perry, Rickard, Smith, Glover, and others are men thoroughly in earnest. In addition to the Hokitika Church, Sunday afternoon services are conducted at Kanieri, three miles distant, Blue Spur, five miles, and Humphrey's Gully, nine miles away. At Ross, which is twenty-one miles from the centre, services are conducted every other Sunday, and at the Kanieri Forks, six miles distant, a service is held monthly, on Thursday evening. For twenty years the population steadily declined, but of late there has been some revival, and Hokitika at the last census had a population of 2059. With the new departure in dredging it may be anticipated that there will be a return of prosperity in which the Church will share.

The Superintendent—the Rev. T. R. Richards—is a native of Victoria, where he was converted, began to preach, and became a candidate for the ministry. In response to an application from New Zealand, he came to this Colony nearly six years since, and was appointed as a Home Missionary to Kiwitea. The following year he was received on probation, and appointed to the same place, and has since had varying experiences of ministerial life in Palmerston, Auckland, and Helonsville. Under his charge there are, in the six preaching places in the Circuit, seventy members and 350 hearers, while in two Sunday-schools sixty-four scholars are under the charge of fourteen teachers.



GREYMOUTH PARSONAGE.

GREYMOUTH CIRCUIT.

The town of Greymouth is the largest on the West Coast, its population numbering 3100 persons, while Brunner, which is a kind of suburb, has 1600 more. With the exception of Blenheim, the Greymouth Circuit has the

largest number of attendants in the Nelson District. Its Methodist history goes back for thirty-five years. Five weeks after landing on the Coast, the Rev. G. S. Harper trudged there on foot from Hokitika, and held service on September 17th. At that time the whole of the beach was lined with miners. Famine prices prevailed. Land in Greymouth was being leased at £12 per foot. A little before, flour had been sold from £130 to £150 per ton, while candles were a shilling each. On February 1st of the following year the Rev. W. Cannell arrived to succeed Mr. Harper, but for two months prior to the ordinary change of appointments worked in Greymouth, preaching on Sundays in the town itself, and visiting the more distant settlements on week-days. About the same time Mr. W. H. Boase, who was a local preacher, held services in Kilgour's Hotel. As the service proceeded, there was handed to him what looked like a pulpit notice, but turned out to be a bill of fare. Far from being disconcerted, the good brother turned it to excellent account, and put before his hearers the bill of fare which the Gospel presented. Soon afterwards the same preacher was about to conduct a service at one of the settlements up the Grey Valley when a stalwart miner came up to him and said: "Hold on governor, there's a fight on just now. When that's over we'll all come to Church." These are samples of the romantic incidents which the preachers of those days met with.

A Splendid Church Site

was obtained in the following year. Two acres of Native land almost in the centre of the town were leased by Government to the Church for twenty-one years. In 1867 the Rev. J. T. Shaw was appointed as resident minister, and Greymouth constituted a Circuit. His first services were held in a building erected for worshippers of all denominations, and which came to be known as the Town Hall. In that the first Wesleyan Sunday-school was commenced. Shortly after Mr. Shaw's arrival a meeting of members was held, at which the following office-bearers were appointed:—Circuit Stewards, Messrs. Boase and Alcorn; Society Steward, Mr. John Bull for Greymouth, and Mr. Doane at Cobden; Poor Steward, Mr. Simpson. Mr. Boase was also appointed class leader, the class meeting being held in his own house. In addition to himself and wife the following were members: Messrs. Doane, Osborne, Foster, and Lucas. During the same year a church building scheme was forwarded and completed in January, 1868. It was a building 50ft. by 30ft., and cost £394. We are

able to present an early photograph of the same. Twelve months afterwards a parsonage of five rooms was built at a cost of £218.

Great Prosperity.

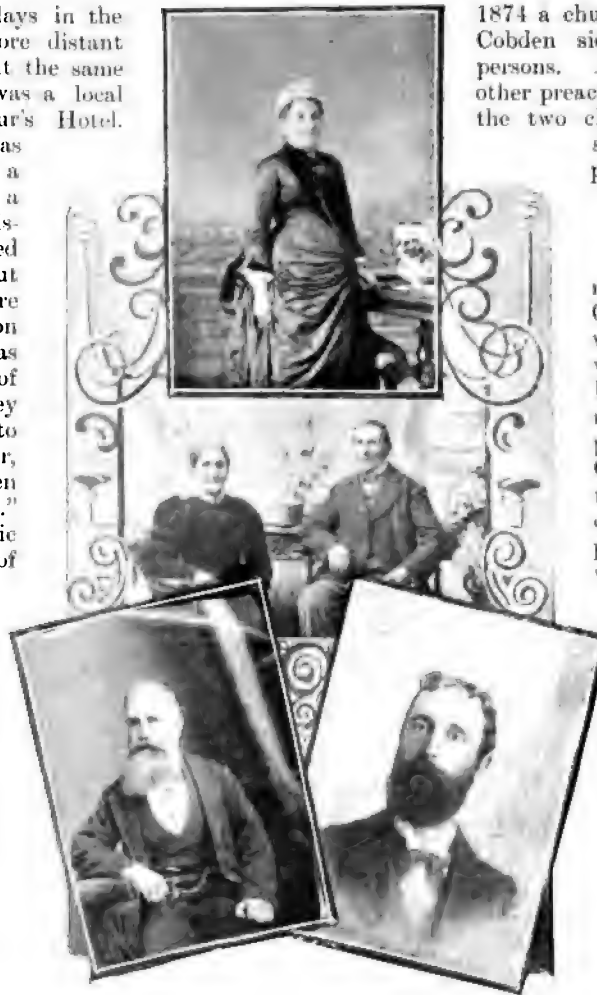
For a dozen years or more the Circuit was in a flourishing condition. Gold mining yielded handsome returns, and the traders made handsome profits. The late Mr. Masters, who had a large business, was a liberal supporter, and there was no lack of funds for Church purposes. Services were held far up the Grey Valley, at Notown and other centres, also at South Beach. In 1874 a church was built at Clifton, on the Cobden side of the river, to seat eighty persons. At one time no less than eight other preaching places were supplied besides the two churches, the minister being ably supported by a band of capable local preachers. Then came

A Season of Depression.

There was a lack of business management in dealing with the Greymouth land. Building sites were in demand, and several sections were sub-leased for this purpose. Unfortunately, instead of using the rentals to pay off the debts on properties, they were paid into the Circuit Fund, and the liabilities remained. After a while the church and parsonage needed repair, and from 1878 to 1881 £150 were spent on the former. In the latter year the parsonage was enlarged at a cost of £100. In 1887 the Rev. C. Griffin, on arrival in the Circuit, set himself to deal with the Greymouth property. By this time the lease was running out, and it was agreed that the sub-lessees, on the payment of a small sum, should be allowed to become direct tenants of the Government. The amount thus obtained was applied to the reduction of the debt, and by the aid of the Loan Fund this was shortly afterwards liquidated.

Building of Taylorville Church.

In 1847 Mr. Brunner, a surveyor, discovered coal on the banks of the Grey River, about six to eight miles distance from the mouth. Twenty-five years after mining operations were commenced, and a town grew up, which, in memory of the surveyor, was called Brunnerton. Mr. J. Taylor, a Methodist of Cobden, owned a mine on the opposite bank, somewhat nearer Greymouth. Those obtaining employment settled near the mine, and so the township of Taylorville commenced. In 1884 a church to seat 120 persons was erected at a cost of £152, the debt being loaned by the Building Fund, and paid off a few years later. The



GREYMOUTH CIRCUIT OFFICE-BEARERS.

Mrs. Hanson. Mrs. W. Heron, Mr. W. Herron, Mr. Angel, Mr. Piper.

ippers were earnest and devoted, and from those in the vicinity and the township of Dobson, a congregation was gathered. The services were heartily enjoyed. Conversions were frequent. Four years later

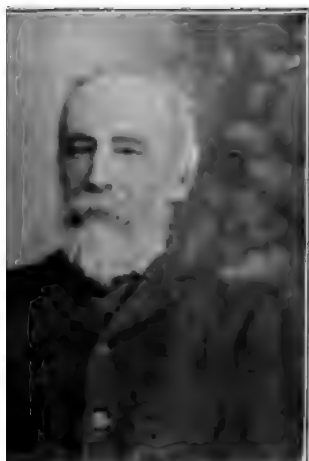


S. J. GARLICK.

the church was more than doubled in size, at a cost of £220. Two-thirds of this was raised, and the debt of £80 paid through the Loan Fund. In the disastrous explosion in the Brunner Mine a few years after, several members lost their lives, and others their friends. This led to removals, and a miners' strike afterwards weakened the place, but there is still an attentive congregation and a good Sunday-school.

Present Position.

In 1889 the Greymouth Church site was leased for a long term. Since then prosperous times have come more. The coal trade of Brunnerton and Blackball has been exceedingly active, and a fleet of steam colliers is in constant employment. Other mines have also been opened. The timber industry has developed, and it is expected that there are deposits of gold in the hills which are being worked. In 1896 the Greymouth Church vestry was considerably enlarged, and made a comfortable schoolroom. Within the past two years since the church was entirely rebuilt, and two additional rooms added at a cost of £220. Some years since a church was leased at Blackball, and services are held there once a month on a week evening. The minister also visits occasionally the Ashburton Mine, eighteen miles north of Greymouth, on the sea beach, and holds services at Rutherglen, twelve miles distant. Difficulty of transit prevents the local preachers doing what might otherwise be attempted, but there are openings which, in the near future, must be entered.



J. HOLDER, SENR.

Sturdy Helpers

have aided in the work of the Circuit from the beginning. Mr. R. Alcorn, one of the original Circuit Stewards, for some years kept a store up the Grey Valley, where his house was

the minister's home. His brother-in-law, Mr. J. Orr, was also for many years a merchant in Greymouth, and rendered substantial help. Mr. W. H. Boase has been associated with the work from the beginning until now, and is still active. Mr. Holder, senr., has for twenty-five years worthily filled the position of Superintendent of the Sunday-school, and one of his sons is the competent choir leader. Mrs. Hanson has been a member for more than thirty years, and her son, Mr. Hart, is an office-bearer. Mr. Bramwell, now resident in Feilding, was a useful local preacher for over twenty years. At Taylorville Mr. J. Masters, now living in Stratford, was for many years Trustee and Steward. He was associated with Messrs. W. Herron and Angel, who still continue to serve that Church. Mr. C. A. Piper, who came from Dunedin about three years since, has thrown himself into the work with great energy, and infused his own spirit of activity.

The Rev. S. J. Garlick, who is in charge, is an excellent type of the hard-working rank and file of the Methodist Ministry. Trained in the Church from childhood, he was converted under the ministry of California Taylor in Christchurch, in 1865. At once he began to work as a prayer leader and district visitor. Presently he was placed on the Preacher's Plan, and after some training became a candidate for the ministry.

His appointments have been chiefly in country Circuits, and he has seen service in each of the six districts of the Colony. During his term in Franklin three new churches were built, and at the Hutt two others. A plain-spoken and faithful pastor, he wins the respect of his people, and has been greatly aided by his wife, a daughter of the Rev. W. Kirk. While residing in Greymouth, Mr. Garlick has had the satisfaction of seeing the Church membership increase by one-third. He is assisted in his work by nine local preachers and five class leaders. In the three Sunday-schools there are 385 scholars under the charge of thirty-seven teachers, and 750 persons attend the public services.



MR. AND MRS. W. H. BOASE.

REEFTON CIRCUIT.

Fifty-five miles inland from Greymouth is the flourishing town of Reefton, with a population of 1600. Its name embodies its history, as the gold-bearing reefs there first attracted attention. It soon became a place of importance.

The inhabitants were well-to-do and enterprising. The town was well laid out, streets made wide and well-kept, a water supply provided, and it was the first town in New Zealand to introduce electric lighting. For some years it

opened, a brisk trade was carried on, miners were carrying their tucker across the ranges, and the sound of tree felling was heard. These three brethren determined to witness for God. They got permission to use a small building, still standing, but now used for a stable. They then took a



REEFTON CHURCH.



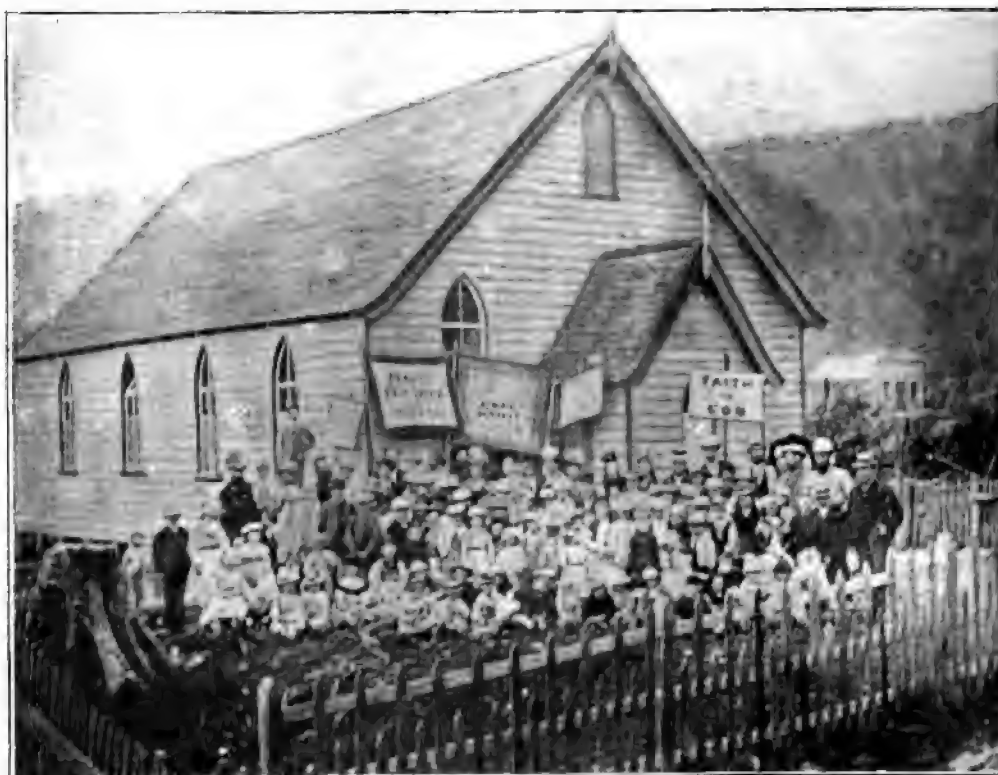
REEFTON PARSONAGE.

could only be reached by a coach service, but the Midland Railway has now made it easily accessible daily from the Coast towns, and twice a week from Canterbury.

The Methodist Church

owes its origin to three lay members from Staffordtown. In February, 1872, Messrs. R. McLean, Blight, and D. M. Anderson left their former residence and the Church home which had become so dear, for the new mining venture. Their journey was somewhat adventurous. They travelled by steamer from Hokitika to Greymouth, and thence by another vessel to Westport. At the latter place they chartered a boat, and worked their way up the Buller River to Christie's, after which, with swags on their backs, and fording the river from time to time, they eventually arrived at their destination. The sole survivor of this little band says that when they came there the state of affairs morally reminded him of a story of a Scotch precentor who announced in the Church that there would be no Lord's Day next Sabbath as the minister would not be present. There was no minister in Reefton and no religious service. On the Lord's Day stores were

bundle of tracts and went among the diggers' tents inviting them to service. Mr. McLean was the preacher, Mr. Blight led the singing, and Mr. Anderson tried to sustain him when he was out of breath. Shortly after they held services in the open air, on what is now known as the Strand. On one occasion the late Bishop Suter was amongst Mr. McLean's auditors, and at his invitation afterwards addressed the assembly. The open air services



REEFTON CHURCH IN THE EARLY DAYS.—A SUNDAY SCHOOL GATHERING.

were not altogether without interruption. On one occasion a number of men resolved to cut down a tree which would fall into the midst of the worshippers, but after cutting it about half-way through desisted, probably impressed by the earnestness of the preacher. Presently the pioneers invited those who were disposed to help in building a church to meet them. Four persons responded, the place was canvassed, and a small weather-board building, 24ft. by 24ft., which is part of the present church, was erected, and opened by the Rev. J. A. Taylor, of Greymouth, early in 1873.

The Growth

was not rapid. In 1876 a church was built at Black's Point, and a Sunday-school established. A parsonage site with a small building thereon was purchased. During Mr. Worboys' term the Reefton Church was enlarged to double the size and the vestry added. On Mr. Edwards's appointment, the parsonage was enlarged and improved, at a considerable expense. Most of the original members being Wesleyans, they were favourable to Methodist Union



REEFTON CHURCH.—Interior.

A Transference of Interest

shortly after took place. The first promoters being all Wesleyans, and there being other members in the district, they petitioned for a Wesleyan minister, but none was available. Mr. Taylor recommended that Mr. McLean should be recognised as a Home Missionary, but this did not commend itself to the brethren, as they needed the services of a stated pastor. Meantime, the Rev. J. J. Pendray arrived to open the United Free Methodist Mission, and after some hesitation the church was sold to the Free Methodists. Not a little difficulty was experienced by the first minister, but he laid the foundation well, and it became the head of a Circuit, of which Messrs. Worboys, Peters, Parkin, Penney, Edwards, and Potts were successively the ministers during the next twenty-three years.

from the beginning, and this writer had the privilege of preaching there while it was still a United Free Methodist Church, being heartily welcomed. On Union being accomplished in 1896, the Rev. J. T. Pinfold was appointed. He at once set himself to put the properties in thorough repair. His efforts were heartily seconded, a considerable sum of money was raised for the purpose, and they are now in excellent condition. At the silver jubilee of the Reefton Church, he also initiated a scheme for the liquidation of the debt of £230, which had burdened the properties for many years. This has since been successfully carried out; half the amount raised, and the remainder loaned by the Building Fund, so that the Trust is now free from the payment of interest.

Honourable Mention

should be made of the man who, under God, was the founder of the Reefton Church. Brother McLean was one of those warm-hearted, energetic, local preachers, consumed with a passion for saving souls, who have rendered signal service to the Methodist Church. During his stay in Reefton he was highly esteemed. After a while he removed to Foxton, and died there a few years since in the full triumph of the Gospel. His precentor—Mr. Blight—has also gone home to God. David Anderson, the last of the trio, still remains, and is a good type of a Scotch

digging township a few miles in the other direction. Unfortunately there is only one local preacher. There are 73 adult and 40 junior members. In the two Sunday-schools of the Circuit there are 17 teachers, with 156 scholars, while 440 persons worship in the sanctuaries.

The Rev. W. Grigg, the Superintendent, is a Cornishman in the prime of life. Converted at twenty, he began to preach three months afterwards. Six years later he arrived in New Zealand, and the following year was received by the Bible Christian Church as a candidate for the ministry. He was appointed to the Waikari.



REEFTON CIRCUIT OFFICE-BEARERS.

Front Row.—Messrs. J. Anderson, T. Crumpton, Rev. J. T. Pinfold, D. M. Anderson, R. Wills. Back Row.—Messrs. W. W. Ashby, J. Wills, B. Roberts, A. King, E. J. Scantlebury.

Methodist, cautious, but intelligent and hearty. With him are associated Messrs. J. and R. Wills, Scantlebury, T. Crumpton, Anderson, and Roberts in the Trusteeship of the church. Mr. A. King, for many years an office-bearer, has recently removed to Dunedin. Mr. W. Ashby has been a persistent worker, and as Sunday-school Superintendent and choir leader has done good service. At Black's Point Messrs. Watson, Knight, Greig, and Ellerby are among the leaders. Mr. H. Lawn, for some years a devoted local preacher in the neighbourhood, is now resident at the Upper Thames. At Crusington, three miles beyond Black's Point, services are held, and also at a

Courtenay, Templeton, and Belfast stations in succession. Quiet in manner, his discourses are of a thoughtful and persuasive kind, and he has entered upon his work on the West Coast with every promise of success.

WESTPORT CIRCUIT.

In the later sixties Westport became an important goldmining centre. Later still, "black diamonds" took the place of the precious metal, and for twenty years past coal mining has been the principal industry, and becomes more extensive every year. At Denniston and Granity

Creek there is a large and steady output by the Westport Coal Company, whilst Cardiff and Mokihinui have valuable seams. After many ups and downs the residents have settled to this as giving the district promise of permanence, and Westport is a flourishing town of 2400 persons.



REV. W. GRIGG, REEFTON.

Some moral influence was certainly needed at the time, for with a town and population of 3000, there was said to be ninety hotels. All the districts around were being prospected for gold. Large numbers of miners were at work, and good finds were obtained. Mr. White threw all his energies into preaching and pastoral work, and was rewarded with considerable success. The old residents still tell of a tea meeting which netted £65, and for which tickets were freely sold at 5s. each. A church was erected, and for a time flourished exceedingly. A parsonage was likewise built, and at Brighton and other stations good services were held.

At Westport Itself

there were a number of Wesleyans, and in 1869 and 1870 they requested Conference to appoint a minister. Failing to secure one, they invited Mr. White to visit them, which he did, and conducted services on October 29th, 1871. On the next evening, at a meeting called for the purpose, a church was organised, consisting, besides the minister and



MR. H. LAWN, REEFTON.

The Methodist Pioneer

of this neighbourhood was the Rev. J. White, United Methodist Free Church Minister. In April, 1866, being then newly come from England, he arrived at Hokitika, and was advised by Mr. Harper to settle in Greymouth. As, however, Mr. Cannell had already started services there, and the Charleston diggings were attracting great attention, he proceeded to the latter place.

been numerous. At times there has been great prosperity, and seasons of in-gathering; then the workers have been oppressed by the removal of some of the most energetic of their number. In 1879 Charleston and the neighbouring places were re-united with the Circuit, but Charleston



WESTPORT CHURCH.

steadily declined, and other mining centres once prosperous were deserted. The Wesleyan Church for a period was somewhat supine. On the development of the coal trade at Denniston and Waimangaroa, resident Wesleyan preachers and members there requested a minister, but none was sent. The local Church in Westport also failed to take advantage of the opening. Eventually the Primitive Methodists appointed ministers, who not only worked the out-places, but after some years built a church in Westport also. Two Methodist Churches in one small town were not an edifying spectacle, and both were weakened thereby, while the sense of rivalry, inevitable under the circumstances, did not promote spiritual growth. In 1894 the Rev. G. Frost was stationed by the Wesleyan

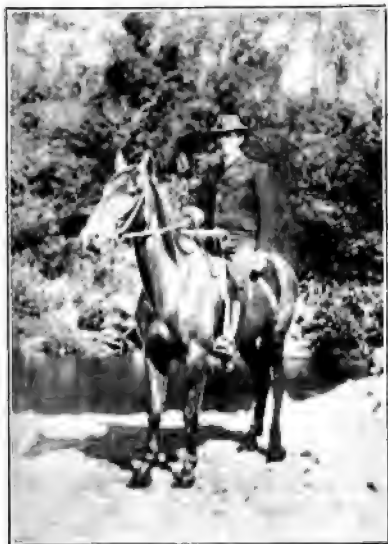


KUMARA CHURCH AND PARSONAGE.

Conference at Granity Creek, where a mine was being opened. Without giving it a fair trial, he was removed at the end of the year, which somewhat discouraged the supporters. Meantime the members of the Westport Church

Toiled on Unweariedly.

A few years since Mr. and Mrs. C. J. Liggins removed thither from Blenheim. Mr. Liggins is a man of considerable energy, and at once he and Mrs. Liggins devoted



Rev. H. L. Blamires.

themselves to helping the minister in charge. Largely owing to his watchfulness and unwearied exertions, the property was placed on a sound financial basis. On the consummation of Union, the Trust, which had become moribund, was renewed, and arrangements made for working the same. Shortly afterwards steps were taken to renovate the building, and by a series of special efforts it has been practically renewed, and now presents the attractive appearance shown in our illustration.

The Rev. H. L. Blamires.

son of an honoured minister in Victoria, has been in charge of the Circuit for the past two years. He came to the Colony about six years ago and settled at Christchurch. After working in the Christian Endeavour Society, his name was placed on the local preachers' "Plan." The Christchurch Circuit afterwards recommended him for the ministry, and he was sent to Inglewood. He is diligent, methodic, prudent, and Westport Methodism has benefitted by his ministry. In addition to the Westport Church, services are also held at three out-stations. The unfortunate lack of local preachers prevents the extension which is desirable, but there are 51 enrolled members and 350 hearers, while in a well-organised Sunday-school 102 children are under the charge of nine teachers.

KUMARA CIRCUIT.

Midway between Hokitika and Greymouth is the town of Kumara, which for a time rivalled both as a busy centre of goldmining. It was not discovered there in quantity until ten years later than the beach-workings. When found it lay underneath huge boulders, some of them weighing many tons, and could only be obtained by sluicing. But the returns justified large expenditure in the way of water-races, and for several years the district was prosperous.

The Kumara Church.

Methodist miners were among the first comers, and visits were made by preachers from Hokitika. The first service conducted in the town was by Mr. G. W. Russell, then a probationer for the ministry. It was held in the open-air in Seddon Street, in August, 1876, and a few eggs

were thrown at the preacher. Two months later the Rev. G. S. Harper visited it, and speaks of the great rush. He was prevented from holding a service by heavy rain, so contented himself with distributing tracts. Steps were taken for the erection of a church, and the present plain and substantial building was opened on May 27th, 1877. The cost was £230, of which, unfortunately, more than half remained as debt. This proved a sore burden. Six small sections, containing about an acre in all, had been leased from the Education Board, and it was on this site that the church was built. Seven years later the freehold was obtained at a cost of £15. About the time of the church opening, the first class meeting was held, the names of the original members being Messrs. E. Eckett, R. Brown, W. Madhill, and T. Evingdon. Two years later the church was lined and seated at an outlay of £50 further, and in 1881 a schoolroom was attached thereto which cost £50 more.

Staffordtown Church.

The ancient, squat-looking edifice in our illustration has a stirring history. From its converts has come the Rev. P. W. Fairclough, an Ex-President of the Conference. Although now a decayed mining village, Staffordtown was formerly busy enough, and on July 22nd, 1869, a Building Committee was formed with Messrs. R. McLean as chairman, S. Lucas secretary, and David Anderson treasurer, while P. Fairclough was present by invitation. No account is given of the first contract, but it is reported that the lining cost £20 and painting £16. The promoters were anxious to secure a trust income, and six months after the Church was opened eight seats were let at five shillings each. A month later Mr. Fairclough was made Vestry Steward. While many of the settlers lived in temporary huts, they were anxious to secure the comfort of the visiting minister, for the Trustees formally resolved to purchase a pair of sheets for the bed in the vestry. They had good anniversaries, one of them realising £20. But this did not betray them into lavish expenditure. In April of 1872, an account of six shillings for collection boxes, and three shillings and sixpence for a stable bucket, were deferred until the next meeting. There was some excuse for their economy. On any money they borrowed they had to pay interest at the rate of ten per cent., and with such borrowed money the church porch was built. The



STAFFORDTOWN CHURCH.

minute-book is kept with the greatest accuracy, and the Trustees evidently understood their responsibilities, for in 1879, after paying the accounts for lighting and horse hire, it was resolved that the balance should be devoted to the

Circuit Fund. The congregation was enthusiastic in its support of the Sunday-school, which was opened by Mr. Michael Donas in February, 1868. The Superintendent also conducted an adult class, and a branch school at his own residence in Tunnel Terrace. His successor, Mr. R. Gunn, owing to the increase of scholars, called Mr. Fairclough to his assistance, and he was appointed secretary of the school in November, 1869, this being probably the first office he held in the Methodist Church. Funds were plentiful, one anniversary realising £32. Being thus flush of cash, the day scholars were invited to attend the annual picnic. Temperance efforts were encouraged, and a Band of Hope started. Full minutes were kept of teachers' meetings, but of one of them the secretary reports that, after reading the previous minutes, "there commenced a rambling discussion which lasted for an hour, after which no one was any wiser."

Dillman's Town,

an outlying district of Kumara, was also taken up and worked. In 1877 a site, with an old building thereon, was purchased as a place of worship for £34. For two or three years services were held there, and good congregations gathered.

The Circuit History

began in 1877, when the three places named above were divided from Hokitika, and the Rev. W. S. Harper became the first minister. Services were also held at Greenstone and elsewhere. The Quarter Board started well by giving the minister £200 per annum, but after a year's trial it was found necessary to reduce it by twenty-five per cent. Mr. Harper was succeeded by the Rev. J. N. Buttle. Being unable to find suitable lodgings, he constructed a vestry within the church, partitioning off a portion and bachelorising therein. His successor—Mr. Garlick—followed the same plan, and so they literally dwelt within the sanctuary. By this time the prosperity of Kumara had suffered a severe check, and for about twelve years it was worked as a Home Mission Station, Messrs. Hall, Fennell, Hosking, and S. Stone being the agents. Mr. Hosking, in his early days, had been a minister of the Church, but retired, and for some time had followed the occupation of a

printer. The last eleven years of his life were spent in the Home Mission service at Inglewood, Motueka, and Kumara, labouring in the last for nearly seven years. Unassuming and gentle in manner, a man of strong friendships and of catholic spirit, he was esteemed by the whole community. He preached short sermons, and was exceedingly diligent as a pastor. Just before his death he repeated a verse of a well-known hymn expressive of his rest in Christ.

On Mr. Stone's removal, the Rev. John Smith, a Supernumerary Minister, took charge of the station, and for six years rendered excellent service. Then Mr. Benning was



REV. B. GINGER.

pastor for three years, and has been succeeded by Mr. J. R. Clark. In 1882 a committee was appointed by the Quarterly Meeting to canvass for subscriptions for a parsonage, and in the following year a comfortable house of six rooms was built at a cost of £207.

Changes and Vicissitudes

have marked the history of the Circuit, but throughout there have been faithful men and women aiding the Ministers and Home Missionaries, and bearing "the burden and heat of the day." At the outset there were



STAFFORDTOWN OFFICE-BEARERS.

Mrs. Glover. Mr. Geo. Rodda. Mr. Glover

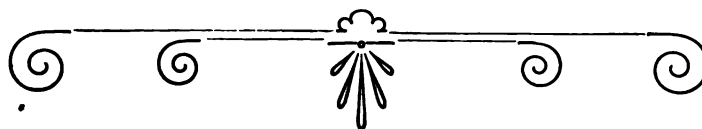


KUMARA CIRCUIT TRUSTEES.

Back Row.—R. J. Burrell, R. Barrett, H. G. Haymes. Front Row.—Jas. Morrish, E. Eckett, W. Brown.

two resident local preachers, but these shortly afterwards removed. Mr. E. Eckett, a man of considerable intelligence and influence, has, however, helped by conducting a service and reading a sermon in Kumara whenever called upon. With him have been associated Messrs. Brown, Morrish, Haymes, Barrett, and others, who still diligently work there. At Staffortown the late Mr. and Mrs. Glover were for a time foremost in every good work and word there. They came from Scotland, were converted in the place, and up to the date of their death laboured earnestly for the Church of their choice. Mr. G. Rodda was also for many years a standard-bearer there, but has recently removed to Hawke's Bay. The Duff family reside there still, as do a

few others who have inspiring traditions of days gone by. Times have changed. Goldmining is no longer the only or even the dominant industry. Timber mills have been erected near the railway station at Kumara, where a township is springing up, also on the way to Jackson's. These are visited by the missionary as he is able, there being four preaching stations in addition to the two churches. The number of members and adherents is not large, the former being 38, and the latter 182, while in the two Sunday-schools ten teachers have the care of 57 scholars. The position is an important one, and if local preachers could be induced to settle within its bounds, the work might be considerably enlarged.



OUR FOREIGN MISSIONARY HEROES.

IN direct efforts for Foreign Missions, the New Zealand Church is associated with the Australian Colonies. Missions have been established in five groups of islands in the Pacific, and the Gospel is also preached to the Chinese in Australia. The direction of these Missions is confided to a Board of Directors appointed triennially by



WAIPA STATION, N.Z., 1840 — From a Pen and Ink Sketch in the possession of Mrs. R. Arthur, Auckland.

the General Conference. The yearly income for 1898 was £13,444 2s. 7d. Of this £4168 9s. 11d. was contributed in the Mission districts themselves, and £9275 12s. 8d. received from the Colonial Churches. Towards the latter New Zealand sent £1103 9s. The working staff consists of twenty European missionaries, one lay missionary, and four Mission sisters. These are assisted by eighty Native ordained ministers, 107 catechists, and 1225 teachers, each of the latter having charge of a village. Eleven hundred and thirty-three churches have been erected, and there are 420 other preaching places. Associated with the ministers are 2491 local preachers, and 5460 class leaders. The number of Church members is 35,237, with 9478 on probation, and 11,374 catechumens. The day schools number 2110, with 2867 teachers and 39,427 scholars. Sunday-schools are not quite so numerous, there being only 1819, with 2944 teachers, but the scholars exceed those of the day schools by 460. The attendants on public worship are 123,437. When it is remembered that all these have been won from heathenism in one lifetime, it may well be said, "What hath God wrought?"

THE FRIENDLY ISLANDS.

Next to New Zealand this was the earliest field. Of two hundred islands in the group about one-fourth are inhabited. There are three distinct sections — Tonga, Vavau, and Haabai — which were originally separate kingdoms. First discovered by Tasman in 1643, they were visited by Captain Cook one hundred and thirty years later, when the mild disposition of the inhabitants induced him to give them their present name. To a large extent it was

a misnomer, as they were cannibals and cruel idolaters. Extensive burial places show that formerly there was a dense population, but within this century it has never exceeded 30,000. At present the total is not more than two-thirds of that number.

The London Missionary Society in 1797 sent by the ship *Duff* ten artisans to civilise the people. The attempt was a ghastly failure, and three of the party being murdered, the rest left. The Rev. W. Lawry started a Wesleyan Mission in 1822. He had encouraging prospects, but after fourteen months, failure of Mrs. Lawry's health compelled his leaving.

Four years later, the Revs. J. Thomas and J. Hutchison settled at Hihifo, and in 1828 Messrs. Turner and Cross took up their residence at Nukualofa. The people were disposed to accept the Gospel, and particularly eager for education. Classes were opened in the villages, and soon attended by hundreds of young people, although all the lesson books had to be prepared in manuscript only. Soon requests came from Vavau and Haabai for teachers. In 1829, the first convert, a youth called Lolohai, was baptised. Six months later there was sixty persons meeting in class, and at a Love Feast one hundred and fifty were present, and forty-six spoke. Shortly after eighty-four persons professed religion in one day. Tubou, King of Tonga, was baptised as Josiah. In the Haabai section, the people of fifteen islands renounced heathenism, and the Chief George was converted. He carried the Gospel to Vavau, and Finau, the resident chief there, burned eighteen temples, challenging the idols to protect themselves. In 1834, a great revival took place, all ordinary occupations were suspended, and in a few weeks 2262 received the forgiveness of sins. It spread to Haabai and Tonga. A printing press by which seventeen hundred Gospels were distributed, had partly prepared for this.

By the death of Finau, George became King of Vavau as well as Haabai. On professing Christianity, he at once liberated his slaves. Presently he was made a local preacher, and his wife a class leader. Recognised as King and Queen of the whole group, they were "the nursing father and nursing mother of the Church." Soon every town and village had its church and school. So highly did the people value the blessings of Christianity, that in 1869 they contributed £2300 to the Mission Fund. In



REV. J. WHEWELL.

1872 there were one hundred and twenty-four churches, with seven missionaries and ten Native ministers. More than 8000 persons were enrolled members, and there were 19,200 hearers. Nine hundred and thirty Native converts acted



REV. J. W. WALLIS.

as local preachers, and 1079 as class leaders. In the day and Sunday-schools there were 5380 scholars. Practically all the people attended Divine worship, and more than one-third were Church members. Tubou College did splendid work in higher education. This happy state of things lasted for about ten years, and the stability and progress of the converts were quoted as a striking instance of missionary success.

After that, serious dissensions arose,

and angry disputes occurred. The Rev. S. W. Baker, for many years District Chairman, had become Premier of the Tongan Kingdom. Disputes arose between him and the Rev. J. E. Moulton, the head of the Mission. Political feeling was also roused. The Tongans are impatient of control, and as they were supporting their own ministers, they requested to be constituted a District in the ordinary way. This was acceded to by the General Conference of 1881. At the same time they requested other privileges, and the King expressed a desire for Mr. Moulton's removal. Unfortunately, his letter did not arrive till the Conference closed. Meantime feeling became embittered, and when the General Conference met in 1884, a request was presented for transference to New Zealand, or the formation of a separate Conference. By some mischance that was not acknowledged promptly, but a deputation was appointed to visit Tonga. Before its arrival the bulk of the Tongan



REV. G. BROWN, D.D.

Church had seceded, and formed the Free Church of Tonga. The Rev. J. B. Watkin resigned his position in the Wesleyan Ministry, and became its President. Thirteen Native ministers went with him. The deputation consisted of three experienced missionaries—the Revs. Watford, Langham, and Rabone. They reported that all the Wesleyans of Vavau, nearly all Haabai, and two-thirds of those in Tonga had joined the new

organisation. At the following Conference only 852 members and 2010 hearers were reported. Unworthy persecution of these was resorted to. Mr. Baker was deported by the British authorities. Bitter animosity prevailed between the two churches, and some were afraid avow themselves Wesleyans. Since that there has been some recovery, and there are now seventy-four churches and ten preaching places, one European and seventeen Native ministers, 406 local preachers, and 353 class leaders, 1306 members, and 106 on trial, with 658 Sunday scholars, and 3600 attendants. The schism is greatly to be deplored, but while the Free Church is no longer part of the Australasian Wesleyan Connexion, it is distinctly Methodist, retaining its class meeting fellowship, the itinerancy of ministers, and other marked features. Overtures have been made by direction of the General Conference towards reunion. Up to this time they have not been accepted, but it is hoped that within a few years this unhappy defection may be healed, and the Methodist Church of the Tongan Kingdom become a unit once more.

Links between the Friendly Islands and New Zealand are numerous. In the early days New Zealand was part of the Friendly Islands District. The Missionaries Hobbs, N. Turner, Watkin, and Woon laboured in both groups. The Revs. J. Whewell and J. T. Shaw, who subsequently resided in this colony, had also been missionaries there. The Rev. J. B. Watkin, now President of the Free Church of Tonga, spent his youth at Wellington.

In 1867 the Rev. James W. Wallis volunteered for the Friendly Islands' Mission, in place of the Rev. W. C. Oliver. He proved himself an apt linguist and a capable missionary. After two years he was removed to Samoa, but never lost his first love, and kept the Friendly Islands well before New Zealand Methodists. He returned to New Zealand in 1874, and after a long illness died on August 2nd, 1877, in his thirty-fifth year. His widow, who is also a native of the colony, resides at Oamaru.

SAMOA OR NAVIGATOR'S GROUP.

At the request of the Natives, the Rev. Peter Turner left the Friendly Islands in June, 1835, to commence a mission in Samoa. His voyage was perilous, being tossed in a storm seven days before he reached Niua Island. There he stayed two months, and two churches were built. Landing at Manono, the successes of the Friendly Islands were repeated. In a few months hundreds and even thousands of Natives accepted Christianity, desired education, and attended divine worship. The Rev. M. Wilson was sent as assistant and the work rapidly advanced.

Before Mr. Turner's arrival, Native teachers of the London Missionary Society from Rarotonga had been sent to Samoa, and two months after his going there



MRS. G. BROWN.

the Rev. Pratt arrived. That Mission also was exceedingly prosperous. The directors of the two societies thought it a mistake for missionaries of both to be labouring in one group, and agreed that Samoa should be given over to the London Missionary Society, and Fiji to the Wesleyan Church. To this the Samoan Wesleyans demurred. The resident missionaries also thought it a mistake and waited for a further reference to England, but the answer being decided, they were obliged to withdraw.



THE REV. W. SLADE.

On the formation of the Australasian Conference the situation was reviewed. The Samoan Wesleyans had kept up their churches and worship, and requested that a missionary should be sent. In 1858 it was attached to the Friendly Islands' District, and the Rev. M. Dyson and Barnabas Ahongalu were sent to reopen the

Mission. They were heartily welcomed. Three years later a second station was formed, another missionary sent, and the following year Samoa was constituted a separate Ecclesiastical District. Since then tribal wars and political disputes have been prevalent. Notwithstanding these disturbing influences, the Mission is prosperous, and there are two European and four Native missionaries, while in the two Circuits seventeen separate sections have each a resident Native catechist. Forty-nine churches, many of them exceedingly handsome and elaborate, have been erected. There are 2267 persons in church fellowship, and 6109 attendants on public worship. In the day-schools are 1517 pupils, while a Normal School for teachers, and a District Training Institution for Native ministers are also in operation.

New Zealand had the honour in 1861 of sending a distinguished missionary into this field. The Rev. George Brown, D.D., is a native of the County of Durham, and a nephew of the late Rev. T. Buddle. His early life was adventurous. Several professions were attempted, but the young man was restless, and in the Crimean War went thither as a sailor in one of the transports. Subsequently he sailed to America, and resided in the backwoods of Canada. Coming to New Zealand, he found his way to Mr. Buddle's house, and under the influence of that Christian home was converted, and became a local preacher. The Auckland Circuit recommended him to the ministry, and for fourteen years he diligently laboured in Samoa, helped by his brave wife, a daughter of the Rev. James Wallis. During the latter part of the time he was chairman of the district. In 1875 he was appointed to Mission New Britain on his own lines. His method was the larger appointment of Native teachers, a band of whom accompanied him. Seven years were spent there. Amidst great hardships, and not a little peril, the Mission was commenced, and became exceedingly

prosperous. On account of health Mr. Brown returned to the colonies, and after three years circuit work in Sydney, was made Foreign Mission Secretary. In 1890 he proposed a further extension to New Guinea, and was deputed to survey the position. He landed entirely alone, and after wide travelling came to the conclusion that there was an opening. The following year he led a band of European missionaries and Native agents to this new field. Since then he has visited all the Mission groups, and for over twelve months resided as Special Commissioner in the Friendly Islands. He is an excellent linguist, and probably has as large an acquaintance with the manners and customs of the people in the South Pacific as any living missionary. Utterly insensible to fear, and with a heart touched with the needs of the Native people, he still pleads for more missionaries and a wider extension. As Mission Secretary he is able to enhearten the brethren in the field, both by correspondence and visits. He has lectured on South Sea Missions in Great Britain and America. Dr. Brown is a man of considerable scientific attainments, a philologist, an elected F.R.G.S., and member of several learned societies. Among these is the Geographical Society of Jena—probably the oldest in Europe. A few years since the McGill University of Montreal honoured itself by conferring upon him the degree of D.D. The New Zealand Church may well be thankful that from its midst Dr. and Mrs. Brown went forth to begin the work for God and Missions, which they have been doing for forty years.

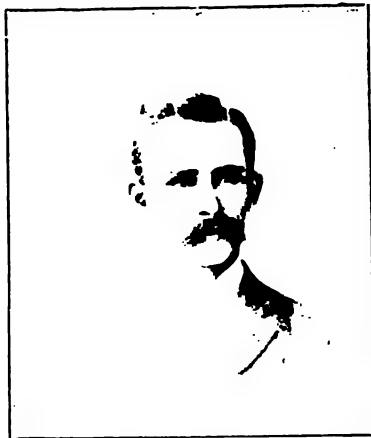
THE FIJIAN GROUP

is situated 360 miles north-west of the Friendly Islands. There are about 154 islands, of which one-half are inhabited. Many are small, but the two principal ones are from eighty to ninety miles long by thirty to forty miles broad. While Tasman saw these islands, and Captaln Cook visited them, it was not until 1806 that trade was established, when a demand for sandal wood and *beche-de-mer* sprang up. A few convicts and traders settled there. They found the Fijians probably the most degraded of the world's population. They were inveterate cannibals, extremely vicious, and abominably cruel. Suicides, adultery, fraud, and theft were common and admired. The population was large—probably 150,000. There were local idols, and their worship was accompanied by bloody, revolting, and obscene rites. The desperate condition of the people appealed to the Friendly Islands' missionaries, and in 1834 the Revs. Cross and Cargill were appointed to commence a Mission. In October of the following year they arrived at Lakemba. Many Tongans were settled there, so that the Fijians understood Tonguese. Hence Mr. Cross was able on his first Sunday to conduct service, by expounding the first chapter of Genesis.



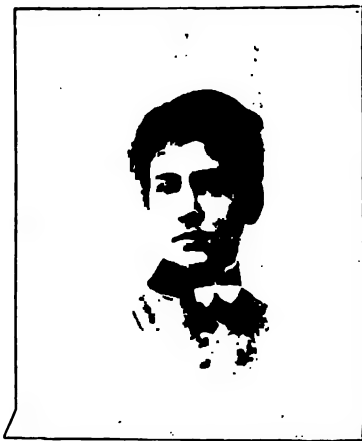
MRS. W. SLADE.

Within three weeks a Tongan Chief and his people accepted Christianity. Their influence told on others, and the following year some Fijians were baptised. The Rev. J. Watkin published a stirring tract in England



REV. T. J. WALLIS.

entitled "Pity Poor Fiji." This led to a reinforcement of the Mission. It was made a separate district, and in 1838 three additional missionaries were sent, and in the year following two more. Of the difficulties, hardships, and perils to which the early labourers were exposed it is impossible to give the briefest account. Their feelings were lacerated by the abominations and cruelties of heathenism, and by the revolting orgies of cannibal feasts. Undaunted they worked on. Hunt, one of the early missionaries, had the zeal of an Apostle, and though he died after ten years' work, did much in the way of translation. Lyth, a medical missionary, gave himself sedulously to the training of Native agents, and James Calvert used the printing press to great advantage. After many years the tide turned. Hundreds of Natives were converted. Bau, the stronghold of heathenism, was transformed. Thakombau, the King, blood-thirsty and ferocious, became soundly converted, and died in the faith of the Gospel. The stone upon which cannibal victims were slain in the heathen temple has been hollowed out for a font, and is now used for Christian Baptism. The labours of the early missionaries have been successfully followed up by Messrs. Williams, Watsford, Waterhouse, Langham, Nettleton, Polglase, Fordham, Royce, and others, and the story of the Mission has been told by the Revs. T. Williams and G. S. Rowe. The Mission has had its baptism of blood, for in 1867 the Rev. Thomas Baker, with a Native missionary, two teachers and six students were murdered by the heathen, in the interior of Viti-levu.



Mrs. T. J. WALLIS.

The little island of Rotumah was evangelised from Fiji.

The population of Fiji has declined through the introduction of European diseases, notably by an epidemic of measles, and does not now exceed 100,000, but the Church prospers. At the jubilee in 1885 a deputation was sent from the Colonies. The Rev. A. Reid, one of its members, testified on his return that for knowledge of their Bibles, attention to family and public worship, and

readiness to contribute to the spread of the Gospel, the Fijians would compare with any Christians he knew. Their zeal is shown by the fact that for more than twenty years past young men have annually volunteered for New Britain and New Guinea to carry on Mission work there. Besides maintaining their churches, they contribute £3350 yearly to the Mission Funds. In the ten circuits there are 978 churches, and 324 other preaching places, built by the Natives themselves. Eleven European missionaries have the help of seventy-one Native ministers, and 1055 teachers in the villages. There are over 2000 local preachers, and 5000 class leaders. The Church members number 31,422 with 8251 more on probation. The whole education is practically in the hands of the Mission, and 33,369 scholars are under the care of 2723 day-school teachers. The number of attendants on public worship is 94,609. Owing to the Coolie immigration by which ten thousand Indians have settled in Fiji, there are new and grave perils. A missionary sister has been appointed to labour amongst these. High schools for Native girls have recently been started, while the training institution and the Native College for young men are kept up. An unexpected result was that the islands were ceded to Great Britain, and for several years past have been a Crown colony.

New Zealand had a special interest in the Fijian Mission from the beginning. The early missionaries — Hunt, Watsford, Calvert, and others, called at Auckland *en route*. Dr. Lyth, for a few years after his retirement from Fiji, laboured in Auckland. William Fletcher, after working in the Auckland College, was received into the ministry, and in 1858 went to Fiji, where for seven years he toiled successfully, the



Mrs. J. CRUMP.

greater part of the time in the Native Training Institution. He also married a daughter of Mr. Wallis, who proved herself a helpmeet. For five years following Mr. Fletcher lived in Rotumah, where he translated the New Testament, and so earned the lasting gratitude of its people. The Rev. J. H. Simonds spent a short time in Fiji. Our present representatives are the Revs. W. Slade and T. J. Wallis, and their wives. Mr. Slade is an Englishman by birth, and came to New Zealand about twenty years since. After studying at Three Kings College, he spent five years in the Maori and Colonial ministry. Thirteen years have since been given to Fiji, where he has proved himself an able missionary, not only by preaching, but by introducing to his people some of the arts and conveniences of civilisation. Mrs. Slade was formerly Miss Gilmour, of Raglan. The Rev. T. J. Wallis has an hereditary love for Missions, in which his grandfather and uncle were so long engaged. He also served five years in the New Zealand Church. In 1890, having married Miss M. Fergusson, B.A., of Dunedin, he took up the Fijian work, where his diligence and perseverance have commended him both to the people and to the Mission Board.

NEW BRITAIN, DUKE OF YORK, AND NEW IRELAND.

On the Rev. G. Brown's return from Samoa in 1874, in company with a Fijian missionary of experience, he visited the above places on a tour of inspection. He found a teeming population utterly ignorant of the Gospel, and volunteered to open a Mission among them. In the following year, on his recommendation, these places were made a separate district. He was the only European missionary, but associated with him were ten catechists from the Friendly Islands and Fiji, who had also offered for the work. With his brave wife, and in company with these Native teachers, Mr. Brown started the new enterprise. As he became more acquainted with the country and people he found the curse of Babel in its worst form. Numberless languages were used, and within even a mile, entirely different dialects employed. The people were exceedingly covetous, and had no idea of gifts. A man even sold goods to his wife, and *vice versa*. The revolting and disgusting practices of heathenism, including cannibalism and infanticide, were also common.

Undeterred by these difficulties, Mr. Brown began his work. He had great trials. His health broke down, and he had to leave for the Colonies. While he was absent sickness entered his home, and bereavement also. There was strong and active opposition by the heathen as well. It took the form of a systematic attack on the teachers and in New Ireland Silas, a Fijian Native Minister, and some catechists were murdered. Mr. Brown took up arms in their defence, and, accompanied by traders, defeated the native warriors. His action was much criticised at the time, but events proved its wisdom. In the midst of all these difficulties he acquired the language of the Duke of York Island, which was made the standard of the group, translated the Gospel, composed hymns and prepared reading books, laying broad and deep the foundations for successful work. His successors—the Revs. W. Brown, Danks, Rickard, and Chambers—have built thereon, and there are at present 78 churches, and 22 other preaching places, three European and four Native Missionaries, with nine catechists. There are 1655 Church members, 486 others on trial, and 886 catechumens. Three thousand scholars are taught in 98 schools, and 10,459 persons statedly listen to the preachers. Last year they contributed £529 10s 11d towards the Mission Fund. Only the depleted state of the Mission exchequer prevents a much-needed extension of the agency.

Since the Mission commenced circumstances have changed. German influence has become predominant. The islands have received German names, and are under that

Government. To aid in meeting these altered conditions the Rev. H. Fellmann, a native born German Methodist Minister, and his wife have been employed.

The Rev. F. B. Oldham, now stationed in Gisborne, was a missionary in that group for eight years, and did good work. His place has been taken by the Rev. J. A. Crump. Mr. Crump is a nephew of the Rev. J. Crump of Nelson. He came to New Zealand about twelve years since, and found employment in Blenheim. There he became a local preacher, and was sent by that circuit into the ministry. After two years' training at Three Kings, he volunteered for Missions. Gentle in manner, skilful in the use of tools, with some knowledge of medicine and surgery, he has proved himself well fitted for his work. He is now in charge of the District Training Institution for Teachers and Native Ministers, and is making his work tell. Mrs. Crump is the daughter of Mr. Rose, of Kegworth, Blenheim, and was for some years organist of the Blenheim Church.



REV. J. A. CRUMP.

NEW GUINEA.

When the partition of New Guinea by the European Powers took place, Sir William McGregor was appointed Governor of British New Guinea, which comprised the south-eastern end of the Island, and the group of islands beyond. As Colonial Secretary in Fiji, he had seen the excellent work done by the Mission there, and soon after his arrival invited the Committee to start work in this new district. The matter was discussed at the Sydney General Conference of 1890, and before the Conference rose, Dr. Brown started on a voyage of inspection. He found a dense population, estimated at a quarter of a million at least. An indication of the moral state of the people and their proclivities

was given by the fact that in the first house in which he slept, about twenty human heads of enemies slain were suspended from the rafters. Although the London Missionary Society had opened stations in other parts of the main land some years before, this portion was untouched by Christian agency. The facts which Dr. Brown presented on his return impressed the Board with the belief that there was a providential call thither. In March of the following year the centenary of John Wesley's death was celebrated in the several Colonial Conferences at their assembling, and a special financial appeal made for the projected Mission.

On the 27th May, 1891, there left Sydney Wharf the largest Mission party ever detached in the Southern Hemisphere. It consisted of the Rev. W. R. Bromilow, a Fijian missionary of fifteen years' experience, who was

appointed leader, Mrs. Bromilow, the Revs. J. T. Field, J. Watson, S. B. Fellows, and twenty-two Native teachers and catechists from the Friendly, Samoan, and Fijian Islands, with their wives, the whole party numbering fifty.



REV. S. B. FELLOWS.

The Native teachers were all volunteers. In Fiji it was thought that they did not understand the conditions, and they were brought before the Governor and other officials to ascertain whether any pressure had been brought to bear. They at once replied that all the difficulties of climate, language, a strange people, and unaccustomed food had been put before them, but that their love for the Lord Jesus Christ prompted them to brave all this, and

even death itself, should that be the result. Right nobly have they kept their word, and though some have fallen at their posts, their places have been filled by others as willing.

The work accomplished calls for profound thankfulness. The language has been reduced to writing. Two of the Gospels and other portions of Scripture have been translated. Hymns have been composed, school books provided. An orphanage has been started, and a number of children saved from death. Cannibalism has been repressed, and is almost extinct. Large congregations attend the services. Not a few have been converted, and some are trained for, and are actually engaged, in Christian service. Four circuits have been established, and at these in 33 churches and 57 other preaching places 12,200 persons attend public worship on the Lord's Day. The

four European ministers are assisted by one lay missionary and four missionary sisters, who do invaluable work as teachers, and train the girls to habits of order and industry. There are nine catechists and twenty village teachers. The Church members number 383; 212 are on probation, and there are 431 catechisms. In twenty day schools there are 1468 scholars. On leaving the Island, Sir William MacGregor declared that the progress was simply marvellous, the results most creditable, and in Dobu life and property were as safe as in Sydney.

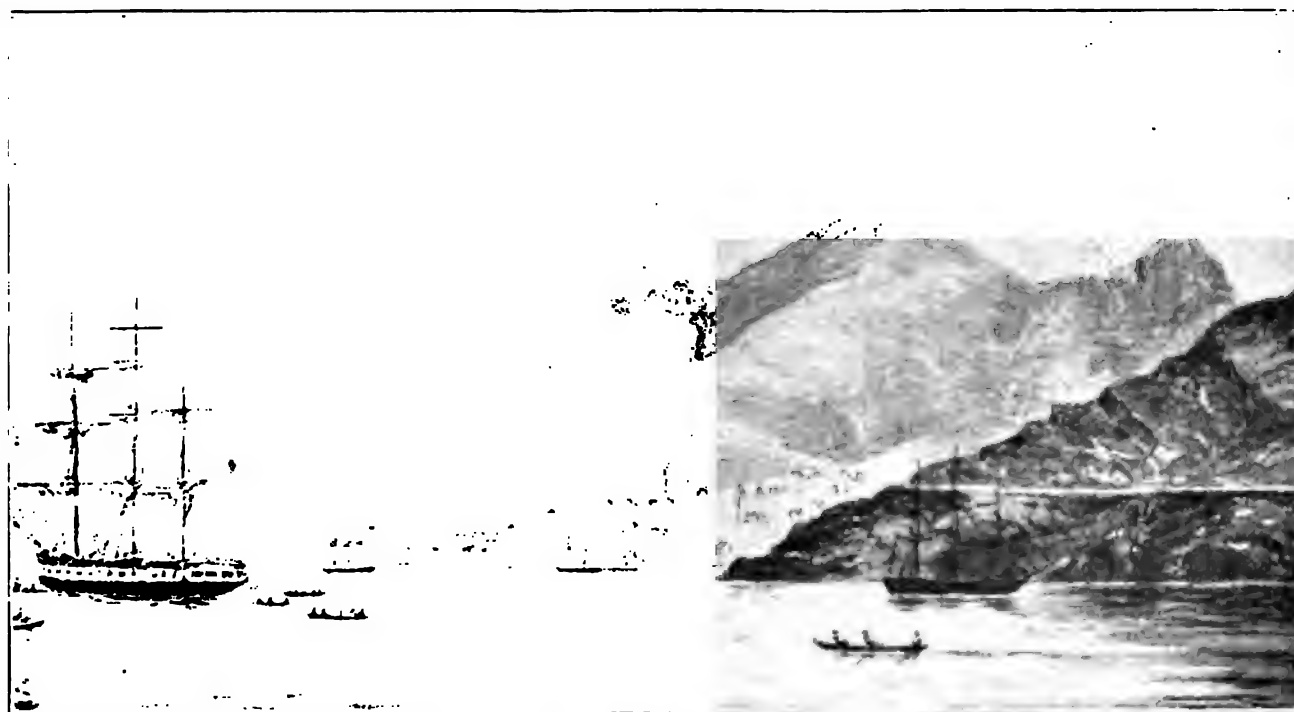
The Rev. S. B. Fellows represents this Colony there. He came from England to New Zealand fifteen years ago, and shortly afterwards became a candidate for the ministry. After his college term, he was appointed to Riverton, where he spent three years, and then at his own request was transferred to this new mission field. Robust in constitution, a skilled worker in metals, utterly fearless, and blest with common sense, he has done good service, and is now in charge of one of the most important stations. Mr. Watson, one of the original band, was obliged to return to the Colonies by failure of health. His place has been taken by the Rev. Ambrose Fletcher, a New Zealand born boy, while Mrs. Fletcher is a daughter of the



WAIPA STATION, N.Z., 1840: A SECOND VIEW.—From Sketch in possession of Mrs. R. Arthur, Auckland. Drawn by W. F. Forbes.

Rev. R. Bavin, and claims this Colony as her birthplace. We are glad to present portraits of these missionary heroes of the New Zealand Church, in whose work the members of our Church are properly and intensely interested.





PORT LYTTELTON SHIP "CRESSY" ARRIVING, 1850.—*From Sketch kindly lent by Mr. R. M. Cresswell.*



PORT LYTTELTON SHIP "CRESSY"—PASSENGERS LANDING, 1850.—*From Sketch kindly lent by Mr. R. M. Cresswell.*

CANTERBURY DISTRICT.

WITH the exception of the Cheviot Home Mission, the preaching places of which are within Nelson's territory, the Ecclesiastical District of Canterbury is co-terminous with the Provincial District of the same name. That province is one of the fairest and most fertile in the "Britain of the South." Other portions of the



HIGH STREET CHURCH, CHRISTCHURCH.

Colony may present more attractive scenery, but in none is the soil more productive, or better adapted for agricultural and grazing purposes. Stretching from the Hurunui River to the Waitaki, it is almost a rectangular block two hundred miles by fifty. The Southern Alps form a magnificent background, and the rivers descending from thence increase the fertility of the plains. In years to come their waters will be more fully used for irrigation, and so the present productiveness of the land be increased. Apart from the clumps of bush at Riccarton, Papanui, and Woodend, the Plains were almost treeless when the first settlers came. This made the work of cultivation easy, as the settlers could plough their ground at once, although the many swamps, watercourses, and rivers rendered travelling difficult.

The Province, too, was singularly fortunate in its initiation. Started by the Canterbury Association in 1849, under the presidency of Lord Lyttelton, there were associated with him men who had identified themselves with Wakefield's schemes of colonisation, and who gave

themselves to working out the same with the greatest enthusiasm. The wisdom of their plans is shown by the excellent provision made for education, and by the setting apart of valuable reserves. Within a dozen years from the arrival of the "Canterbury Pilgrims" in the first four ships, and when the Province had only a total population of 15,000, the Moorhouse Tunnel was constructed, and a railway built from Christchurch to Lyttelton. Excellent roads were also constructed. Under the energetic rule of Superintendents Moorhouse, Bealey, and Rolleston, the natural advantages were improved, and the community was in every respect self-reliant, progressive, and prosperous.

Somewhat more slowly, but still surely, the progress has been since maintained, and of the Colony's total population of 729,000, 143,000 now reside within its bounds. More than a third of these are to be found in Christchurch and its suburban districts, but there are also more flourishing country towns than in any other part of the Colony. The Ports of Timaru and Lyttelton, and the inland towns of Kaiapoi, Rangiora, Ashburton, and Waimate are well established, and give promise of further growth. In 1898 fifteen million bushels of grain were grown in Canterbury, and 29½ millions of pounds of wool, the latter alone valued at £798,000. One-sixth of the Colony's imports came into the hands of its people, and they sent out one-fourth of the exports. The Canterbury College, Museum, and Public Library provide excellent facilities for, and give great stimulus to higher education, while in the primary schools 27,000 pupils are enrolled.

The Methodist Church History

is contemporaneous with that of the Province itself. It is well known that the founders of the settlement intended that Canterbury should be a Church of England preserve. They were themselves devout and enthusiastic members. Pastors were sent out in the first ships, their parishes were designated on the Canterbury block, and great pains were taken that the "Pilgrims" should also be good churchmen and churchwomen. While the avowed purpose was to transplant "a slice of English society cut from top to bottom," it was proposed to exclude all who were not members of the Anglican communion. Happily for the promoters this failed. It was required that all immigrants should obtain a certificate from the parish clergyman. The clergymen gave certificates to not a few Methodists, and these were by no means disposed to hide their colours. There is a tradition, that on one of the first vessels a Methodist prayer meeting was held as they came down the English Channel, and created such consternation that it was seriously debated whether they should not call at Plymouth and land these "dissenting heretics." What is certain is that while the barque "Cressy" lay at Gravesend Mr. and Mrs. Quaife sang, "Come ye that love the Lord," as they sat near the bows of the vessel in the evening. The singing attracted Joseph Patrick and his family. Coming up to them he said: "Bless the Lord, I know you are Wesleyans," while the tears ran

his cheeks. On the voyage the two families ragged each other. Another stout-hearted Methodist, Mr. W. Philpot—on the evening of his arrival at Lyttelton, gathered his family together in a corner of the



Mr. J. Wood.

Immigrants' Barracks and held family worship, reading the scriptures, and offering prayer. Some of these early Methodists were persecuted. One man and his wife had good situations offered, but coupled therewith the condition that they must attend the Anglican Church, receive the sacrament from its ministers, and renounce Methodism. To their honour be it said they declined. Later on they were boycotted for their principles, and threatened with citation before the Church Courts, because they

At the Out-set

Lyttelton was placed upon the Wellington Circuit Plan. In July to September, 1852, Lyttelton appears as being visited with a Sunday evening service, the preacher named—R. Nankivell—standing as No. 8 on the Plan. Rev. J. Watkin also visited the settlement, and he had in a carpenter's shop at Lyttelton, and at Philpot's *whare* in Hagley Park. A minister had been strongly requested, and in 1853 Mr. Aldred was appointed. Some cause the appointment was not taken up, but the one which conveyed the Rev. W. Kirk to Otago put into Lyttelton for repairs. Immediately the few Methodists and in Christchurch saw in his coming an answer to their prayers, wrote to Mr. Watkin, the Chairman of the Circuit, and secured permission for his remaining a few days. He found that class and prayer meetings had already established on the Plains, and he organised a church. The following year the Rev. J. Aldred arrived, and from that day to this it has been maintained.

The First Twelve Years

A period of wonderful progress. There were difficulties faced. Roads were almost non-existent. When the band of Methodists from St. Albans came to Christchurch for service, the women had to take off their shoes and stockings after wading through the mud and slush. They were accustomed to put on their dry boots

where now Mr. Rutland's house stands—opposite the Holly Road—and on returning resumed the sodden ones, which had been hidden in the flax bushes. On Mr. Kirk's first journey the women had built up a path with tussocks and nigger heads, and along this, supported by Messrs. Quaife and Patrick, the preacher slowly made his way. Zeal and perseverance overcame these obstacles. Churches were erected, first small and then larger, both at Lyttelton and in the city; also at Kaiapoi, Papanui, St. Albans, and elsewhere, the whole culminating in the erection of the commodious and substantial Durham Street Church in 1864. Education was also diligently promoted, and at several places schools were started. In no part of the Colony did Methodism extend so rapidly, and in none had it a firmer hold. Its members may appropriate the language of ancient Israel and devoutly say of the vine which God Himself planted: "Thou preparest room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river."—Psalm LXXX, 9, 10, 11.

Three Principal Factors

tended to this result. They had wise and enterprising ministers, several capable local preachers arrived from England during that period, and the early Methodist immigrants were not easily deterred. Full of zeal, they sought to extend Church ordinances, and supported all such movements with extraordinary liberality. Eight years after the commencement there were thirteen local preachers, while services were conducted at Christchurch, Lyttelton, and Kaiapoi twice each on the Lord's Day; at Papanui, Woodend, Riccarton, St. Albans once, and at Ellis's on one Sunday afternoon in three.

Progress has been made from that day to this, and there are now in the district sixteen circuits and three Home Mission Stations. The ministers number twenty-nine, the local preachers 132. There are seventy-three churches and fifty-three other preaching places. The number of members is 8377, with 6108 Sunday scholars under the charge of 647 teachers, and the total number of worshippers is 17,325.



FERRY ROAD PARSONAGE, CHRISTCHURCH.

CHRISTCHURCH (DURHAM STREET) CIRCUIT

is the premier circuit of New Zealand Methodism, having more churches, ministers, members, Sunday scholars, and adherents than any other. Eight churches and three preaching places are served by four ministers, while four



MR. M. CALVERT.

other ministers also reside within its boundaries. There are 22 local preachers and six class leaders. The enrolled members number 661, with eight on probation and 112 juniors. A Sunday-school is attached to each Church, and under the care of 117 teachers there are 1374 scholars, while the attendants are reported as 3667. Yet the beginning of it less than fifty years since was humble enough. Often must those of the early settlers have sung with deep feeling—

"When he first the work begun,
Small and feeble was its day;
Now the Word doth swiftly run,
Now it wins its widening way."

At the Jubilee of Methodism, in 1890, a large fellowship meeting was held in Christchurch, when the sense of gratitude for God's mercies to them in this new colony was given expression to by many of the pioneers.

The First Efforts.

As already related, the first preaching service was in Mr. I. W. Philpot's *whare*. On account of the lands not being surveyed, the original immigrants were allowed to occupy Hagley Park for about twelve months. Mr. Philpot's location was at the end of the Park, near the present Riccarton Road, and in that humble dwelling—14 feet by 10—the Rev. J. Watkin officiated. The congregation consisted of Mr. Philpot's own family and three visitors, but those who knew the genial preacher and his sturdy, earnest, and devoted host, can well understand their delight. The first stated preacher and acting-pastor of the Church was a layman, who still lives—Mr. H. Flavell. He had already been a local preacher and class leader in connection with the Primitive Methodists—for twelve years prior to his arrival in Canterbury, on December 13th, 1851. At that time there was no stated religious services in the province except the Episcopalian. Some time after his coming, a young man came to ask him if he would like to attend a Sunday morning prayer meeting, at which a few Christian people gathered. He replied: "Willingly, but where was

it held?" He was told "on the section, St. Albans." Further enquiry elicited the fact that it was what was known as "Dickinson's Section," and the meeting was held in the house of Mr. Philpot. He went there the following Lord's Day, found seven or eight persons assembled, and the place a veritable "Bethel." After the meeting, it was resolved to form a society class. Mr. Flavell was elected leader, and asked to prepare a class paper. Regular meetings were held, among the early members being Messrs. Patrick, Bradley, Philpot and their wives, Messrs. Grisbrook, T. Lewis, Griffiths, Flavell and Mrs. Quaife. A week or two afterwards Mr. Lewis opened his house in Cashel Street for preaching. This was situated near the present Cashel Street



MR. J. HIDDLESTON.

Bridge, on the site now occupied by Mr. Sykes's furniture shop. There regular services were conducted from October, 1852. On the Rev. W. Kirk's arrival, he received Mr. Flavell as a Wesleyan local preacher, and formally confirmed his appointment as class leader. During the nine months Mr. Kirk remained, he held services every other Sunday morning in Christchurch, the place of worship being changed to a carpenter's shop, owned by Mr. Fergusson, and which stood on or near the present site of the City Council Chambers. When Mr. Kirk was in the city Mr. Flavell took the service in Lyttelton, so that he was kept continually busy.



DURHAM STREET CHURCH AND SCHOOL, CHRISTCHURCH.

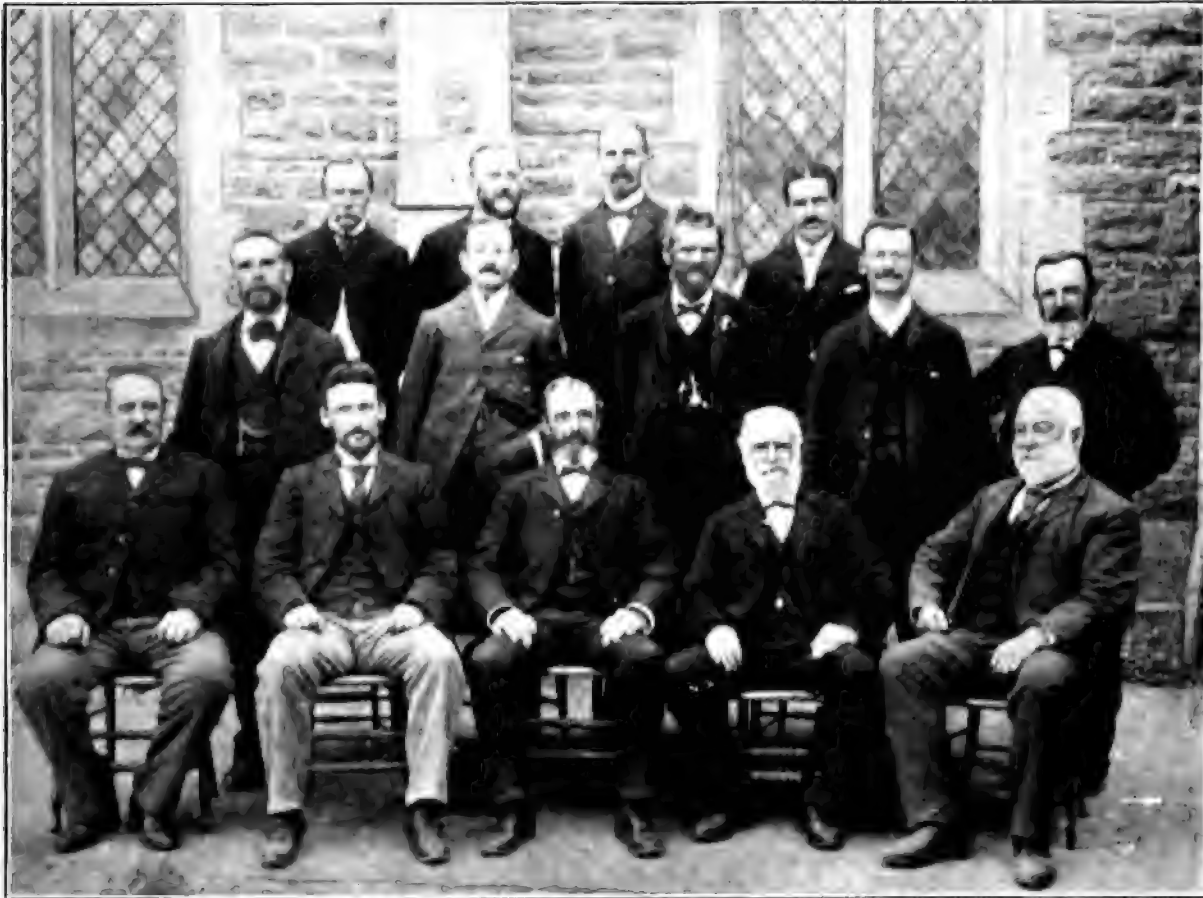
A Tea Meeting in a Stable.

Soon after the services in Cashel Street were started, a member of the congregation offered Mr. Flavell a long lease of a section in High Street, on which a church might be erected. He recommended that they should wait the arrival of the minister, who was then expected. When Mr. Kirk came, the same gentleman (the late Mr. John Broughton), who had been converted through the zealous and brotherly counsel of Messrs. Pattrick and Philpot, gave the freehold. The then small town was canvassed for subscriptions, and Mr. Philpot relates that they only had one refusal. A goodly sum having been

Mr. Sutcliffe, the proprietor of a livery stable in Cashel Street, where now the *Press* Office stands, offered that building. Messrs. Flavell, Philpot, Quaife, and Pattrick thoroughly cleaned and whitewashed it, adorned it with ferns, and there in the evening of the day on which the foundation block had been laid, gave a free tea to all-comers. About forty persons were present, and the after meeting is said to have been a time of great encouragement and spiritual refreshment.

A Singular Honour.

The Rev. J. Aldred had the unusual honour of being the first stated Wesleyan Minister in the three Provinces of



DURHAM STREET CHURCH TRUSTEES.

FRONT ROW—Messrs. J. Edmonds, G. J. Smith, N. Martin, W. Prudhoe, R. W. England. MIDDLE ROW—J. Barrell, T. Gill, W. Brookes, J. C. Prudhoe, J. Burgess. BACK ROW—J. Thompson, F. Tregear, C. Gill, W. Bowen.

promised, arrangements were made for laying the foundation stone of the building. Mr. Kirk was to have performed this office, and to have given a special address on the doctrines and polity of the Church. He failed, however, to make an appearance, being unable to walk through excessive work previously. In the emergency, Mr. Flavell himself performed the ceremony, and gave the address. The day had been looked forward to with eager anticipation by the few members and adherents. Bringing their English experience with them, they resolved to have a tea meeting to celebrate the event. The question was where could it be held? There were no public buildings available, and there were none large enough. In the emergency

Wellington, Nelson, and Canterbury. He was appointed to the latter in 1853, but did not actually begin his work until a year later. When he came the population of Christchurch was about 400, while a number of others were settled on the land within a radius of a few miles. On the Easter Sunday after his arrival, the High Street Church was opened. It was a building 35 x 20 feet, and intended to seat 200 persons. Mr. Philpot states that it was the largest building in Christchurch. A small debt was reported at the opening, but it was paid within the year. Before Mr. Aldred's arrival a preaching service had been held by Mr. Kirk at St. Albans, on Sunday afternoons. At Riccarton also preaching services had been commenced.

These were continued. Kaiapoi was visited, and although the European population was small, Mr. Aldred received a hearty welcome from about eighty natives. A Sunday school was organised in the High Street Church. At the



MRS. RITCHIE—A Sister of Mercy.

end of eight months the minister officially reported that there were in the new circuit one church and three other preaching places, four Sunday-school teachers, two class leaders, and thirty-eight members. There were 20 Sunday scholars, and 200 regular attendants on public worship. The receipts had been: from ticket money £5 10s 6d, society class £5 17s 2d,

two quarterly collections £7 9s, special subscriptions £1 6s 6d, making a total of £19 14s 11d.

Steady Advancement

followed in town and country. The financial returns for the second year were four times as large as for the first. The Minister was greatly aided by the arrival of the Rev. T. R. Fisher, from England, and Mr. C. W. Turner, from South Australia. Mr. Fisher had been a prominent member of the Church in Great Britain, and for a time Chairman of the Oxford District. A throat affection obliged him to relinquish the active duties of the ministry, and he settled in Christchurch to business life. He frequently occupied the pulpit, to the great delight of the congregation, and also served as one of the first Circuit Stewards. Mr. Turner, a son of the Rev. N. Turner, was then a young man in the service of the Union Bank. Brought up in the Church, and ardently attached to its doctrines and polity, he threw himself into various forms of work, became Sunday-school Superintendent, Circuit Secretary, and was, in fact, the minister's right hand. Aided by a grant of £80 per annum from the Provincial Government, a day-school was established in High Street. Mr. Saunders, an approved teacher and local preacher from England, was the first master, being succeeded after a time by Mr. J. Broughton, who received a salary of £10 per month. The number of scholars reported in November of that year was thirty-four. At the District Meeting a strong request was presented for a second minister. The Circuit promised to support him, and to contribute £50 per annum towards the stipend of the Superintendent. The year following High Street Church was enlarged, and it is recorded that although it was a time of great commercial depression, the entire cost was raised. It was also reported that there were now several Church members at Kaiapoi, and that that village needed more attention. A few months after Mr. Aldred's arrival, he had applied to the Superintendent of the Province for a site for a minister's residence. In 1857 this was granted by the Provincial Council, and three acres in what is now known

as the south-east corner of the Town Belt, but which was then usually called Ferry Road, was set apart for this purpose. In 1854 a small section of ground in Barbadoes Street had been granted for cemetery purposes, and a funeral from a Methodist family followed within a day or two. Baptism and marriage registrations were duly kept from the beginning, and in the former of these such well-known names as Gould, Pattrick, Harrison, Broughton, Flavell, and others occur. The marriages were generally those of Natives, with a European wedding occasionally.

A Second Church in High Street.

Towards the end of Mr. Aldred's term the church erected in 1854 became too strait for the congregation. A movement was therefore projected to obtain a larger building. Subscription lists were circulated, and one now in the possession of the writer shows promises to the amount of £985. Amongst the contributors are the names of Messrs. Gould, Turner, Lewis, Rutland, Aldred, Quife, Peacock, Guilford, Broughton, Grisbrooke, Allen, Philpott, W. Reese, Hodgson, Wyatt, F. Lawry, Cundy, Connall, Martin, Dewsbury, Hislop, Salter, Cresswell, Hitchen, Fisher, Pattrick, T. Wilson, J. Reese, Captain Morgan, Free, and Stewart. By old residents these will be recognised as prominent members and supporters for many years afterwards. There were also contributions from Messrs. Latter, Rhodes, Macpherson, G. H. Moore, Alport, Dransfield, Brittain, Dr. Turnbull, Newton, Willis, and others, showing the interest of the general public in the enterprise. The building was one of considerable architectural pretensions, and quite a credit to the rising town. We are glad to present a view of it.

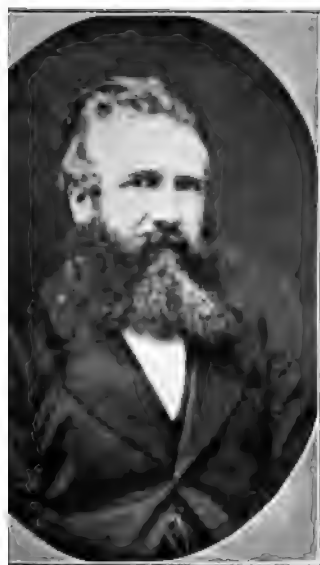
Prior to this time—that is in 1859—a second minister, the Rev. W. Rowse, had been appointed. The Superintendent lived in Christchurch, in a house of his own built in Durham Street North. Before Mr. Aldred left Christchurch services were conducted morning and evening on the Lord's Day at Christchurch and Lyttelton, at Kaiapoi in the morning and afternoon; at Papanui, Woodend, and Riccarton in the afternoons; at St. Albans in the evening, and at Ellis's one Sunday afternoon in three. Love Feasts and Sacraments were held on Sunday mornings, and the chief contribution to the ministry was from the Quarterly Collection. The preachers on Mr. Aldred's last Plan, in addition to himself were Messrs. Rowse, Broughton, Fisher, Sharplin, Salter, Dickinson, Connal, King, and Silvester, with Messrs. Treadwell, Hamilton, and Hall on trial.



REV. F. C. DEWSBURY.

"Lover of Children and a Leader of Men"

inscription on the tombstone of Bishop McTyeire, of Methodist Episcopal Church South, at Nashville, Tenn. Such was Mr. Buller, Mr. Aldred's successor. Just frame, vigorous, energetic, hopeful, he was able



J. CONNALL.

to carry on and extend the Church, of which the foundation had been laid. On his arrival the High Street Church was soon crowded to excess. Immigrants were arriving in the Province in large numbers. He met them on landing, and in the barracks spoke cheery words, gave advice and help, and encouraged them in the arduous work of colonisation. During his six years' term there was wonderful progress. He was a man of large views himself, and had power to inspire enterprise in others. An excellent horseman, not knowing what fatigue was, he worked hard, and set his colleagues and the local preachers an example. Within three years from his arrival, ten places were added to the Circuit Plan, and the appointments of preachers stretched from Akaroa to Oxford. For the first time the Superintendent's name also appeared in the Plan for two or more weeks on a missionary tour, he visited outlying settlements, farms, and stations where regular preaching services could not be held. His visits are said to have been instructive, impressive, and aided with forceful fluency. One preached in High Street on the ordination of the Revs. J. T. Shaw and J. Bull, is spoken of by the Rev. H. Bull as a discourse of power. The second three years saw still larger additions to the number of preaching places. Local preachers arrived from the Home Land. Young men in the congregation were encouraged to exercise their gifts, and of prayer leaders was formed, and cottage meetings held all around Christchurch. On the Ferry Road property a commodious parsonage shown in our illustration was built. As New Zealand was then on the list of Foreign Missions Stations, the Missionary Society gave a grant of £1000 therefor, and the balance was raised locally.

Durham Street Church.

Buller's great work in the city, and his lasting monument, was the erection of this building—the Methodist Central of Canterbury. He had gathered about him a small and devoted band of workers. They saw that the old Province would grow rapidly, and were anxious to have a church which would command the attention of the community. Messrs. G. Gould, Garrick, Turner, D. Lewis and others were men who devised liberal things. A half-acre of land was purchased at the corner of Durham and Ferry Streets. The plans of the building were prepared

by Messrs. Crouch and Wilson, of Melbourne, and early in 1864 the foundation stone was laid by S. Bealey, Esq., Superintendent of the Province. The opening services were conducted on December 25th of the same year. In the morning the Rev. C. Fraser (Presbyterian) preached an able sermon from the words "Holiness becometh Thy house O Lord for ever," and in the evening Mr. Buller delivered an appropriate discourse from Psalm xlvii., 12, 14—"Walk about Zion, etc." The congregation was representative of all denominations, who came to join the Methodists in the festivities of the occasion. The land and building cost about £12,000. High Street has been advantageously sold, but after that, and the liberal subscriptions obtained, there remained a debt of £3000, on which for two or three years interest was paid at the rate of 15 per cent., the then current rate. It is matter for regret that the original design was not carried out for lack of funds. It provided for a spire on the corner tower, and an organ chamber in a recess at the back of the building. It was, however, a noble and commodious building, and its erection reflects the utmost credit on the faith, zeal, and generosity of the Church members of those days. A few months after its dedication, William Taylor, of California, now known as Bishop Taylor, held a series of revival services therein, preaching first to the Church, and urging the members to seek holiness of heart. He then addressed the unconverted, and several scores of persons found "the Pearl of Great Price." If Mr. Buller was an enterprising leader, his successor in the superintendency was

A Skilled Organiser.

The Rev. T. Buddle had a wonderful gift of setting men to work. Himself full of fervour and evangelical power, his faithful preaching and impassioned prayers were blessed of God to the upbuilding of the Church. Efforts for extension were aided, new classes formed, and leaders appointed. Orderly and methodic in his own work, Mr. Buddle expected also that others would observe the Church discipline. An almost continuous revival was seen during the early years of his ministry. In the later portion under his wise administration, there began that hiving-off process which resulted in the creation of suburban and country circuits. Durham Street, however, remained the central church.

Further Advancements.

Within a few years it was found necessary to erect galleries, and this was done at a cost of over £1000. The Rev. A. Reid was for two years Mr. Buddle's colleague, and his fervid eloquence and passion attracted large numbers of hearers. Eventually the organ was introduced, and at the time was one of the best instruments in the Colony. During Mr. Buller's second term the new stone school-room was added, costing £2000, £1600 of which were raised by a bazaar. In connection with that bazaar, a gloom was cast over the congregation. Mr. James Wood, builder, and son of



MR. R. DAWSON.

an old member, had been exceedingly active in preparing for it. He died suddenly while the work was going on. In 1871 the Ferry Road parsonage was thought to be too distant for the minister's residence. A site was, therefore, purchased at the corner of Worcester and Montreal Streets, and a house erected at a cost of £600. During Mr. Morley's first appointment the further end of the gallery was seated, and even then the church every Sunday evening was filled to overflowing. The old schoolroom at the back was also renovated, partitions being put in, class rooms formed, and an infant school fitted up in the upper storey. This cost over £500, and the whole was raised as

parsonage in the Colony) and a caretaker's cottage was built in 1889. A year later the interior of the church was renovated, the present rostrum brought forward, and the choir gallery enlarged. Thus at various times considerably over £20,000 have been spent on this property.

The Traditions of Durham Street.

After thirty-five years of occupancy, the Church has become a place of holy memories and inspiring traditions. Its Sunday-school has flourished under Superintendents Turner, Harris, Munnings, Connal, Patten, Gill, Prudden



GROUP OF LOCAL PREACHERS, DURHAM STREET CIRCUIT, CHRISTCHURCH.

FRONT ROW—Messrs. W. Craddock, H. Bennett, J. T. Smith, G. W. Allan. MIDDLE ROW—C. Wright, J. Moor, F. Armstrong, H. Wilkinson.
BACK ROW—E. Shepherd, H. Flavell

well as £1000 more to reduce the debt. Ten years later, under the superintendency of the Rev. J. J. Lewis, a successful bazaar was held for the Durham Street and East Belt Churches. It produced £1200, of which two-thirds were voted to a further reduction of the debt. A section in Chester Street was leased in Mr. Best's time from the Anglican Property Trustees for Sunday-school extension, but not being used for this purpose it was agreed in 1889 to erect a parsonage thereon. The Worcester Street house was sold for an amount slightly larger than the original cost, and the present minister's residence (the largest

(himself formerly a scholar in the school), and Hatch. The way in which "Father Tully" for many years managed the infant department, and how the children loved him, is still a pleasing recollection. His successors have followed his methods, and reap the same love and affection. The service of song has often been an inspiration. Mr. Spensley was for many years leader of the choir, and his excellent taste and thorough knowledge of Methodist tunes eminently fitted him for the position. On the opening of the organ, Mr. R. T. Searell occupied the post with great ability. He has recently retired, and been succeeded by

Mr. Wells. Great revivals have been enjoyed in connection with the services. In 1875, under the ministry of Messrs. Fitchett and Berry, crowds attended nightly for some weeks, and every evening penitents came forward.



CHESTER STREET PARSONAGE, CHRISTCHURCH.

The then newly introduced Sankey's hymns, sung as solos by Miss Spensley, added not a little to the effectiveness of the services. The Church has had its story of sorrow. On two occasions members of the congregation, while on their way to the Sunday evening service, suddenly died—one on the way, the other just reaching the schoolroom, and the minister had to conduct the service with the solemn awe of death over him. Memorial services have been conducted for honoured ministers—the Rev. J. Buller, T. R. Fisher, and J. Aldred—and for hard-working Trustees—Messrs. Gould, Rutland, Dawson, and Ballantyne amongst the number. Mural tablets have been erected to the memory of the preachers who lost their lives in the Taranui wreck—to Rev. J. Buller, Messrs. Gould and Dawson, also to a minister's wife. It is "a holy and beautiful house," and still the place of great central gatherings of the Church.

Wesley Church, East Belt,

occupies the second place in the circuit. A Sunday-school was started near the Avon River early in the sixties. Eventually it became a preaching place, and in 1866 morning and evening services were held there. They were presently altered to afternoon and evening. In 1876 the first steps were taken to secure buildings. The section on which the school and parsonage stand was purchased and a school-church built. The outlay was £600, £930 of it being raised. On April 7th this writer, on his first Sunday in the circuit, preached the opening sermon from Psalm xxiv., verses 5 and 6. It was a pouring wet morning, but the attendance was good. The evening service was conducted by the Rev. J. Crump, who had just returned to Canterbury. For some time it was a "Chapel of ease" to Durham Street. Mr. Martin was Sunday-school superintendent, and most of the trustees were also connected with the central Church. Before Mr. Morley's term in the circuit ended, the corner section fronting the Belt and Worcester Street, with two cottages thereon, was purchased for £700 more. Three years later the present brick church was erected. It was dedicated

on January 22nd, 1882, the opening sermons being preached by the Revs. Reid and Morley. The building cost £2800. Of this £1000 had been raised by subscriptions, and £980 by a bazaar, but there was still a considerable debt left. The following year an organ was introduced. The congregation has steadily grown. Its increase necessitated the addition of galleries in 1885. These cost £300. The following year the parsonage was built at an outlay of £600. The school also was enlarged and improved. A few years since a larger organ was obtained, and the choir gallery enlarged, while additional vestry accommodation was provided. The church is admirably situated at the residential end of the city, and has more members and a larger Sunday-school than Durham Street itself, although the congregation is not so large. There is a staff of active office-bearers, several of whom are young men, who enter heartily into the Church work. Among its members is Mrs. Ritchie, one of the first Methodists in Lyttelton. For half a century she has been conspicuous for good works, and by her ministrations to the sick and dying, and for her care for orphans has been recognised as "A Sister of Mercy."

St. Asaph Street and Richmond.

These excellent suites of church premises were erected by the Free Methodists, and came into the circuit as the result of Methodist union. St. Asaph Street had been almost from the beginning the head-quarters of Free Methodism in New Zealand. In 1877, a new church, of which we present an illustration, was built. Its erection was largely aided by the contribution of Mr. Hicks, a Cornish Layman. The former church shown in our illustration on page 323 was removed to the back of the section, and has since been used as a schoolroom. The new church is a handsome building and commodious, but having been first built with an open roof, the acoustic properties were defective. Subsequent expenditure to remedy this was necessary, and after various attempts the ceiling put the matter right. For several years there was in St. Asaph Street a large congregation and an excellent Sunday-school. Good work was done by Messrs. Leadley, R. H. Turner, Hanan, G. Bowron, Parkes, and others. A minister's residence in Durham Street South was also



ST. ASAPH STREET CHURCH, CHRISTCHURCH.

erected about the same time as the church, but within the past two years this has been sold. (While these pages are passing through the press, a disastrous fire has destroyed both church and school.)



NEW BRIGHTON CHURCH.

Richmond was first known as Bingsland. About twenty years since a branch Sunday-school was started by St. Asaph Street Church in the day school. This was followed by a preaching service, and eventually a church was erected. The congregation there owes much to the fostering care and unwearied exertions of the late Mr. W. Flesher, and a tablet to his memory has been erected. A brick schoolroom has also been built. The church is in a position to command a large suburban, artisan, and labouring population, and ought to be a strong centre.

Woolston.

In the name of Ferry Road, service was held in this locality in the early sixties. The house still stands to the right of the main road, opposite the present tram crossing. There also a society class was formed, and flourished under the leadership of the late Mr. E. Mitchell. A site was given by Mr. Gould on a side street leading to the river, and a church seating 100 persons built. In connection with its opening in February, 1872, a large tea meeting was held in the woolshed at the Heathcote wharf. It was exceedingly successful, and Messrs. Walters, Roberts, Gimblett, Gofton, and others greatly rejoiced at coming into possession of their own sanctuary. A portion of the cost remained as debt, but this was cleared by the fifth anniversary. In 1878 the present eligible site of half an acre, with frontage to two streets, was purchased by Mr. J. Ballantyne and held until the Church raised the cost. In 1885 the church was removed thither and enlarged, and another removal and addition took place subsequently. When the services were first commenced Woolston was a very small settlement. It has now become the seat of several thriving industries, and has a large working class population. This necessitated further provision for their accommodation, and three years ago the present church building, which seats 300 persons, was erected. It cost £700, of which £200 is still owing to the Loan Fund. There is a growing Sunday-school, and with the advancement of the district it will necessarily become very large and need better provision. One of the circuit ministers resides at Woolston, and a week-day service is held by him in the Jubilee Home.

Three Smaller Churches

in the circuit are New Brighton, Windsor, and Linwood. Twelve or fourteen years since New Brighton was known only for its beach, which was visited occasionally for bathing. About that time a township was laid off. Shortly after two sites for a Wesleyan Church were given, one by Mr. Rhodes and another by Mrs. Oram. Neither was thought to be in a suitable position, and the present section was, therefore, purchased at a cost of £50. On December 1st, 1888, the foundation block of a small church was laid, and the erection being completed it was opened for divine worship in the following month by the Rev. W. J. Williams. The total cost was about £200. About half of this remained as debt, but through the Loan Fund was paid off in a few years. Three years since a transept was added at a cost of £130, and the accommodation doubled, while the interior was made more attractive. With the rapidly growing population, this will probably become too small before many years pass.

A dying request of the late Mrs. John Buxton was that her son should give a site for a church in the district where she lived. He gave the promise, and presently fulfilled it by presenting a site on the St. Albans Road. Mr. W. Craddock was then living near, and he and others started a service in Mr. Brice's cottage. In 1868 a committee was formed to promote the church erection. Mr. Hamilton, one of its members, drew the plans. Mr. Sears was a diligent collector, and at a cost of about £80 the church was erected and known as Shirley Church. In 1884 the population in the neighbourhood of the present building was growing, and half an acre was purchased. To this the building was removed and enlarged by fifty additional sittings, at a cost of £210. More than half of this was raised, and the remainder paid within two or three years. Up to 1899 it was included in the St. Albans Circuit, but has since been united to Durham Street.

The Linwood Church site was given by Mrs. Marcroft, and the present neat building erected, at a cost of 150, by the Free Methodists a few months before Methodist Union was completed. An excellent Sunday-school has been gathered, at the attendance at the services steadily grows.

At Sumner, the other seaside resort of Christchurch, Wesleyan services have been held for over ten years. A church site was purchased, but afterwards disposed of. At present Sunday evening service is held in the public school.

At the Lyttelton Gaol Sunday morning services are conducted.



RICHMOND CHURCH AND SCHOOL, CHRISTCHURCH.

A Splendid Band of Local Preachers.

Among the outstanding facts in connection with the Church Circuit is the service rendered by the lay preachers. Many of these in the early days came out from England. Others have been trained in the colony itself. From their ranks have entered the itinerant ministry, among them Messrs. Bull, McNicoll, H. R. and J. Dewsbury and S. J. Garlick. Others are to be found in various parts of the Colony. They have walked, ridden, and driven thousands of miles in the service of the Church, and preached hundreds of sermons without fee or reward. On the Plan there are four veterans, who have been preaching half a century, and others who have been engaged for twenty-five to forty years, while several have been in harness.

Preaching Family.

The family deserves special mention. The late Mr. B. Dewsbury arrived in Christchurch in January, 1868. He had been an excise officer in England. While stationed at Hastings, he was instrumental in the erection of a church manse. On coming to the colony, being free from business engagements, he gave his time and strength largely to work of preaching. He was an effective speaker, and rendered good service to the day of his death. A son-in-law of Mr. E. Connal, had preceded him about five years, and had been placed on the Local Preachers' Plan by Mr. Aldred. He was a thoughtful, intelligent Scotchman, and possessed a great amount of quiet fervour. A capable local preacher and an excellent Bible-class teacher, his loss in the wreck of the *Wairua* was very much felt. R. Dawson, another son-in-law, became a local preacher in 1865. For thirty-two years he did excellent service, travelling long distances and always acceptable to the congregations. Two sons of Mr. Dewsbury were converted during California Taylor's mission. The elder of them entered the ministry, but was obliged to retire through ill-health, and after great suffering died in 1896. His younger brother, well known as the H. R. Dewsbury, is still in the itinerant ranks.

Helpfulness in Church Extension.

The Circuit was largely indebted in its formative stage to a few office-bearers who were in good circumstances, and at the same time truly spiritually-minded, and men of large means. Messrs. Gould, Garrick, Turner, Harris, Ballantyne, and D. Lewis, and others were always ready to help in any way possible. They subscribed to purchase sites in desirable places, willingly became trustees of property at a time when it was a new and bore heavy responsibilities in connection with

the new erections. It was through their willing co-operation that the ministers were able to effect so rapid an extension, and what the early Methodists were accustomed to call "the cause" gained its present position. Many of these have gone to their rest, but a younger generation is taking up the work, and the official Quarterly Meeting of the Durham Street Circuit has a membership of about eighty persons.

The Present Ministerial Staff.

The Rev. W. Baumber, Superintendent of the Circuit, is a native of Spilsby, Lincolnshire. Converted at sixteen, he began to preach two years later, was received by the British Conference, and spent two years at Didsbury College. In 1877, in response to an appeal from the Rev. J. Buller, he offered for the New Zealand work. His first Circuit was Lawrence, and he has since laboured in Canterbury, Hawke's Bay, and Wellington Provinces. As Mr. Reid's junior colleague in the Christchurch Circuit in 1881, he, with the Rev. W. E. Gillam, was privileged to see a great revival, in which two hundred persons professed conversion. Exceedingly courteous and sympathetic, thorough in his pulpit preparations, and having a good delivery, Mr. Baumber has always been a popular preacher, and wins the affection of his people. He has served the Church as Chairman of Otago and Wellington Districts, and in 1896 presided over the first united Conference.

His colleagues are the Revs. C. H. Laws, B.A., R. J. Murray, and T. W. Newbold. Mr. Laws was born at Newcastle-on-Tyne, and came to Napier as a child. In that Circuit he was converted, and from thence entered the

ministry. After his college term he was sent as supply to Dunedin for Mr. Morley, and subsequently served in the same capacity for a year in the Christchurch Circuit. A capable student, he has been able during the course of his ministry to take his University degree, and is a man from whom the Church expects good service in the future. Mr. Murray belongs to a family of Borderers, was converted in the Ashburton Circuit, and afterwards became a Home Missionary in Otago. He is an earnest preacher and a diligent pastor. Mr. Newbold was educated at the Auckland Grammar School, and gave his heart to God while a lad, took part in prayer meetings, and began to preach at an early age. He is an exceedingly fluent speaker, and possessed of a vivid imagination and an excellent memory. For a year he took charge of the large Central Mission in Dunedin, where he was very successful. He is now in his second year at Woolston.



REV. W. BAUMBER.

The Rev. J. Smith, a supernumerary minister, who resides at Richmond, is a native of Prince Edward Island. He came to the Colony with his father, the late Mr. H. Smith, of Auckland, in the fifties. In 1860 he was received into the ministry, and for twenty-five years travelled in some of the most laborious circuits until his health broke down.



EAST BELT CHURCH PROPERTY, CHRISTCHURCH.

Two Located Ministers

also have their residence in Christchurch, the Revs. F. W. and L. M. Isitt. The elder brother entered the ministry from Sydenham Circuit, London, and after a term at Richmond College arrived in New Zealand with Messrs. Williams, Lewis, and Smalley in 1871. He is possessed of considerable gifts of utterance, and for ten years gave great promise. His health then broke down, and he was obliged to retire from active duties for seven years. On resuming ministerial work he was stationed at Invercargill, Nelson, and East Belt, working in the Church for ten years more, when his health again failed. He has now no fixed pastoral charge, but gives his attention to temperance work, preaching as he is able.

The Rev. L. M. Isitt came to the Colony and took a situation in a Dunedin warehouse. He was induced, however, to enter the Home Mission work, and laboured



REV. C. H. LAWS, B.A. REV. R. J. MURRAY.

at Lawrence and New Plymouth. On offering for the ministry, he was at once sent into circuit work, and stationed at Pukekohe, Parnell, Masterton, and Wellington successively. In the latter city he became interested in

social work, and initiated a series of Saturday evening concerts, which were exceedingly successful. In Sydenham he was, after a hard struggle, chosen as Chairman of a Licensing Committee, whose avowed object was to close all the hotels in that Borough. This led him into controversy, and he established *The Prohibitionist* newspaper. After a pastorate of two years in East Belt Church, he avowed his conviction that he ought to devote himself to Temperance advocacy. The Conference consented to his proposal, and he has since been employed in the Colony and in Great Britain in this capacity. He is an impassioned and effective platform speaker, and an able preacher.

CHRISTCHURCH SOUTH CIRCUIT

may be described as a composite one. Of the seven churches therein, two were built by the Wesleyans, three by the United Methodist Free Church, and two by the Bible Christians. Since the Union they have been united in one administration. Owing to their being planted by



REV. L. M. ISITT.

REV. F. W. ISITT

different denominations, they are not placed in the best strategic positions to command the population, and it is probable that some rearrangements may be necessary.

The Rev. H. Bull, the Superintendent, is a man of force and energy, a painstaking preacher, a diligent pastor, and a careful administrator. A native of London, he came to the Colony as a youth, in the vessel which brought Mr. Walter Lawry. Mr. Lawry acted as chaplain, and Mr. Bull was impressed by his preaching. Soon after his arrival he was converted in the mission conducted by California Taylor. Anxious to work for the Master, he became a member of a prayer leaders' band, attended Mr. Buddle's theological class, was made a local preacher, and recommended to the ministry by the Canterbury Circuit. His first station was Timaru, after which he enjoyed the advantage of a year's training under the Rev. A. R. Fitchett, of Dunedin, acting meanwhile as pastor at Port Chalmers. In his early days his reading was almost omnivorous. Of thirty-two years in the ministry, fifteen have been devoted to Auckland (two terms having been given to the city), and the remainder spent in the three Districts of the South Island. His aptitude for

business has been taken advantage of by the Church, and for fourteen years he acted as Chairman of Districts. On eight occasions he has been elected Secretary of the Conference, and was President in 1886. Of how many committees he has been secretary and convener it is impossible to say. He has a wonderful store of facts and extensive memoranda relating to early Methodism in the Colony. He has also a very retentive memory, and is well acquainted with the operations of the Church in other lands.

His colleagues are the Rev. T. E. Thomas and the Rev. J. A. Hosking. Mr. Thomas is the son of a Methodist pioneer of South Australia, who held an uninterrupted membership in the Church for fifty-nine years. He is also a convert of William Taylor, being brought to God in revival services at Clare when only 14 years of age. In 1870 he

while there to pay special attention to the doctrine of holiness, and received a baptism of power which has since enriched his ministry. At the General Conference of 1897 he was transferred to New Zealand, as exchange for the Rev. L. Hudson, and has pastoral charge of the Addington, Selwyn Street, and Lincoln Road Churches. Mr. Hosking is the son of a deceased Home Missionary. He learned the trade of a printer, and after his father's death removed to Wellington. By that circuit he was recommended to the ministry, and after his college term spent two years in the Springston Circuit. He has special charge of the High Street, Heathcote Valley,



began to preach, and was sent as a student to Prince Alfred College. Then he proceeded to Melbourne University, where he took his B.A. degree, obtaining his M.A. two years later, whilst engaged in circuit work. Of his twenty-two years' work in South Australia six were spent in the Adelaide Circuits, and at Payneham a handsome church and parsonage were erected during his residence. He was led

1.—MR. R. DAVIS. 2.—THE LATE MR. T. THOMPSON. 3.—COLOMBO ROAD PARSONAGE. 4.—COLOMBO ROAD SUNDAY SCHOOL AND GYMNASIUM. 5.—COLOMBO ROAD CHURCH.

and Opawa congregations, and is now nearing the end of his probation. The three ministers are assisted by twelve local preachers and six class leaders. The membership roll has on it 361 adults and eighteen juniors. In the seven Sunday-schools 120 teachers have 1080 scholars, while 2500 persons attend the services in the circuit. Heavy



REV. J. SMITH.

property debts have impeded progress, but by a relief scheme now being worked out, it is hoped that these will be lightened, so that more attention may be given to spiritual effort.

by the Rev. H. R. Dewsbury, then a pupil in an architect's office in the city. That Church was wonderfully successful, and the congregation was remarkable for its spiritual power and rousing class meetings. It was equally notable for the number of baptisms. Where all the children came from was a standing wonder to the ministers, but month by month they were presented by three, four, or half-a-dozen in a day. There Mrs. Scott, since so widely known throughout the Connexion as an Evangelist, was a class and prayer leader. She had a long roll of members, and in visiting the sick, the needy, and the spiritually distressed, was indefatigable and most useful. The population around was dense, the worship hearty to a degree, and preachers eagerly desired appointments there. For ten years the cause was most flourishing, but after that the opening of the new church in Colombo Road drew away a large number of the attendants. Supplies, too, became irregular, and the congregation languished. In 1887 a special effort



THE LATE MR. J. CUMBERWORTH.

Colombo Road Church and its Predecessors.

As a field for Church service ground was first broken at Waltham in Mr. Buddle's time. A half-acre of land was purchased, and in 1870 a neat church erected, the plans being drawn

was made by Durham Street local preachers to re-open it as a mission, but this failed, and a few years since land and building were sold, the proceeds being devoted to the reduction of debt on the Sydenham property. There are many, however, who still look back to Waltham as their spiritual birth-place.

In the year 1870 a church which had been built in Montreal Street was offered for sale. A few Methodist laymen found the money to purchase it, and it was

opened for services in connection with the Durham Street Circuit on July 17th, the late Messrs. Garrick and Armitage being the preachers. A crowded public meeting was held on the next day, when readings were given by ministers and laymen. These were greatly enjoyed, and the proceeds of the two services were £20. The following year the Rev. W. B. Marten, as junior minister of the Circuit, was specially placed in charge of this and the Waltham congregation. Great interest was excited during that winter, by a series of lectures on Egypt delivered by the Rev. A. R. Fitchett. Spiritual work was at the same time vigorously carried on. Mr. and Mrs. Cawsey, now of New Brighton, were both successful class leaders. Mr. G. Daltry had charge of the choir, and the late Mr. J. Wilford Smith and others were enthusiastic workers in the Sunday-school. The result was that the church became full to overflowing. But Sydenham Borough was growing rapidly, and as St. James's, as the church was called, was considered too near Durham Street, a site was purchased in Harper Street, Sydenham, and the building removed thereto.

This was in 1876. The building was shortly afterwards enlarged, and there also good services were held. The late Messrs. Cumberworth, Shierlaw, Mr. Minifie, and others worked hard to promote its interests.

The growth of the model Borough of Sydenham was carefully considered by the Durham Street Quarterly Meeting, which, after looking at the question all round,

resolved that a new site should be purchased. The one first obtained was on Colombo Road, immediately below the present post office. By the good offices of Mr. C. W. Turner, this was exchanged for the present more eligible one at the corner of Colombo and Pound Roads, and immediately opposite what was then the Agricultural Show Ground, and is now the Sydenham Park. Plans of a church were obtained from the architects of Durham Street, and the foundation was laid by Mrs. G. Gould in 1877. The building having been completed, it was opened by special sermons by the Revs. Fitchett and Morley on February 3rd, 1878. By a singular coincidence Mr. Fitchett chose for his text the same passage from which the first sermon was preached in Durham Street, while the evening preacher's discourse was based on Psalm 118, verses 24 to 28. Large congregations thronged the building, and the contributions were liberal. The Durham Street officials also gave up the collections on that day for the new enterprise, the same preachers officiating. The original plans of the building were only partially carried out. They provided for an organ chamber in the rear, and if necessary for a transept. The cost was £2650, of which about one-fifth only remained as debt. The late



REV. T. W. NEWBOLD.

Mr. J. Cumberworth, an earnest and faithful local preacher, was then in charge of the Sydenham public school. He watched the building of the church with the greatest solicitude and interest. Mr. J. Wilford Smith was the unwearied Secretary of the Trust, and Mr. Turner and others helped very largely. Mr. Smalley was the resident minister, and in the following year the growth of the congregation led to the erection of galleries, intended to seat 250 persons more. The cost was £550, and re-opening services were conducted by the pastor and the Rev. Dr. Elmslie. In 1880 a parsonage site in Harper Street was acquired, and the house erected at a cost of over £700. Unfortunately most of this was borrowed, and has remained as part of the debt on the Church property. In 1878 Colombo Road, with Lincoln Road, Halswell, and Waltham were constituted a circuit, but the division did not actually take place until nearly a year later. The need of a Sunday-school was keenly felt, and in 1886 the present commodious premises, with a central hall to seat 300, and over a dozen class rooms, was built during Mr. Keall's superintendency, at a cost of over £600, of which three-fourths were raised. At present there are considerably over 300 scholars in attendance, and last year the school took the premier position in the Connexional examination. In 1889 the Rev. L. M. Isitt projected a gymnasium for the young people. A further strip of land was purchased behind the schoolroom, and a large building erected at a cost of £700. More than half the cost was raised, and the remainder gradually liquidated by means of the Loan Fund. During the twenty years of its history there have been diligent and successful toilers in connection with this Church, and a memorial tablet therein recalls the memory and devotion of Messrs. Shierlaw, Daltry, Billens, and Foston, whose deaths followed in rapid succession. Happily others have come to take their places, and the present office-bearers are willing and faithful. Standing in the very centre of a population of 10,000 persons, and with its commodious school premises, this Church has a splendid future before it.

The Twin Centre of the Circuit

is at Addington, about a mile distant. As already stated in our sketch of the United Free Methodist Church, services were commenced there more than forty years ago. Presently the congregation migrated to the corner of Harman Street and Selwyn Street, where half an acre of land was purchased for £100. In the sixties a church was built, and soon became a hive of Christian industry. In

1872 it was enlarged, the total cost of building and enlargement being probably £1000. The Sunday-school was worked with great vigour by Messrs. Scott Brothers, J. T. Brown, G. Booth, T. Thompson, and their families. It grew rapidly, and in a few years the large building fronting Selwyn Street was erected. Presently a good parsonage was built on the Harman Street frontage. Rooms for separate classes were added to the schoolroom, and a further enlargement for adult classes is now projected. The church has been enlarged from time to time. First it was lengthened, then a transept was added, and presently it was extended at the rear to form an organ chamber. The total outlay on buildings has probably been £3000, of which £800 still remains as debt. There is a good Sunday-school of over 300, and an attached congregation. Mr. J. T. Brown is almost the sole

representative of the founders of the Church. His family take great interest therein, one of his sons being choir leader, and his daughter presiding at the organ. Mr. T. Cutler, also an early Trustee, is the energetic Secretary, and they are aided by others. The ministers and workers have a good stand and large opportunities.



REV. H. BULL.

High Street and Lower Selwyn Street Churches.

Of the former of these an account is given in our narrative of Methodist Union. The church is well built and attractive, both externally and internally, and accommodates a congregation of 400 persons. There is also a good schoolroom fronting the side street, and a fair sized parsonage. Unfortunately, the site, which was very costly, is small, and the buildings suffer in appearance and convenience by being too close together. The total outlay has been over £2600, of which nearly half is a debt, the greater part of it being an advance by the Bible Christian

Conference in England. Messrs. James Smith, E. Reed, and others, representatives of the Bible Christian denomination as first organised, are members of the congregation. There is also a band of active young people always ready to work in the interests of the Church. In this congregation the Rev. L. J. Ryan, now stationed at Cromwell, was converted, and from thence was sent into the ministry.

Even before the first Bible Christian minister came, services had been commenced in Lower Selwyn Street Addington, by Mr. Reed and his coadjutors. In 1883 a church seating 150 persons was built at a cost of £200, and paid for shortly afterwards. Five years later a larger church was needed, and a building to seat 330 persons erected at an outlay of over £500, the former one being

used for school purposes. It soon became necessary to provide for a married minister, and a cottage parsonage of five rooms was built. There is a debt of £500 on the whole property. To help in reducing this the church has been relieved of its minister, and the parsonage let. There are earnest men and women there who work diligently in the various departments.



ADDINGTON CHURCH AND SCHOOL.

Three Suburban Outposts.

At Lincoln Road, Heathcote Valley, and Willowbank, churches have also been erected and are included in this Circuit.

Twenty-five years ago the St. Asaph Street Church commenced services at Spreydon, where an attached congregation was gathered. The building was distant from the main road, and eventually found out of the way for the increasing population. In 1886, therefore, the present site of half an acre on Lincoln Road was bought, and the building removed. It has since been enlarged and



LOWER SELWYN STREET CHURCH AND SCHOOL.

a vestry added, the total outlay being, on buildings alone, about £450. It has an unusually strong board of office-bearers. Messrs. R. Davis (who has been on the "Plan" of various Circuits for half a century), Gott and

Ray are local preachers, while Mr. J. Gott, Mr. Carr, and the Steel Brothers are Trustees. A small debt is to be liquidated during the present year.

Heathcote Valley has a history full of vicissitudes, it having been identified ecclesiastically with three different circuits. During the construction of the railway tunnel, services were held by the Free Methodist Church among the navvies. In 1871 this writer, then living at Lyttelton, commenced services in the schoolroom, where Mr. E. Mitchell was teacher. Messrs. Mitchell, McDowell, Pearce, and A. Martin were vigorous helpers. A church site was given by Captain Morgan on the right of the railway line proceeding from Christchurch to Lyttelton. On this a church to seat eighty persons was built, and opened on March 9th, 1873. It cost £114, and largely by the generosity of the Lyttelton congregation, and a few Christchurch friends, £64 were raised at the time. The balance was loaned free of interest by Mr. Gould, part of it being subsequently given by him, and the remainder paid off in a few months. Some years later the bulk of the population being on the other side of the line, the present site was



LINCOLN ROAD CHURCH.

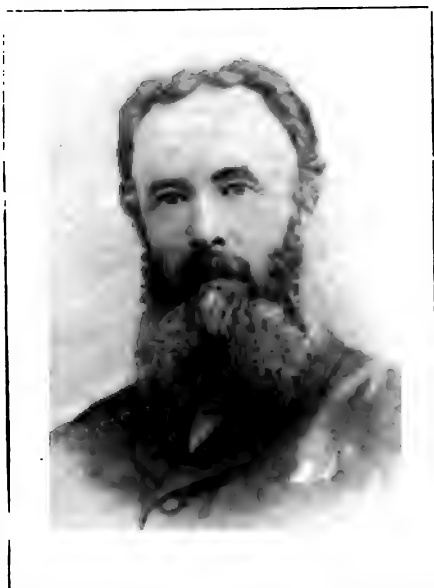
purchased and the church removed thither. After a time it was doubled in size, and a debt of £40 paid in 1878. In 1886 the district was exceedingly prosperous, and under the pilotage of the Rev. J. J. Lewis, and by the energy of the Rev. G. Bond, the present church was built at a cost of £250, the debt of £70 remaining being paid through the Loan Fund. It was opened by the Revs. J. Berry and W. J. Williams. The late Mr. and Mrs. Kent, the late Mrs. Weir, Mr. and Mrs. McDowell, Mr. and Mrs. Collins, with Mr. James Weir, were among the chief promoters. The well-managed and effective Sunday-school has been for several years in the charge of Mr. James Weir. In addition to the above, Messrs. Gimblett, Mouldy, and their families are among those worshipping there.

During the Rev. J. Parkin's time the Addington Free Methodist Church resolved on a further extension in what were then the outskirts of Sydenham. A site was purchased at Willowbank, and in 1886 a church seating eighty persons erected, the total outlay being £250. Unfortunately, nearly the whole of this was borrowed, and when times of depression followed it became a heavy burden. Some relief was afforded two years ago by a grant from the Thanksgiving Fund. A good Sunday-school is

conducted there, and public service is held on Sunday afternoons. The members of the Christian Endeavour Society at Sydenham are vigorously working in this neighbourhood. Services are also held at Opawa public schoolroom, and in that locality a church site has been secured. Compact in area, with a large and steadily growing population, Christchurch South, with enterprise and determination, ought in the future to show considerable extension and growth.

CHRISTCHURCH (ST. ALBANS) CIRCUIT.

The little group of Wesleyans who, in 1854, met at Mr. Philpott's, were really instrumental in laying the foundation of the Church in Christchurch City. The first ministerial service in their own neighbourhood was held in Mr. Philpott's house, when Mr. Kirk preached from the text, "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil."



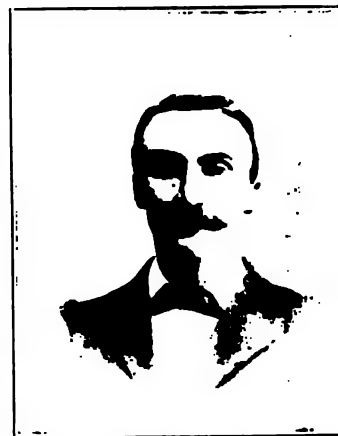
THE LATE MR. M. HALL.

One of the hearers reported that they were all deeply moved. Subsequent meetings were held in Mr. Guilford's house, which was larger. This stood on the Papanui Road, a little distance beyond the present parsonage. On Mr. Aldred's arrival these services were continued. In November he reports that a quarter-acre section had been given by Mr. Bradley in St. Albans Lane, and preparations were being made to build a sod schoolroom free from debt. From such small beginnings there sprang the St. Albans Circuit, with its six churches and an equal number of Sunday-schools, two itinerant ministers and six local preachers. By the blessing of God 288 adults and fifty junior members are registered on its rolls. There are 699 Sunday scholars, and the attendants number 1420. Combining the advantages of the city and the country, the St. Albans Circuit is a most desirable field of labour, and every year becomes more important.

The Principal Church

is, of course, St. Albans itself. Whether the sod erection ever took effect is somewhat doubtful. Another piece of land was acquired next to that given by Mr. Bradley. On this a small weather-board room of about 20ft. by 16ft. was erected, and became the first church. Subsequently it was used as an infant class room, and when the property was sold four years ago it was again removed and attached to

church number two, where, after nearly fifty years' wear and tear, it serves as a meeting-place for the adult class of the Sunday-school. Nearly all the first settlers were working men. They were very closely united in Christian fellowship, and the Philpotts, Quaifes, Guilfords, Salters, Patricks, and Broughtons formed a united community in which a warm family feeling prevailed. As the congregation grew, larger quarters were necessary, and eventually a church about 55ft. by 35ft. was placed alongside the original building. Twelve or fifteen years later several families of influence and position, who were also members of the Church, had taken up their residence in the locality, notably the Peacocks, Turners, and Garricks. At the outset they were accustomed to attend service in High Street and Durham Street, and did so for several years. Gradually the desire sprang up to have a church in their own neighbourhood. The Hon. J. T. Peacock in 1869 gave a site at the end of his property in St. Albans Lane, and on that the attractive church shown in our illustration was built at a total cost of £1350, of which the whole was paid except £200. A handsome memorial window of stained glass was placed therein by Mr. Peacock in memory of his father, Captain Peacock, an old Methodist. The following year a pipe-organ was introduced costing £120. The perfect taste of the appointments of this church, and the order and beauty of the services, made it a joy to worship there. With the view of retaining the services of the Rev. A. R. Fitchett near Christchurch, St. Albans was in 1891 made the head of a Circuit. This necessitated the building of a parsonage. Nearly two acres of land were purchased on Papanui Road, and a comfortable minister's house erected thereon at a cost of £600. This obligation was discharged in a few years through a Building Society. During the ministry of the Rev. W. Morley in the circuit in 1884, the church was enlarged, eighty additional sittings being provided. The cost was £270, and all was met shortly after opening, the greater part of it being collected by Miss Turner, now Mrs. J. H. Kirk, of Invercargill. Another dozen years passed. The schoolroom was beyond repairs, and



REV. J. A. HOSKING.

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THE LATE REV. J. HOSKING, KUMARA.



GROUP OF OFFICE-BEARERS, CHRISTCHURCH SOUTH CIRCUIT.



OLD CHURCH AND SCHOOL, ST. ALBANS.



ST. ALBANS CHURCH.— *Interior and Exterior.*



the church needed a considerable expenditure also. The Borough, too, was rapidly growing. It was felt desirable that the new building should be on the main road, and after a vain attempt to secure another site it was resolved to build in front of the parsonage. Plans for a brick church were prepared by Mr. R. W. England, junr. The Hon. J. T. Peacock offered considerable financial help, and on All Saints' Day, 1894, laid the foundation stone of the new erection. The honour of opening it fell to the present writer, who preached from Psalm 48, 12-14, on May 5th, 1895. The day was beautifully fine, and there was such a gathering of old Methodists in the congregation as had not been seen for years. The other church in St. Albans Lane was at the same time fitted up for a Sunday-school, for which it is admirably adapted. The entire cost of the enterprise was £2320, of which one-third remained as a debt, but this is being gradually discharged by means of the Loan Fund. The church itself is in a conspicuous position, and with the ivy climbing up its walls is quite an ornament. Much credit is due to the Rev. J. A. Luxford, then the resident minister, for carrying out this. Two years ago, by exchanging part of the land at the rear of the parsonage for a strip at the end of the church fronting Rugby Street, the appearance and surroundings of the building have been much improved.

Honoured Names and Sacred Memories

cluster thickly around the St. Albans congregation. The late Mrs. Peacock, senr., and her daughter-in-law, Mrs. J. T. Peacock, were devout worshippers and constant benefactors for many years. Mr. F. J. Garrick was often the preacher there, and attended up to the time of his death. The late Mrs. C. W. Turner was also a most generous supporter. The three latter were all taken from earth to heaven while still in mid-life. Mr. E. Salter was a local preacher and resident in the neighbourhood over forty years. From thence he went home to God, followed a few years later by Mrs. Salter. Here, too, Mr. I. W. Philpott finished his honoured course, and a memorial service was conducted in the new church on April 12th, 1896. Mr. and Mrs. Quaife, Nurse Smith, Mr. Bennetts, and Mr. J. T. Smith, all of whom were devoted members, deserve honourable mention. All these died in a good old age. Heaven is the richer for their removal, but the local Church still looks sadly at the vacant places. Another layman, the late Mr. J. Broughton,

rendered distinguished service. Brought up for a solicitor, he afterwards proposed to enter the Army, and a commission was purchased. Changing his intention, he studied at an Agricultural College in Germany, and was one of the immigrants in the barque *Cressy*. By the consistent conduct and faithful counsels of Mr. Patrick, he was won for Christ, soon afterwards became a local preacher, and for forty years conducted services all through North Canterbury. For the last twenty-five years of his life he occupied the position of a lay pastor, leading class meetings, visiting the sick and needy, and seeking to save the lost. He was greatly respected, and a tablet to his memory has been erected in the church.

One of the Superintendents of the Circuit—the late Rev. J. B. Richardson—was called to his reward while in St. Albans. The son of an English Wesleyan minister, he came to New Zealand with Messrs. Lee and Harper. He was a man of sturdy common sense, and though not fluent naturally, was a thoughtful and instructive preacher. In January 1881, he was elected President of Conference, and on his way to the General Conference was drowned in the wreck of the *Tararua*.

With him also perished Mr. E. Mitchell, an honoured local preacher in the Circuit. A brass tablet to the memory of Mr. Richardson is also to be found in the church.

Papanui

was, in the early days of Canterbury, quite a country district, but by extension of the tram line and railway it has become a suburb of Christchurch. The first service there was held by Mr. Connal, who forty-three years since preached in Mr. James Reese's barn. Subsequently preaching was held in his house, and also in a cottage belonging to Messrs. Gibbs and Meddings. In 1858 the present church site of an acre was purchased from Mr. Reese for £150, and a small building to serve for church and school placed thereon, costing £90. Within a few

years it was doubled in size, and old members still speak of the seasons of spiritual profit enjoyed, and successful tea meetings held. Ten years later a new church became requisite, and the foundation stone of the present building was laid by Mr. Garrick on November 18th, 1869. It was opened the 27th February following, when the Revs. Buddle, Reid, and Mr. Garrick were the preachers. It cost £500, and by liberal subscriptions, headed by Mr. Garrick's £100, almost the entire cost was raised. Exceedingly chaste in its appointments, it was a model country church. Ever since it has had a good congregation.



1. MR. I. W. PHILPOTT. 2. MR. J. PATRICK.
3. MRS. PATRICK. 4. MR. E. SALTER.

The service of song is exceedingly attractive. Two or three large families settled in the neighbourhood, and their children intermarrying, have been connected with it for a generation. John Reese, a Welshman of Glamorganshire,



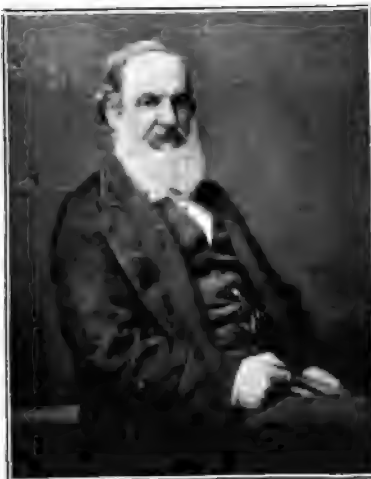
THE LATE MR. JOHN REESE.

came there in 1854, and for thirty-eight years was a pillar of the Church. A class leader and Sunday-school teacher, a keen and appreciative hearer, his prayers were a benediction. His sons and daughters all help in the choir, the latter being specially gifted, and rendering good service. His bachelor brother, James, died a few years since, and left a legacy of £100 to the Trust. By that time the first church had become untenable. The vestry of the second

was therefore enlarged, and two class rooms added to make it suitable for Sunday-school purposes. A further enlargement is now projected. Prominent among the members of the congregation thirteen years ago was Mr. Beecham Patrick, the youngest son of the late Mr. J. Patrick. He was a young man of excellent spirit, the capable and devoted leader of a Bible class, and a "burning and shining light." His early decease was a great loss. Others also have finished their course. There is still a good congregation, but the time is coming when a site in the centre of the township must be secured, and a more modern and accessible building be erected.

Divisions of Opinion

are sometimes over-ruled for the extension of the Church. So it has been in this Circuit. Up to the erection of the second sanctuary in St. Albans Lane, the members and adherents of Knight's Town worshipped in the original church, which was midway between the two places. They did not agree with the decision to build on Mr. Peacock's land. Mr. Garrick therefore proposed that a church should be provided in their midst. Land was obtained, and a building 28 ft. by 18 ft. erected, at a cost of £145, of which £100 were raised. When finished it was



THE LATE MR. J. BROUGHTON.

said to be "a credit to Mr. Rutland, the architect, and an ornament to the neighbourhood." The opening sermons were preached on June 19th by the Rev. A. Reid and Mr. Garrick. A few years afterwards the name was changed from Knightstown to Crescent Road. The Sunday-school was exceedingly successful from the beginning, and Mr. Moor's class meeting had a large attendance. For fifteen years the congregation was prosperous. A transept doubling the size of the building was added, a channel placed at the end of that, and a large vestry for infant class purposes erected in the rear. To meet Sunday-school requirements three class rooms were



REV. T. E. THOMAS, M.A.

built on one side in 1884, and two others subsequently. Messrs. W. Moor, C. Duggan, Egglestone, and the late Mr. Lucas were conspicuous in the work at that time. Then came a season of great commercial depression. Some of the members died, others removed, and the Church languished. During the past few years there has been a decided quickening. Messrs. Deane, Hull, Ford and Lucas are faithful office-bearers, while Messrs. Moor and Bailey still work there. Mrs. Dellow, senr., is a faithful steward, Miss Lucas efficiently presides at the harmonium, and the Sunday-school is under the energetic management of Mr. Bowen.

The Frieston Church

also had its origin in a dispute. When Papanui Church was built, the residents of this locality wished it placed further up the Harewood Road. A majority deciding against them they resolved to build one of their own. The site was given, and a neat edifice erected thereon, which was opened by Mr. Garrick and the Rev. W. Lee on December 4th, 1870. Since then the population has been almost stationary, but the late Mr. John Philpott, Messrs. Wilkinson and Watson have been faithful stewards, and they and a few other families enjoy the worship in their own sanctuary.



REV. A. B. CHAPPELL.

Upper Riccarton Church,

on the same plan as Frieston, was opened a year. Service had been conducted there in the early days, Griffiths being the devoted Steward and an earnest leader, the Clarkson Brothers and others also being, and the late Mr. and Mrs. Boon and their son. A small cemetery was also obtained, in which "forefathers of the hamlet" sleep. Mr. Carpenter, a law of the late Mr. Griffiths, and several members of his family are still amongst its chief supporters.

Riccarton Village.

During the Fifties successful services and a Sunday-school were held in Mrs. Curlett's house. Eventually these were dropped, and for twenty years there was no Wesleyan mission. About sixteen years ago Messrs. J. Cannon, J. Smith, and Mrs. T. Cannon and family settled in the village. An eligible site was obtained, and the foundation of the very neat church was laid in May, 1886. It was opened by the Rev. W. J. Lee in September. It cost £600, and a debt of £200 was paid through the Loan Office. An innovation took place by seating the building with chairs, while piano and organ are both employed to the service of song. There is an excellent field in this neighbourhood, and a large congregation should be gathered. Families of Messrs. Taylor, J. Tucker, Ballantyne, J. Smith are among the worshippers.

The Circuit History

In a period of twenty-nine years during which no less than ten ministers have occupied the position of Superintendent. In 1884 Mr. Morley, employed on Connexional service, the Rev. C. H. Garland was appointed as his assistant. He so commended himself to the goodwill of the congregations that the following year he requested that he might be retained as a second minister, and provided a residence at Papanui. In 1888 a house was purchased there for £300. Unfortunately the whole amount was borrowed, and when times of depression came it was found impossible to retain it. Sold at a loss, it laid the foundation of a heavy debt, which burdened the Circuit for several years. Within the twelve months this has been entirely liquidated, and is now a more hopeful spirit.

The present Superintendent, the Rev. W. Lee, is a Yorkshireman, shrewd, and outspoken. He came to the Colony in 1865, has occupied circuits in each of the Districts, and, with the exception of the first, has been Superintendent. A fluent speaker, with a

splendid memory, great self-possession, and the power of thinking clearly, he is never at a loss. He is also noted for his administrative abilities, and was for sixteen years Chairman of the Districts in which he resided. He has twice been elected Secretary of Conference, was President in 1880, and through the decease of the Rev. J. B. Richardson, also fulfilled the duties of that office during the following year. In 1896 he enjoyed a well-earned holiday in the form of a visit to England and the Holy Land, and was appointed representative to the British Conference at Liverpool.

His colleague, the Rev. A. B. Chappell, was born in Tauranga, where he was converted under the ministry of the Rev. S. Griffiths. He became a local preacher and Home Missionary in Palmerston North, and since his college term closed has served in the Wellington, Christchurch South, and his present Circuit. He is a close student and a thoughtful speaker, and should win his way.

LYTTELTON CIRCUIT.

Geographically, Lyttelton is the advance post of the Canterbury District. There are few places where a minister has warmer supporters, and no circuit in the Colony in which, while doing his work thoroughly, he can secure so much time for study.

Stories of the Early Days.

When I. W. Philpott stood on the deck of the barque *Cressy*, he counted in Lyttelton fifteen *whares*, which he, in his simplicity, at first took for dog kennels. The Immigration Barracks looked like a huge umbrella. The latter place was consecrated that night by family prayer with his household. During the Rev. J. Watkin's visit, he preached at Mr. John Philpott's *whare* in Gollan's Bay. On Mr. Kirk's arrival, services were held for some

time in Mr. Tucker's cottage, which stood at the back of the present premises of Mr. Garforth, butcher, Norwich Quay. The two front rooms were filled with eager hearers. Not only were the chairs occupied, but the beds were used for seats. The Monday Evening Prayer Meeting and a Society Class, both well attended, were also held in the same place. Presently Mr. Lawry, a Presbyterian, loaned a store on the Quay for service. This was a distinct advance, and on taking possession of it the congregation made a demonstration. The pulpit was constructed by Messrs. Taylor and Popplewell, and two godly and earnest women, who still live—Mesdames Ritchie and Allan—were at work until midnight draping it, and preparing for the service, so that all should be in order. Afterwards, Mr. Lawry loaned a two-roomed cottage on the Sumner Road, and the partition being taken down, services were



REV. J. B. RICHARDSON.

held there. Mr. Kirk lived at first in a cottage on the Bridle Path, which was not altogether weather-proof. Provisions were excessively dear, flour selling at £50 per ton, potatoes costing 14s per kit, and oatmeal 9d per pound. Notwithstanding these difficulties, Mr. Kirk was so cheered by the earnestness of the people that he looks back to the months spent there with pardonable pride.

A Church Building

was very greatly desired, and a site secured in St. David Street. Mr. Kirk started the subscription list, but left the erection to his successor. In Mr. Aldred's papers there is a particular account of the timber ordered from Captain Armstrong, Akaroa. All was to be of totara except the flooring boards. It was only 30ft. by 20ft., but cost £334 2s. 5d. It was opened March 4th, 1855. A debt of £80 remaining was shortly afterwards liquidated, amongst the contributors being many names well known afterwards in Canterbury Methodism. All the seats were let at once, and further accommodation was provided by means of a gallery across the end. The singing was led by Mr. G. May with the flute. Mr. May, after all these years, is still an active member and class leader in St. Albans. A Sunday-school was commenced, and in a few months had fifty-five scholars on the roll. We are glad to present a sketch of this first place of worship.

A Bold Venture.

Less than six years after, the foundation of a new and very handsome church was laid on Norwich Quay, on a site not far from the Union Bank. Messrs. Buchanan, Peacock, Rhodes, and Turner gave handsome contributions, and all others helped to the utmost of their ability. It was opened on September 1st., 1861, by sermons from the Revs. Buller, Vickers, and Fraser. At a public meeting held, it was announced that it had cost £1770, and was altogether free from debt. Cruciform in shape, with a carved altar rail, and a somewhat elaborate pulpit, it was exceedingly attractive, but was not destined to remain where first located. The site became unsuitable, as it was surrounded by business premises, and in 1866 it was removed to its present stand in Winchester Street, on a site purchased three years previously. The removal cost £500, and this was met by a bazaar and the sale of the land on the Quay. In 1877, ninety additional sittings were added at a cost of £200. Three years afterwards it was again enlarged, and an excellent pipe organ introduced at a cost of £500. After forty years' service, it is still a substantial building, and has accommodation for a numerous congregation.

Sunday-school Work

has been a marked feature from the outset. The first Superintendent was a Mr. Lethlater, who had worthy successors in Messrs. May, Buchanan, Treadwell, Rhodes, and J. S. Olliver. It was started in the preaching place on Sumner Road, and then held in the churches on St. David Street and Norwich Quay. In 1863 the Winchester Street site was purchased for £150, and the school building put up at a cost of £400. In 1876 this was enlarged, lined, and reseated, at a cost of £230. An infant room was added, and other improvements made in 1892. It has recently sustained a heavy loss by the sudden death of Mr. J. Joyce, M.H.R., who for some years had been the Superintendent. Under him there was excellent discipline, while he also had the warm affection of the scholars. For many years the school has been

conspicuous for the support of the Home Mission Fund. Mrs. Allan, one of the first members, has been a teacher for forty-five years consecutively, and is still unwearied in her labour of love.

The Minister's Residence

is on a pleasant and commanding site in Exeter Street. A six-roomed cottage with slated roof was built in 1862, for the accommodation of the Rev. J. T. Shaw. It cost £575, of which £500 remained on mortgage. Nine years later, on the Circuit being divided, Christchurch took over half of this, and the balance was discharged by proceeds of a bazaar held in December, 1871. In 1881 the present comfortable two-storied building was put up at a cost of £900. Of the debt then left, two-thirds was raised five years afterwards, and the balance paid through the Loan Fund.

Circuit Experiences.

After Mr. Aldred's removal to Christchurch, the second minister of the Canterbury Circuit lived for some years at Lyttelton. On account of the growing importance of Christchurch City, he was removed thither in 1870. Thereupon the Lyttelton people requested to be constituted a separate Circuit. This was granted, and Banks Peninsula was attached, but found to be unworkable. Subsequently, services were started in Heathcote Valley, and a church erected, but for lack of local preachers it was afterwards transferred to the Durham Street Circuit. Messrs. Kirk, Aldred, and Buller were accustomed to hold services with the Natives at Raupaki, Port Levy, and Akaroa. At Raupaki for many years Te Kote, a Native minister, resided, but visited regularly the *pahs* throughout Canterbury and Otago. Since his death services in English have been held in the neat little church. Most of the young people can follow and enjoy these. A Maori



REV. R. BAVIN.

service is also conducted by an honoured local preacher, who rejoices in the name of John Wesley. The church is under the charge of the Lyttelton minister.



SKETCH OF FIRST CHURCH, ST. DAVID STREET.

The Death Roll

is somewhat lengthy. Foremost thereon is the name of Mr. William Reed, one of the earliest arrivals, and Sunday-school Superintendent; Mr. J. Robinson, an Irish local preacher; Mr. Thomas Bradley, leader of the choir for many years, an excellent Bible class teacher and a devout hearer; Thomas Faull, a Cornish local preacher, with all the fire of that county; and Mr. Lanyon, a diligent Trustee. Sister Wishart suffered for many years and died in great peace. Mr. M. Allan, the first Circuit Steward, most thoughtful and earnest, has just passed to his reward, and Mr. J. Wilford Smith, who was chiefly instrumental in securing the organ for the Church, also died there.

Numerical Strength.

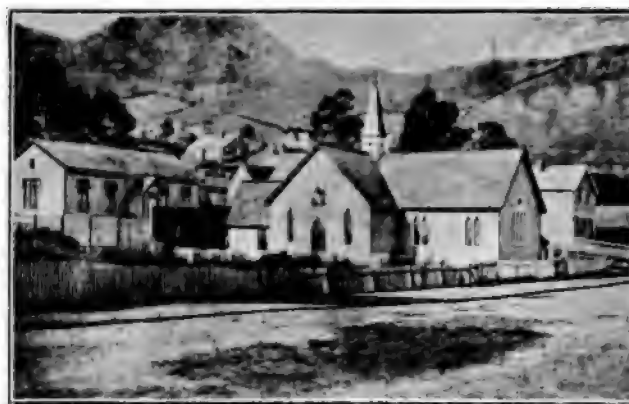
There are in the Circuit two churches, five class leaders and eighty-seven members. The Sunday-school has twenty teachers and 225 scholars. There are 560 attendants on public worship. The Rev. D. McNicoll, the minister, bears an honoured name in Methodism, his grandfather having been a prominent member of the British Conference,



LYTTELTON CHURCH IN 1870.

Mr. McNicoll is independent in thought, and blest with the gift of humour. He has occupied circuits in all the districts of the Colony, and was elected President of the Conference in 1894. In Messrs. W. and J. S. Olliver,

J. and S. R. Webb, C. W. Chambers, Pitcaithly, Early, Brown, Mesdames Kenner, Smith, and others, the Circuit has a willing and devoted band of workers. Many are old residents, Mr. Chambers having lived there forty-two years.



PRESENT CHURCH AND SCHOOL, LYTTELTON.

SPRINGSTON

is essentially a village Circuit. When the first church was built, there were not a dozen houses in what has since become the central place and headquarters. Even now, though there are nine churches and one preaching place, there is not in the whole area a settlement which pretends to be a town. It affords a splendid instance of the growth of the Church, and the way in which Methodism adapts itself to scattered villages, and provides for them the ordinances of religion. It shows, too, how a few earnest and godly men may affect and influence for good a whole country side, and its history of thirty-six years is filled with incidents which illustrate the power of the Gospel.

The First Service.

About the beginning of 1864 three earnest Methodists—Messrs. J. Silvester, Wilson Taylor, and W. Lawry, who for a time had lived at Lincoln Road—bought sections on what had been part of the Springs Station. On settling on their new purchase, they found Mr. J. Roberts, also a



LYTTELTON PARSONAGE.

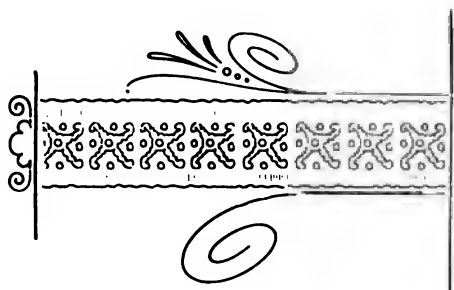
Methodist, had purchased the central part and homestead. He at once offered the use of a large room in which previously Church of England services had been held, and there in April of that year a preaching station was opened,



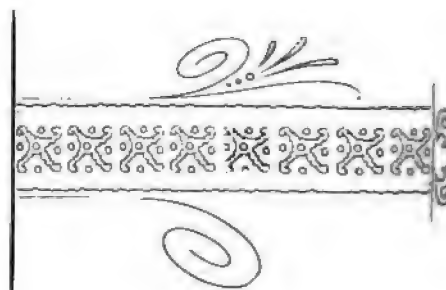
MR. E. A. EARLY, LYTTELTON.



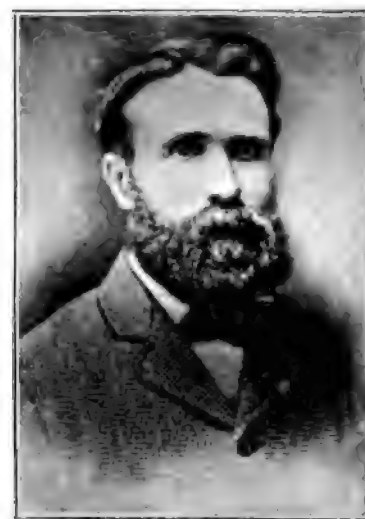
THE LATE MR. W. REED, LYTTELTON.



THE LATE MR. T. FAULL, LYTTELTON.



THE LATE MR. T. BRADLEY, LYTTELTON.



THE LATE MR. T. LANYON, LYTTELTON.

placed on the Christchurch "Plan." An evening service was held in Mr. Lawry's house, and a class meeting was established. Both were well attended, and for two years were regularly maintained. At the end of that time the house was too small to accommodate the hearers, and a church was projected. On January 1st, 1866, a tea meeting was held to raise funds, and about £12 obtained.

A Disappointment Over-ruled for Good.

The site chosen was at the corner of Shand's track, about half a mile and a quarter nearer Lincoln than the present Springston Church. A verbal agreement was made to lease an acre there, but when the time came to execute the conveyance, the vendor declined to proceed further. J. Gammack immediately decided to give the present site, the last of his many benefactions to the Church. This was fully accepted, and the church shown in our illustration was erected, and set apart for Divine worship on the 29th, 1866, by the Rev. J. W. Buddle. At the meeting Mr. Lawry proposed that it should be called "Springston," which name both church and settlement have since borne. Great thankfulness was felt by the worshippers at having a sanctuary of their own, and, not content "to eat morsel alone," they went into the surrounding districts, and put such energy into their work that within two years from that time seven churches were built. The colony was prosperous, and people well-to-do. They contributed liberally to the projects made for extension, but roads were anything but comfortable. Mr. Lawry resolved that to reach Meadowbank, where Mr. T. Overton resided, and where service was held, they had to proceed first to Ironham, and then along the Wyn River, making a journey of ten miles, although it was only five miles in a direct line. Undeterred by these and other difficulties, the services were maintained.

Steady Development

As seen in Springston itself. Although the population was sparse, the people came from far and near, and the Christmas Day gatherings were remarkable. Two years later a minister was settled, and twelve months afterwards he became the head of a Circuit. The second minister appointed—the Rev. W. Kcall—was a man of great energy, a thorough believer in connexionalism. He looked on the Circuit as a unit, and impressed the same idea on his co-workers. In the last year of his term the

present church was built at a cost of £800, £650 of this being raised at the time. A hundred pounds came from a bazaar in 1876, and the balance was paid five years later. In 1874 Mr. Gammack presented another acre of land, and the attractive two-storied parsonage was built and furnished at an outlay of £700. Of this £200 were raised by subscriptions, the balance borrowed from the Building Society, and in 1880 the whole was paid. After some years the parsonage was enlarged, and more land given by the same donor for a glebe. The old church, which had been attached to the new building as a school, was enlarged in 1890 at a cost of £144, of which Mr. Gammack contributed one-half. By this the premises were made complete, and there are few country churches which have such excellent accommodation. The Church has had

steady workers, Messrs. W. Lawry, Wills, Silvester, and their families having been associated with it from the beginning. Mr. Kime was for over a quarter of a century the Sunday-school Superintendent, and the late Mr. Wilson Taylor served for an equally long period as leader of the choir. Nor must the services of Miss Lawry (daughter of Mr. F. Lawry), as organist be forgotten. Completely blind, she has a genius for music, and her playing was a great delight. Mr. Gammack's interest in the church never ceased, and on his unexpected death about two years since, he left a legacy of £100, which has been spent in improving the building.



REV. D. MCNICOLL.

TAI TAPU

This is equally important with Springston, and has had a similarly prosperous history. The first services there were conducted by Mr. Silvester, a local preacher, in the house of Mr. Barnett, senior. A few years later a section was acquired, and a small church built. In 1874 this was enlarged to nearly double the size, at an

outlay of £80. In December, 1881, the foundation stone of a larger and more ornate structure was laid by the Rev. James Buller. It was intended to seat 200 persons, and the estimated cost was £500. Actually it was fifty per cent. more, and of this amount £450 was raised. In 1884 the debt was reduced by £120, and shortly after the balance was paid. It was dedicated with great rejoicing in 1882 by the Rev. E. Best. In 1891 the Sunday-school was enlarged, making provision for 100 additional scholars. The cost was £145, and a debt of £50 was discharged through the Loan Fund. The land around Tai Tapu is unusually rich. The settlers are exceptionally well-to-do, and the horses and equipages to be seen as the congregation gathers show the prosperity. Mr. H. W. Peryman, a former South Australian Methodist, has been a pillar of

the Church there from the outset. With Messrs. Herrick, Morgan, Dulieu, Sinclair, Barnett, H. E. Peryman, and Tanner, there is a band of office-bearers capable of carrying out almost anything they may determine.



THE LATE MR. M. ALLAN. MRS. ALLAN.

The Third Centre

of the original circuit is Weedons, formerly known as Rolleston. The land there is not so fertile as Tai Tapu, and was taken up in small sections. In 1866 the name first appears on the Christchurch Plan. About thirty years since, the late Mr. Dellow, senr., and a few other earnest Methodists were settled in the neighbourhood. They met for prayer and fellowship, and encouraged each other in God's service. In 1872 the Hon. J. T. Peacock gave an acre of land as a church site, and a plain, unlined building, to seat 100 persons was erected. It was afterwards lined, re-seated, and made more comfortable. In 1890 it was enlarged by the addition of a transept, at a cost of £141. One hundred pounds of this were obtained by subscriptions, and the remainder by a bazaar, so that the enlarged building was opened free of debt. It is now well filled with an attentive congregation, in which are a large number of young people.

Three Smaller Churches

are associated with the three named above, each owning special allegiance to the one to which it is nearest. In 1869 there were several Methodists in West Melton, among them Messrs. Sheppard, Trickett, and others. Half an acre



LYTTELTON CHURCH OFFICE-BEARERS.

MR. W. OLLIVER. MR. J. S. OLLIVER. MR. C. W. CHAMBERS.

of land was obtained, and a small church built. For some years it was noticeable for its excellent musical service, a small orchestra leading the service of praise with great effect. Owing to the removal of members, the cause for a

time declined, but within the last two or three years there are evidences of deeper interest and returning prosperity.

At Broadfield, four and a half miles from Springston, Messrs. Ward, Early, Mrs. Aitken, and others were among the



FIRST SPRINGSTON CHURCH.

earliest settlers. It was thought desirable to have a church in their midst, where a Sunday-school might be conducted, and an afternoon preaching service. A site was obtained from Mr. Hodgson, and a neat church built in 1873 to seat eighty persons. For some years its anniversary was held on Good Friday, and afforded a pleasant outing to Christchurch Methodists. The congregation there owed much of its prosperity to Mr. Cotton, who was the day-school teacher, and whose decease in the prime of life was very much regretted. The church was enlarged in 1881, at a cost of £170, and profitable services are still held there.

Tai Tapu's "Chapel of Ease" is at Green Park, two miles distant, where an excellent church was built in 1873. It cost £245, and a debt of £100 was soon afterwards



PRESENT SPRINGSTON CHURCH.

discharged. The late Mr. J. Carter and Mr. J. McDonald were prominent among the first promoters, and the two latter, with Mr. Dulieu, junior, and Messrs. Bramley, Quayle, and others, carry on the work.

A Flourishing Circuit.

Formed in 1869 by division from the Christchurch Circuit, the Rev. W. C. Oliver, then in his probation, was placed in charge. Stories are still current in the district of the way in which he burned the midnight oil. The only complaint made

against him was a very unusual one—namely, that his sermons were too short. So rapidly did the Circuit grow, that six years afterwards Leeston was



TWO VETERAN LOCAL PREACHERS.

MR. R. WILLS. MR. G. SILVESTER.

separated therefrom. On leaving Christchurch half-a-dozen local preachers from the City agreed to help the Springston Circuit by continuing to take services therein,

and for a generation, at considerable cost and inconvenience to themselves, but with great advantage to the Circuit, they have fulfilled their promises. After twenty years the Circuit was able to boast of six churches and a comfortable parsonage, and that on all these properties there was not a single penny of debt. They still remain in the same enviable condition. A large staff of preachers has always been necessary, and young men have been encouraged to



TAI TAPU CHURCH AND SCHOOL.

exercise their gifts in this direction. The result is that no less than five candidates have been sent into the ministry—Messrs. S. Lawry, Wills, Dellow, Peryman, and Sinclair. The Circuit has enjoyed some wonderful revivals. At Springston, during Mr. Cannell's term, services were held

for a whole week three times every day. Many were convinced of sin, and sought and obtained pardon. To at least one, conviction came when he was about his ordinary employment, and, bowing before God, he received the blessing. At Tai Tapu, during Mr. Garlick's superintendency, about forty persons were converted, and in connection with Weedons, successful special services were conducted by the Rev. C. C. Harrison in 1893.

Three Honoured Local Preachers,

whose portraits we are glad to present, have had much to do with the growth and consolidation of the Church. Mr. W. Lawry, a Cornishman by birth, and a Methodist by training, as well as choice, came from Bodmin Circuit to New Zealand in 1862. Ever since 1864 he has resided at Springston. He became a local preacher in 1847, and continued to give unstinted and devoted service for fifty years. As Circuit Steward and representative at District



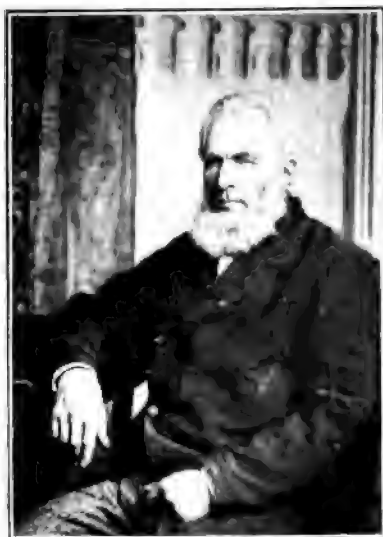
SPRINGSTON PARSONAGE.

Synods and Conference, his public life has been identified with the Circuit, and now over four score he watches its progress with unabated interest. R. Wills, brought up among the Primitive Methodists, retains not a little of the fire of early days. His plain and earnest exhortations have been greatly blessed through a similar term to Mr. Lawry's. His private visitations to the sick, and those under spiritual distress, have also been owned of God in a remarkable manner. He continued to preach until he became almost totally blind. Now, in old age, he resides with a son at Leeston, but his name is associated with the Springston Circuit. Mr. G. Silvester, another local preacher of humble birth and limited education, is one of whom any Church might be proud. Gentle and unassuming in manner, quiet in delivery but intensely earnest, he gains the respect of all his hearers. In all these cases it is pleasant to know that the children are treading in the footsteps of their fathers.

The Latest Accessions

to the Circuit are the churches at Templeton, Prebbleton, and Halswell, which, on the accomplishment of Methodist Union, were placed under its charge. Prebble Town, as it was then called, was recognised as a preaching place of the Canterbury Circuit in 1862, but after some years discontinued. About ten years since, the Bible Christians took up the work there, and a small church was built.

At Templeton, the late Mr. Chapman, a Lincolnshire local preacher, resided for some years after his arrival in the Colony. He commenced services, and from 1866 onwards these were regularly conducted by the Christchurch



MR. W. LAWRY.

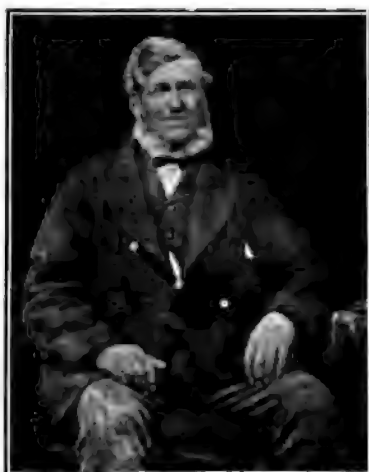
preachers. After a time they also were suspended, and no Methodist services were held until the Bible Christians made a fresh start. Their work prospered so much that not only were they enabled to erect a church, but also the parsonage shown in our illustration on page 328.

A small church was built on the Lincoln Road in connection with the Christchurch Circuit in the early sixties. The late Messrs. D. Lewis, W. Taylor, and Mr. Silvester were among its promoters, while Mr. Lawry was

also a worshipper there. The latter relates that at an anniversary Mr. Silvester expressed great concern at the debt of £25 which was owing, upon which Mr. D. Lewis rose and quietly said, "Scratch it out," thus changing the speaker's gloom into exultation. Most of the adherents having removed, this church was closed about 1877. With the proceeds a site was purchased at Halswell two or three years later, and given over to the Christchurch South Circuit. As that Circuit took no steps to build, the Bible Christians erected a small church about a dozen years since. Last year this was removed to a better site, without increasing the debt. At Rabbit Island, a new settlement, services are held in the public school.

Orderly Arrangement.

In the working of the ten places, which stretch from



LATE MR. W. TAYLOR, SPRINGSTON.

four-and-a-half miles to fourteen miles distance from Springston, and in which over a dozen services are held every Lord's Day, considerable arrangement is necessary, and making the plan of appointments is not always an easy task. The two ministers are aided by eleven local preachers, and the circuit still draws supplies from Christchurch. There is a total membership of 238, but no class leaders are reported. In the six Sunday schools there are thirty-eight

teachers, with 290 scholars and 1025 adherents. The Rev. Thomas Fee, the present Superintendent, was born in County Down, Ireland, nearly fifty years since, and converted at the time of the great revival in that country. On coming to New Zealand he followed the profession of a teacher, and was second master in the St. Alban's school, until sent out by that Circuit as a candidate for the ministry. After a year's residence at college he was called out to supply the Nelson Circuit, and has since laboured in the Wanganui, Otago, and Canterbury Districts, and at Blenheim. In Waitara and Rangitikei he saw a considerable number of conversions in connection with the ordinary services. He was the first minister in Australasia to be legally appointed to a circuit for five years. He has all the fluency and wit of his countrymen, is an earnest preacher, and a strong temperance advocate.

His colleague, the Rev. J. A. Lochore, began to preach in Mornington, and after his student course was sent to Riverton, where he spent two years. During the

Rev. W. Cannell's trip to England he supplied the Opunake Circuit, and has now completed his second year at Templeton. Thoughtful, and quietly fervent as a preacher, he gains the affection of his people by diligent pastoral work and prompt attention to all the services.



REV. T. FEE.

LEESTON CIRCUIT.

Leeston Circuit is the child of Springston, and in its early days owed much to the mother Church.

As a Circuit it is also indebted to the generous help of the Home Mission Committee, which, by considerable grants, first made the appointment of a Minister possible. It affords a singular instance of the outer portions of a Circuit taking precedence of the centre in point of time.

Three Country Churches

were erected before a beginning was made in Leeston itself. In the early sixties the late Mr. T. Overton, a Lincolnshire Methodist, who had formerly been a resident in South Australia, and afterwards in the Auckland Province, settled with his family at Meadow Bank, on the southern side of the Selwyn River. The Rev. T. R. Fisher also bought land in that locality, as did the Frankishes, another Methodist family, and others. Services were at once commenced, and Meadow Bank was the preacher's home. Presently, on an acre site given by Mr. Fisher, a small church was built, and Irwell for a generation has had a most attentive congregation. The land there is of excellent

quality, was held in good-sized farms, and the residents were prosperous. They believed also in making the church comfortable and convenient. In 1883, £100 was spent in improving the appearance, and in the following year somewhat elaborate shelter sheds for horses were put up at a similar cost. Mr. H. Overton was the main mover in these improvements, but he was loyally helped by the Chamberlains, Goldsmiths, Coes, Davis', Heslops, Hill, and others. Mr. Overton has since removed, but Mr. Wright takes his place, and evinces an equal interest in the Church's prosperity. The congregation is noticeable for its loyal support of Home Missions.

Southbridge.

Near what is now the Selwyn Cemetery, but which was then known as Northbridge, a number of Methodist settlers purchased land in the early days, Messrs. Waby and

of starting the first Methodist services. Full of zeal, he invited the neighbours to meet for Scripture reading and prayer. Profitable gatherings were held, and his sitting-room became too small. The meetings were then transferred to the district school, which was known as South Selwyn, and in 1869 it was placed on the Christchurch plan, Mr. J. Thompson conducting the first service there. It was well attended, and the necessity for a church soon became apparent. Mr. Brooks, from whom the township receives its name, gave a suitable site. Plans of a neat building to seat 120 persons were prepared by Mr. Glyde, and successful opening services were conducted on February 20, 1870, by the late Rev. T. Buddle. It cost about £200. The friends had given freely, and no appeal was made to the public, the whole cost being raised by the settlers themselves. The church is said to have been an ornament to the district. Mr. Ellman was also appointed class leader, and among the first members were Messrs. Withell, Moor, Watson, Brooks,



SPRINGSTON CIRCUIT QUARTERLY MEETING.

Front Row.—Messrs. J. McDonald, W. Pitkin, W. Lawry, H. W. Peryman, L. Morgan. Back Row.—Messrs. F. Hubbard, H. L. Peryman, A. Bramley, Revs. J. A. Lochore, T. Fee, Messrs. J. Watson, W. McMeekan, R. Early, J. Sinclair.

J. Barnett being among the leaders. A small church was put up there, and services regularly conducted from Springston. Two or three years later the township was laid off, to which the name of Southbridge was given, and the Church removed thither, the re-opening services being conducted by the Rev. J. Buller in November, 1875. There has not been much growth in the township, but there is still an attached membership in the Church, and a fair congregation.

Brookside,

the third of these churches, is an important centre. The land around was originally swampy, but is exceedingly fertile, and Messrs. C. and R. Withell, Moor, Watson, Taylor, Frampton, Brooks, and others who were among the early settlers, have developed its resources, and now, after a generation, reap the reward of their early toil. To Mr. J. B. Ellman, an honoured local preacher, who was appointed as teacher of the public school, belongs the honour

Butterick, and R. W. Stewart. The Sunday School was started on October 30, 1876, with Mr. C. Taylor as Superintendent, and more than one revival has taken place there. In 1880 the church was enlarged, and fifty additional sittings were provided. Subsequently a vestry was added, and the original families, which have grown and multiplied, still fill the building, Messrs. Cunningham, Mawson, and others having also united with them in God's work. One instance of the way in which the interests of the church are promoted may be cited. Years ago when immigrants were arriving in Christchurch, Mrs. Ritchie invited the families at the Immigrants' Barracks to go and hear the Rev. J. Buller in High Street. Mr. and Mrs. Watson, with their young children, accepted the invitation. The result was that they became attached to the Church, settled at Brookside, four of their sons are now local preachers, and all the children are active workers in different parts of the Colony.

Leeston.

The principal township did not develop quite so early. The first service there was held by the Rev. R. Bavin, in the Courthouse, and subsequently the public school was used for this purpose. The first church, a neat and comfortable



THE LATE MRS. T. OVERTON, IRWELL.

building, which now forms an admirable Sunday-school, was built in 1875 at a cost of £380. Having served its purpose for fourteen years, it was superseded by a larger and more handsome structure. The new building seats 270 persons, and is one of the handsomest country churches in the Province. It was built at a cost of £870 during the superintendency of the Rev. J. A. Luxford, to whose energy it is largely due. The debt of £250, left at the time of the erection, has been paid through the Loan Fund. The site, which is in the very centre of the town, is an excellent one, and shows these buildings to advantage. Being centrally situated, it was resolved, when a married minister was appointed, that the parsonage also should be erected in this township. In 1877 a house and seventeen acres of land, about two miles from the township, were purchased at a cost of £1000. Towards this £300 were raised by subscriptions, and £160 or more by a bazaar. Six years later this was sold to advantage, and on a site in the township itself, given by Mr. F. J. Smith, the present commodious and substantial house of ten rooms was built, at an outlay of £650, the debt in this case being also cleared subsequently through the Loan Fund. Messrs. J. Barnett, R. Wills, Osborne, F. Overton, Carson, and their families are among the earnest workers there.

Two Smaller Churches

are also within the circuit bounds. At Taumutu, in 1885, a church costing £300, and seating 150 persons, was built on a site given by the Maoris. A good Sunday-school is conducted there, in which good work is done among the Natives by the Misses Overton. At Doyleston a Sunday-school had been conducted for several years by Mr. J. Barnett, who travelled thither from Leeston. In 1894 a site was given by Mr. W. Collett, and a Sunday-school erected at a cost of £140, of which one-third remained as a debt. At Dunsandel, ten miles



THE LATE MR. T. OVERTON, IRWELL.

distant, services are held in the public school, where a good congregation is gathered, and Messrs. Sowden, Hall, and Lill are among the leaders.

The Circuit is thus a compact sphere of labour. In it there are 194 church members, with 900 hearers, while in the six Sunday-schools thirty-seven teachers have the charge of 240 scholars. Six local preachers aid the minister in his work. One of these bears the formidable name of Te Maiharanui Maopo. Needless to say he is a Maori.

The Circuit history dates from 1875. Rev. W. S. Harper was the first minister, while the circuit was then known as Selwyn. Excluding the probationers appointed at the outset, and one other, each minister has gladly remained for the full term. The exception was the Rev. J. Armitage, who, about a month after his appointment, left to attend the General Conference at Adelaide, and lost his life in the wreck of the *Tararua*. It was noted that the last hymn he gave out on the Sunday evening previous contained the lines—

"My Sabbath suns may all have set,
My Sabbath scenes be o'er;
The place at least, where we are met,
May know my steps no more."

Before the week was past his work on earth was finished.

The present minister, the Rev. C. Griffin, is a native of the Midlands, having been born at Oldbury in 1851. A member of the Church at eleven, and a local preacher at eighteen, he came out from the Rugby Circuit in 1874. After a three years' term at Headingley College, he was sent to the somewhat aristocratic Circuit of St. Mary's, Bedford, where he spent three happy years. He arrived in New Zealand in 1879, and for 21 years has done yeoman service in the three Districts of the South Island, and in the Auckland Province.



REV. C. GRIFFIN.

He is a quiet and thoughtful preacher, and carefully attends to all business matters and arrangements connected with the administration of his Circuits. During his ministry he has seen revivals at Blue Spur, Taylorville, and Tai Tapu. For a few years the Circuit had a second minister, and still needs more labour; as, owing to the paucity of local preachers, only one service per day can be held at Leeston itself. Mr. C. Hicks, of Taumutu School, is not only a diligent worker in the Circuit, but displays a special interest in Foreign Missions. For several years he has acted as one of the Foreign Missionary Secretaries of the Colony, and by his own efforts as well as the reports in the Connexional paper, keeps the subject of Missions well before New Zealand Methodists.

MALVERN

is a wide country Circuit, in which there are enrolled seventy-one members, and no less than nine local preachers assist the minister. There are two Sunday-schools and 330 attendants on public worship. The Rev. J. W. Burton, now in the third year of his probation, is in charge. His parents are staunch Yorkshire Methodists. He is a native of the Colony, was converted in Masterton, and from thence recommended to the ministry. Gifted with the power of utterance, a diligent student, and frank and genial in manner, he is beloved by his people, and has already seen considerable progress.

The First Services,

of which the record has been kept, were conducted at Sheffield coal-mine in 1862, by the Rev. J. Crump, and at Kowhai Bush, in 1864, by other Christchurch preachers. Shortly after Mr. J. Jebson, an able local preacher, just deceased, settled at Sheffield, and services were conducted in his house. Mr. Crump also visited Russell's Flat, and preached in the homes of Messrs. Proctor and Sears. A class meeting was then formed there, under the leadership of



KAIAPOI CHURCH AND PARSONAGE.

the late Mr. J. Mann. All this was in connection with the Christchurch Circuit. Comparatively, however, little was done by the Wesleyans, and after a time a Free Methodist Church was built at Sheffield, while some years later Primitive Methodist Churches were organised at Waddington and Greendale.

Of Four Churches

now occupied, two were purchased, and the other two built.

At Sheffield two church sites were purchased, partly by help from the Home Mission Fund. In 1886 a church which had belonged to the Canterbury Baptist Association was purchased for £50, as their adherents had removed. Mr. J. Heighway, now of Hastings, Mr. Lilly, and others worked hard in connection therewith, but for some years it was only a struggling cause. Of late it has greatly improved, and in 1899 the church was enlarged at a cost of £57, Mr. Hawke and others actively promoting

Darfield

is the centre of the district, and the place of the minister's residence. Services were commenced there by Mr. Harker, in the house of Mr. Veats, in 1882. Mr. Ward, an old member from Broadfield, lent valuable help, and a site was



KAIAPOI SUNDAY-SCHOOL.

secured in 1884. In 1890 a small church was bought from the Baptists at York Town, and removed thither, at a cost of £50. Two years since this building was greatly improved, decorated, and a new organ purchased through the efforts of Messrs. Bowles and Long. Recently a vestry has been added at a cost of £30, and a shelter shed for horses is now being erected. A Sunday-school is also in active operation, under the efficient direction of Mr. D. Patchett.

At Russell's Flat a church site was given more than twenty years since, but no attempt to utilise it was made for a considerable time. The services begun by Mr. Crump were continued in the houses of Messrs. Yates and Rutledge, and subsequently in the public school. Under the inspiration of the Rev. C. C. Harrison, in 1894, a neat church was built, costing £88, and the small debt thereon has since been repaid through the Loan Fund. The dedicatory services of the church were conducted by Mrs. Smalley.

Kimberley was taken up by the Bible Christians, the Rev. J. G. Ellis opening services there in 1888. Six years afterwards a very comfortable church, 30 by 18 feet, and seating 100 persons, was built at a cost of £150, of which one-half remains as a debt.

The Preaching Places

are South Malvern, where the public school is lent for the purpose; Glenroy, commenced in the house of Mr. Lee, but for the last seven years conducted in the public school; and Glentunnel, begun in Mr. Smith's house, but since



REV. J. W. BURTON.

transferred to the schoolroom. At Woodstock Mr. Rapley commenced services in the house of Mr. Neil, a valued local preacher. These also are now held in the schoolroom. At Springfield fifteen years since there was considerable promise.



OHOKA CHURCH.

A good congregation was gathered, and an agreement made to purchase a section with cottage thereon, which by removal of the partitions became a place of worship. About £70 was paid on account of this property: then most of the adherents removed, and the services were given up. Within the last three months they have been recommenced in the public school, and a good congregation is gathered.

The Circuit.

For a few years after the separation of Springston from Christchurch, services were held occasionally by the Springston preachers at Russell's Flat. In 1882 the district was constituted a Home Mission Station, Mr. B. Thomas being appointed the agent. He opened services at Springfield, South Malvern, Glentunnel, and Glenroy. Messrs. Harker and Rapley followed in succession, and did good service both in preaching and visiting. Mr. Armstrong supplied for a short time after Mr. Rapley's removal. Since 1893 it has been a circuit, and occupied by a probationer. Arrangements have now been made for the acquisition of an eligible parsonage site at Darfield. With a good house, good roads, and an active minister, a thriving circuit may be looked for in this district. Messrs. J. Thompson and D. Patchett have done excellent service there as Circuit Stewards for several years.

KAIAPOI CIRCUIT

is distinguished for the zeal, liberality, and loyalty of its laymen. Like other parts of North Canterbury, it was for some years worked from the Christchurch centre. Since it took rank as a separate circuit in 1868, its boundaries have again and again been altered. By energetic working at the outset, it became so large and prosperous that in four years a division was necessary. After a series of years more, with only one minister, it was again expanded and a second appointed. Further alterations took place, and once more it became a solitary station. Since Methodist union its area has once more been enlarged, and two ministers are

working there. Through all these changes wise and intelligent office-bearers have not only accepted the proposals, but have wrought earnestly to make them a success, and given freely towards the removal of financial burdens. The result is that to-day this is numerically the largest country circuit of the Canterbury District. There are in it seven churches and one preaching place, with 322 church members and 1390 hearers. Nine local preachers assist in the work of proclaiming the Gospel, and there are six class leaders. The Sunday-school work is vigorously carried on, and in the eight schools fifty-four teachers have under their charge 594 scholars.

Kaiapoi.

The Borough of Kaiapoi has a population of 1880, but this is fringed by a number of farms, so that the census quoted gives no idea of its importance as a centre of Church work. The town itself has become much more prosperous of late years because of the extensive works of the Woollen Company, and the number of persons employed in connection therewith. In the earlier years of the Canterbury settlement it was only a village. The first service was conducted at the house of Mrs. Baker, who is still living. The preacher was the Rev. J. Aldred. On the erection of the day school services were removed thither. Mr. Aldred, in his journal, says, in 1854, "The European population is small, but there are about eighty Natives." Two years later he reports, "several members, but needs more attention." The first female class meeting was conducted by Mrs. Edmonds (now Mrs. Weston), and the following were the members:—Mesdames Simpson, Staunton, Backhouse, Blackburn, Griffiths, Katewell, Vasey, and G. Weston. Mr. T. Vasey was the leader of the men's class, and Mr. Thomas Wilson, now resident at Waikuku, one of the first members. It is an interesting fact that in the early days prayer meetings were held on the very spot now occupied by the church. The first church was built where the school now stands. With its ecclesiastical windows, numerous spirelets and buttresses, it was esteemed a triumph of architecture. It cost £700, and was opened on Easter Sunday, 1860, by the Rev. T. R. Fisher. There was a strong board of Trustees, most of whom have now



SWANNANOA CHURCH.

passed to their rest. Mr. Isaac Wilson was the organist, and for twenty years efficiently discharged the duties of that office. The Church was chiefly supplied by local preachers from Christchurch, Messrs. Broughton, Connal, and others

walking there and back in the same day for that purpose. Mr. Garrick, a few years later, was frequently appointed, and was always welcome. Mr. Matthew Hall, who resided in Kaiapoi, was also an able preacher, and often supplied when the stated preacher failed to attend. During California Taylor's visit in 1865 a series of revival services were held, and a large number converted. That year the Rev. G. S. Harper opened his commission on April 16, and at his first service had seven or eight converts, followed by three others the following night. In 1867 he held the first Love Feast in the church, which lasted for two hours. It was a hallowed season, and was followed in the evening by a service at which others sought and found salvation.

organ, built in the town, placed in the same. The cost of this undertaking was £520, the greater part of which was raised at the time. Mr. R. Blakeley, the organist, is not only a skilled musician, but a composer as well. In 1894 a further bazaar was held. This realised £280, and the whole of the debt then existing was paid off. The church now seats 450. During the past year it has been renovated, brightened, and so made attractive and comfortable. The parsonage erected for Mr. Richardson in 1868 was a plain and unadorned structure built at a cost of £300. In 1875 considerable additions were made thereto, the outlay being £280. Twelve years later it was further enlarged, so that it is now a commodious dwelling.



KAIAPOI QUARTERLY MEETING.

Front Row.—Messrs. Davis, Chilton, Hayman, Thorne, Sutherland. 2nd Row.—Messrs. Stanton, Wright, Parnham, senr., Evans, Revs. J. Orchard, C. Porter, Messrs. W. E. Parnham, Fairweather, Blakely, White. 3rd Row.—Messrs. Holland, J. H. Blackwell, Burdon, Giles, Ward, Herbert, Goodman, Mortland, Skevington. 4th Row.—Messrs. Broadley, Gaarder, Weston, Walters, O. Clothier. Top Row.—Messrs. Goldthorpe, Marshall, G. H. Blackwell, G. Clothier, Harrison, Ellen.

There were earnest praying men and women in those days, the class meetings were well attended, and the spiritual state of the Church was most gratifying.

The Second Church and the Parsonage.

During Mr. Bunn's ministry the congregation so increased that a larger church became necessary. Captain Morgan laid the foundation stone of the present building in August, 1870, and six months later it was opened with great success. It had cost £800, and the greater portion of this was raised at the time. Seven years later a transept was put on, providing 150 additional sittings, at a cost of £370, £200 of which were raised by a bazaar. In 1890 the vestry was utilised as an organ chamber, and a useful pipe

The Sunday-school was started in the very early days, and from the beginning until now, the best and most cultured men and women in the congregation have devoted themselves to work in this department. For thirteen years the old church served the purpose of a schoolroom. More modern ideas of arrangement and teaching then prevailed, and the present commodious hall 70ft. by 14ft., with fourteen class rooms and an infant room, were built at a cost of £800. All this was raised without a bazaar or special effort of any kind. In 1894 further provision was made for the senior classes, at a cost of £120. The Church has been blessed with excellent workers in all its branches. Mr. G. H. Blackwell was for many years a model Circuit Steward. For twenty-five years he was also

leader of the choir, and in this office has been succeeded by his son, Mr. J. H. Blackwell. Mr. G. Ellen is the energetic Superintendent of the Sunday-school. Messrs. Wilson, Parnham, Coup, and others are Trustees, and are always willing to help, whilst Messrs. R. Evans, Leithead, Fairweather, Ward, Weston, Gaarder, and others are ready to do their utmost. It is pleasant to know that the sons are now taking the places of their fathers, and filling the offices of the Church with efficiency.

Besides the central church there are in the circuit six others. As will be seen by our illustrations, these are of a superior order of architecture to those often seen in country places.

Ohoka and Swannanoa

are situate to the north, at distances of three and seven miles respectively. The former place was originally known as Mandeville, and in 1865 a small church was built there at a cost of £100, Messrs. Bradley and T. Wilson being among the promoters. Thirteen years after this was superseded by a larger building seating 120 persons, while the former is still used as a Sunday-school. Most of the



EYRETON CHURCH.

early settlers have removed from the place, but others have come in their places, and there is an attached congregation which, with the Sunday-school, has improved during recent years. A revival within the past two years has added to its working strength.

Mr. J. Evans Brown, who gave the district its name, was one of the chief promoters of the Swannanoa Church, Mrs. Brown and her mother, Mrs. Peacock, senr., being the chief contributors. The building cost £250, and was freed from debt at the first anniversary. It was opened by the Rev. J. Buller in 1874. Among the first Trustees were the names of Messrs. Atkinson, White, Penwell, Dawson, J. Thompson, C. Overton, and J. Winter, all still known and honoured. The day appointed for the first anniversary meeting was one of pouring rain. Messrs. Bull and Fairclough on their way thither accosted Mr. T. Sharplin, and suggested that it was appropriate for a swan, to which Mr. Sharplin quickly responded: "Yes, and Noah." They had time for jokes in those days. The first class leader was Mr. Meredith, M.H.R., then the school-master, who was followed by Mr. J. Thompson, his successor in the public school.

Eyreton and Clarkville

are two country districts to the west of the circuit town. At the former the Rev. J. Buller first held services in Mr. C. Hillyard's wool shed. In those far off days Mr. Martin led the singing with a concertina. Afterwards,



CLARKVILLE CHURCH.

he taught himself to play the organ, and efficiently presided thereat for twenty years. In 1871 a church site was given by the late Mr. M. Dixon, and shortly after the present neat structure, which is a model country church, was erected. It was opened in March, 1875, by the Rev. R. Bavin. The population of the neighbourhood is not large.

At Clarkville services were held for several years in the district schoolroom. Five years since the building of a church was projected. Prior to Methodist union the Bible Christians had built a church, 36ft. by 21ft., in North Kaiapoi, at a cost of £260, on which there was a debt of £150. On union taking place, it was deemed inexpedient to continue services there, and so the debt was taken over by the Circuit and the Clarkville friends, and at a cost of £180 removed to a site given by Mr. James Clothier. The



MARSHLAND CHURCH.

entire amount was raised at the time. Sunday evening services are now held there, and there is a good Sunday-school. On Coutts's Island evening services are held on three Sundays out of the four.

Belfast and Marshland

are two churches which came into the Circuit through Methodist Union. The township of Belfast owes its origin and prosperity to the works of the Canterbury Meat Freezing Company erected there. About 1883 Wesleyan services were conducted by the preachers of the St. Albans' Circuit in the house of the then Manager, Mr. Cresswell. In 1886 these were suspended, whereupon Mr. Orchard, as minister of the Bible Christian Church, established a preaching station, and the following year built a church on a site given by the Loan Company. In 1890, owing to the increase in the township itself, a half acre site was purchased there for £120, and the church, which is very neat and substantial, was removed thereto. Mr. J. Allender was the first Superintendent of the Sunday-school, and did good service. Three years later a parsonage of five rooms was built, to which additions were made twelve months since. Unfortunately a debt of £150 was left on the church and £250 on the parsonage, which has been somewhat of a burden. This once cleared, with the thriving and ever-growing population, Belfast should become a strong church centre.



RANGIORA CHURCH.

Marshland is three miles distant, and the church there fronts what is known as the Canal Reserve Road. Bible Christian services were started there also by Mr. Orchard in 1889, and during the ministry of the Rev. W. Ready a church was built on a site given by Mr. Goodman. It was opened by the Revs. Crewes and Ready. An effort is now being made to reduce the debt of £100 by one-half.

The Circuit

was formed in 1868. A year later it had so grown that a second minister was appointed to reside at Rangiora. That end so prospered under the wise administration and energetic work of Messrs. Bunn and Bavin, that in 1874 the area was divided, Kaiapoi retaining only the circuit church, the Island, Mandeville, and East Eyreton. For twelve years one minister had charge of these. In 1886 Woodend and Amberley were associated therewith with a second minister. After three years' trial, these places (with the exception of Amberley, which had become a Home Mission station) were united to Rangiora as being more easily worked from thence.

On the consummation of Methodist Union in 1896, Swannanoa and Ohoka were transferred to Kaiapoi, and with the places held previously, and Belfast and Marshland added, made a circuit with two married ministers. During these thirty-two years' history six of the ministers of this circuit have become Presidents of the Conference, three of them during their residence in Kaiapoi. Two of the ministers also ably served the Church as Editors.

Of the Rev. J. Orchard's career an account has been given in the story of Methodist union. The Rev. C. Porter, his colleague, who resides at Belfast, is a native of Ballarat, where he was converted and began to preach. After serving as a Home Missionary, and spending a short time



REV. A. PETERS.

at Queen's College, Melbourne, he was received as a probationer by the Victorian Conference. He came to New Zealand in 1894, and spent two years in Malvern and three in charge of the St. Asaph Street, Christchurch, before taking up his present appointment. He is thoroughly evangelistic in spirit, has a good address, an excellent voice, and should do good service for the Church.

The Rev. R. Bavin,

whose portrait we are glad to present (page 428), was Superintendent of the Kaiapoi Circuit from 1872 to 1874, that is, in its formative days. He was born in Lincolnshire 55 years ago. Converted at the age of twelve, he began to preach at sixteen, and after pursuing the profession of a teacher for some time, was recommended as a candidate by the Spalding Circuit in 1864. After a course of training, under Dr. Kessen, in London, he left for New Zealand in company with the Rev. J. Berry, in December, 1866. For twenty-two years he did admirable service in New Zealand, filling appointments in Christchurch, Timaru, Kaiapoi, Wanganui, Nelson, Wellington and Auckland. For nine years he was Chairman of



THE LATE MR. J. THOMPSON.

Districts, twice served as Conference Secretary, and was almost unanimously elected President in 1883. Exceedingly fervent in spirit, a wise administrator, and very genial, he had great success in all departments, and during his term in Wanganui was the honoured instrument of a revival in which 300 persons were converted. At his own request he removed to New South Wales in 1889, where he has rendered equally valuable service. At present he is the competent and energetic Secretary of the Twentieth Century Fund in that Colony, and under his fervid advocacy the movement is proving a great success.

THE RANGIORA CIRCUIT

adjoins Kaiapoi, is of similar character, and the two have always been intimately connected. There are now within its bounds seven churches and one preaching place, at distances ranging from two miles to twelve. On the local preachers' "Plan" are the names of ten brethren who do

Church ministers, and had been Chairman of the District. He is a fluent and impressive speaker, giving prominence to what are known as the vital doctrines of the Gospel. Having proved his powers as a preacher, he has now opportunity to exercise his gifts as an administrator. He also takes great interest in the Temperance cause. The Rev. T. N. Griffin is a Cumberland man, hailing from the Whitehaven Circuit. After a term of residence in Didsbury College, he came to New Zealand in 1882. His work has been chiefly in wide country circuits, such as Coromandel, Paparoa, Sandon, and Hawera. More recent appointments were at the Hutt, Gisborne, and Port Chalmers. He is an untiring toiler, a good preacher, and watches carefully the business affairs of the Church. The churches at Paparoa Homestead, Kaponga, and Cardiff were erected during his ministry. After eighteen years' steady work he is now enjoying a short holiday in England.



RANGIORA CIRCUIT QUARTERLY MEETING.

Front Row.—Messrs. J. Allen, H. Barker. Middle Row.—Messrs. A. Catchpole, T. Wilson, C. Pateman, G. Watson, J. Gill, Mrs. Lilly, Mr. J. Withers. Back Row.—Messrs. J. Chatterton, G. Judson, A. Topp, C. Skevington, Rev. A. Peters, Messrs. G. Whiteside, J. Seed, J. Little, D. Graham.

yeoman service, and there are three class leaders, who aid in the pastoral care of 270 members. Five Sunday-schools are in operation, with 41 teachers and 371 scholars, while the hearers number 1091.

The present ministers are the Revs. A. Peters and T. N. Griffin. The former came to New Zealand in the early seventies, and was recommended to the ministry of the United Methodist Free Church from Westport. For twenty years he laboured in connection therewith, at Christchurch, Oxford, Rangiora, Wellington, and Auckland in succession. On union taking place, he continued for three years more in the Auckland (Pitt Street) Circuit as second minister, and then returned to Rangiora, where he had already spent six years. He was one of the most prominent of the Methodist Free

The Early Days.

Priority as to the opening of services and building of churches is claimed in this Circuit by Woodend, Raithby, and Southbrook. The first two of these were well established, while still part of the Christchurch Circuit. At the last named, services were commenced shortly after the northern area was divided therefrom.

Woodend.

When the settlement was first formed, the propriety of this name was apparent, it being at the extreme end of the native bush. About forty-two years since, Messrs. Skevington, senior, T. Ayers, and W. Gibbs went there to work at road construction and bush-felling. The

three were full of zeal, and after their work came down once a week to attend a prayer meeting at Kaiapoi. Soon afterwards they were joined by Mr. Thomas Wilson, a man like-minded with themselves. Shortly after Mr. Buller



RANGIORA PARSONAGE.

commenced service at Woodend, and happy recollections are still retained of the energy of his discourses. Preaching services and a small Sunday-school were held for some time in the house of Mr. Ayers. In 1864, the first church, now used for Sunday-school purposes, was built free from debt. A few years later the present one was erected, and in 1877 it was enlarged so as to give fifty additional sittings at a cost of £250, four-fifths of the amount being subscribed. The services there have always been of a warm and homely character. With the brethren already named were associated Mr. Atkinson, senior, a man of warm piety and an earnest local preacher. His sincerity and dependence on God are shown by the fact, credibly reported, that when lying sick in hospital he always asked a blessing before taking a dose of medicine. A few years afterwards Mr. J. Little, also a local preacher, settled at Woodend, and it has been his home for a generation. A little later came Mr. Catchpole, another local preacher, and with these there have been associated Messrs. Stanton, Judson, Finch, Pateman, Orchard and others, who have been indefatigable in the various departments of work. Notwithstanding his infirmity of deafness, Mr. T. Wilson has been during the whole period the beloved Superintendent of the Sunday-school. In March, 1865, Mr. Harper reports a revival at Woodend, and notes that one of the penitents afterwards became Superintendent of the Durham Street Sunday-school. This Church is also honourably distinguished by its interest in Foreign Missions, for which special efforts are made yearly. A parsonage site was acquired in 1880, and a comfortable cottage home for the minister built nine years afterwards. It has seven rooms and cost £376. Half of this was raised, the balance advanced by the Loan Fund, and the same repaid by special contributions, in connection with the Jubilee of New Zealand Methodism.

Ministers Deceased.

Attached to the church is a cemetery, and in this rests the dust of two of the ministers beside the people of their charge. The Rev. H. Ellis was a native of County Donegal, Ireland. Coming to Auckland early in life he was converted under the ministry of the Rev. James Buller. Having been brought up in the Anglican Church, he was offered

ordination therein, but declined this, and entering into business, gave his Sundays to the work of a local preacher. He was intelligent, refined, and faithful in the discharge of his duties. In mid life he was received as a candidate for the ministry, but after spending three years in the itinerancy at Waimate and Woodend, he died at the latter place in 1879, leaving behind him a blessed memory.

The Rev. John Dellow was born at Bromley, near London, in 1851, and came to New Zealand with his parents when only 8 years of age. They attended the services at Weedons, in the Springston Circuit, from the time of their commencement, and at that place their son became, at a very early age, both Sunday-school teacher and class leader. Eventually he entered the ministry and did good service in the Wairarapa, Whangarei, Hamilton, and Temuka Circuits, spending two terms at Masterton. His gift of song was remarkable, and he was a faithful and hard-working minister. After a short and painful illness he died, in November, 1897, and is buried among the people for whom his life was given.

Raithby.

Early in the sixties a few recently arrived immigrants took up land in this neighbourhood, among them Messrs. Patrick, A. Hodgson, T. Free, Philpott, and Howard. All were earnest Methodists, and soon determined to have a place of worship of their own. Mr. Patrick gave the site, and at his request it was named after Raithby Hall, in Lincolnshire. The memorial stone was laid by the Rev. G. S. Harper on December 12, 1866, and on the 30th of the same month he preached the dedicatory sermon and says they had "a very enjoyable time." The anniversaries for some years afterwards were made a religious festival, lasting the greater part of a week, and people came to them from far and near. Preachers there



CHURCH AND PARSONAGE, WOODEND.

have always been welcomed with great heartiness, and though many of the pioneers have passed to their reward, and others removed, a steady congregation worships within the building.

Southbrook.

Services were commenced in this township shortly after Raithby was opened. In 1872, two adjoining sections of land were obtained on the main road, and shortly after the first church was built. Its erection, and the subsequent



REV. T. N. GRIFFIN.

prosperity of the congregation, owe much to the fostering care of the Thompsons, two families of Irish Methodists, who settled there and worked earnestly for its success. In December, 1873, a larger church was found necessary, and one that had been erected in Rangiora two years before was removed thither, the former building being placed at the rear, and utilised for Sunday-school purposes. The Church Anniversary was celebrated on Good Friday, and for many years in succession large assemblies testified to its popularity. A necessary enlargement of the Sunday-school in 1877 cost £70. In connection with Methodist Union in 1896, the large and commodious Free Methodist Church was removed from Victoria Street, Rangiora. At the same time the former buildings were rendered most effective for Sunday-school purposes by partitions being erected, a number of class rooms and an infant room being thus provided, the whole making a convenient suite of premises. The cost was £175. Of this £100 were raised, and the balance is being discharged through the Loan Fund. Messrs. G. Watson, Withers senior and junior, Chatterton, Seed, Sutcliffe, and others are active members of the congregation, and there is considerable activity and steady effort.

Rangiora Itself,

the head of the Circuit, came later. As stated in our account of Methodist Union, the Free Methodists began services there in a lean-to in early days. Presently a site was purchased in Victoria Street, and a church erected. This was superseded after a time by a more commodious and attractive looking building. A little lower down the same street, a neat two-storied parsonage was built. On both of these buildings there was a debt, and when Methodist Union took place the parsonage, also the church site and the old schoolroom, were sold, and with the proceeds the liabilities were discharged.

A Wesleyan Church was built about 1871, not far from the present Railway Station. It was soon found to be in the wrong locality, and, as stated in a previous paragraph, was removed to Southbrook. On its removal, however, a part of the proceeds were set apart to purchase a new and more suitable site. The town was then beginning to grow, and was made the head of a Circuit. The present site in King Street was secured, and Trinity Church, a neat building to seat 200 persons, was erected. It cost £494. Subscriptions to the amount of £170 were collected,

and a bazaar realised £104. It was opened in November, 1875, by the Rev. J. Buller, the Rev. A. R. Fitchett taking services on the following Sunday. A debt of £135 was paid in 1883. In 1886 a schoolroom was erected at the rear of the church, costing £150, two-thirds raised, and the balance discharged through the Loan Fund. The school was enlarged in 1892, at a further outlay of £95. On Union taking place it became necessary to enlarge the church. This was done at a cost of £150, half of the cost being raised and the balance advanced by the Loan Fund. Over fifty additional sittings were thus provided. In the same street an acre was purchased for a parsonage site, and on this, in 1877, a two-storied house of eight rooms was built at a cost of £650. Two-thirds of this were raised at the time, and the balance paid by special subscriptions on the Jubilee of Methodism being celebrated. The Rangiora Church now possesses excellent properties in good condition. Among the active office-bearers are Messrs. Graham, Foster, Ayers, Hickmott, Mardon, Sloan, Whiteside, Bridgett, Smith, and others. "Father Thompson," a veteran local preacher who continued in the work until he was nearly ninety years of age, passed to his rest a few years ago, "an old man and full of days."

Three Smaller Churches

are also to be found in the circuit. Ashley Bank was an outpost of the Free Methodist congregation at Rangiora, monthly services being initiated there in 1876. Eventually a small church was built at a cost of £100, and regular services are held there on Sunday afternoons.

At Sefton, after conducting services in the public school for many years, a church site was purchased for £25. By this time the population at Leithfield had declined, and a church erected in that place was removed thither at a cost of £40 in 1886. In it a congregation has since worshipped with great comfort.

Waikuku is the latest addition. For about thirty years services were conducted in the public school, and a Sunday-school was also in active operation. Within the last few



OXFORD CENTRAL CHURCH.

months a church site was given by Mr. C. Skevington, senior, and at a cost of £245 a church seating 80 persons has recently been erected. It was successfully opened on February 5, 1900, by the Rev. President Orchard.

Two-thirds of the cost have been raised, and the remainder advanced by the Loan Fund.

At Mount Grey Downs fortnightly services are held in the schoolroom and are well attended.

The Circuit, like that of Kaiapoi, has changed its boundaries more than once. Established in 1874, with Mr. Bull as Superintendent, it grew so rapidly that a second preacher was appointed the following year. For six years there were two ministers, the junior residing at Woodend. In 1881, the Woodend side of the Circuit was made a separate charge, and for five years stood as an independent Circuit. For three years afterwards these places, along with Amberley, were attached to Kaiapoi, the minister residing in the Amberley township. Then, for seven years more, Woodend and Amberley was the name of the Circuit, but on Methodist Union taking place four years since, the Rangiora U.M.F. Church and Ashley Bank became a part of the Circuit. Swannanoa and Ohoka were transferred to Kaiapoi. Horrelville was associated with Oxford, and Amberley, with Waikari attached, became a Home Mission Station once more. The town of



BELFAST CHURCH AND PARSONAGE

Rangiora steadily grows. It is a pleasant place for residence, and with the flourishing congregation there, and the seven other places named above grouped around it, there is a prosperous future before the Circuit.

OXFORD CIRCUIT.

Despite its classical name, and its healthy situation, Oxford has only a scattered and sparse population. Wesleyan services were held there as early as 1872, and Mr. T. Sharplin, an able though eccentric local preacher, resided near the township for many years. The district was then covered with dense bush, timber mills were in full swing, and the people doing well. The Free Methodists occupied the ground, and shortly after the above date built a church at West Oxford, which for a number of years had an attentive and earnest congregation. Two or three years later another was built at East Oxford. This had a disastrous history. It was blown down by a heavy gale, and when re-erected at considerable cost, a heavy debt remained upon the property. A small church at View Hill was destroyed at the same time. Meantime services were held throughout a wide area, the Circuit extending to Sheffield. The Free Methodist Church gave generous grants towards the support of the minister, but not infrequently there were breaks in the appointments. This militated against success. On the consummation of Union,

it was decided that Oxford should still remain the head of a Circuit. Shortly after, the West Oxford Church was so severely injured by a gale that it became untenable. As the Free Methodists had also obtained a church site



HORRELVILLE CHURCH.

in Central Oxford, the Trustees of the East Oxford church, which was a very strong and substantial building, sold it to the congregation for the nominal sum of £54, they themselves generously paying the remainder of the debt. Help from the Loan Fund was obtained, the building removed, and improvements effected at a further cost of £82. The church was made comfortable, and the congregation has since been steadily consolidating. Within the past three months an acre site for a parsonage, with a cottage thereon, has been purchased. To the latter, additions are now being made, which will provide a minister's residence of seven rooms, at a total cost of £250, towards which £100 is promised in the district.

Horrelville

is in the midst of a splendid tract of land. Messrs. Sheat, A. Graham, and Bradley settled there more than twenty years since. In 1880 a church site of an acre was given by Mr. Horrell, and in the following year a building seating sixty persons was erected at a cost of £130, and



AMBERLEY CHURCH.

the debt thereon shortly afterwards discharged. Ten years later a large vestry was built at a cost of £17. There is here an excellent Sunday-school, and a good number of members.



Three Preaching Places

are also supplied. At Carleton, or Bennett's Junction, a weekly service is held in the schoolroom. At View Hill services have been resumed within the past quarter, and are held once a fortnight. At Ashley Gorge, where an estate has been acquired by the Government, people are settling, and services have been initiated with good prospects. At Cust, a few miles from Horrelville, Mr. R. Meredith, now M.H.R. for the district, and a local preacher, resided as State school teacher for many years. A small church was built, but after some years more most of the adherents removed, and the building and site were sold. The proceeds, however, are funded for future efforts. Mr. A. D. Hassall, a local preacher, resides here, and takes an active part in the Circuit work.

The Circuit

has thus two churches and three out-stations, with a membership of 43 adults and 14 juniors. There are,

unfortunately, only two local preachers. In the two Sunday-schools, 82 scholars are cared for by five teachers, and there are 375 attendants on public worship.

The Rev. B. H. Ginger, the minister, was born in Hertfordshire. Brought up in the Church of England, he was converted at thirteen years of age in a Bible Christian Church. At sixteen he became a local preacher, and presently entered the ministry, spending his probation in Devon, Gloucester, and Wales, where he had great success. Eleven years since he came to New Zealand, and, as a Bible Christian minister, saw churches erected at Bannockburn and Kaiapoi. He was also Trust Secretary for five years, and at the time of Union, Chairman of the District. Since Methodist Union was effected, three years have been spent at Hokitika, and he is just closing his first year at Oxford. He is active and energetic, an animated speaker, still in the prime of life, and may be expected to make his work tell.



1. LEESTON PARSONAGE.

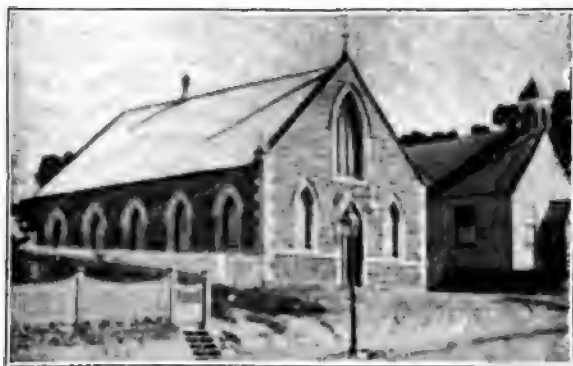
2. LEESTON CHURCH—Interior.

3. LEESTON CHURCH—Exterior.



SOUTH CANTERBURY.

THE Circuits hitherto described are all in North Canterbury. In all these the original impetus was given from Christchurch, and most of the places were included in what was first known as the Canterbury Circuit. In South Canterbury it was otherwise. When the Church took its rise there, it was separated from the Provincial Capital by wide, treeless plains. These were



TIMARU STONE CHURCH (Erected in 1875, showing also First Church to the right).

chiefly occupied as sheep runs. Communication between the two ends of the province was kept up by equestrians, or Cobb's coach, and owing to flooded rivers the time-table of the latter was uncertain. There were steamers from Lyttelton, but these were not much in favour. Timaru, thus self-contained, became the second centre of Methodist influence, and it is not too much to say that from thence "the word of God sounded forth" throughout all that region.

The Agents Employed.

To zealous local brethren belongs the honour of first holding religious meetings. Before a minister was on the ground, this was done in several places. The first Wesleyan service in Timaru was held in the house of Mr. Clough, Sandie Town. Mr. Clough was afterwards a valued office-bearer, and was probably the preacher. At Waimate, Messrs. J. and G. Manchester held services with their neighbours, and exhorted them to "fear God and keep His commandments." At Temuka, Mr. Job Brown conducted a service in his own house in 1865, at which were present Messrs. J. White, P. Dale, J. Anderson, and others. The same earnest brother, who has ever since been associated with the Church, also preached at Mrs. Maslin's, Geraldine. They had many precious seasons there, and some souls were born again. The Rev. J. Buller, the District Chairman, hearing of the arrival of several Wesleyan families, visited the district in 1863, preaching at the different centres, and arranging for Church organisation. As the result of his conference with the scattered

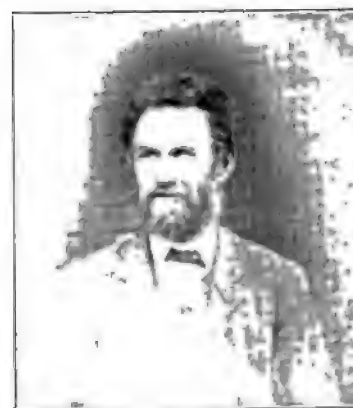
members, it was determined to form a Circuit, and the Rev. J. B. Richardson, a young minister who had just arrived from England, was sent down. He arrived in Timaru by boat on Sunday, April 23rd, 1865, and preached the same evening. He remained for three years, and laid the foundations wisely and well. He was succeeded by the Rev. H. Bull for one year, then came the Revs. Lee and Bavin for three each, and the Rev. W. C. Oliver afterwards, all these having charge of the whole of the southern part of the province. From 1871 five junior preachers were appointed, but only one remained more than twelve months.

Considerable Difficulties

had to be surmounted. All the rivers were unbridged, and crossing them was often perilous. A strong and reliable horse was a necessary and important part of the preacher's equipment. The Circuit came to be fifty miles long, stretching from Geraldine in the north to Waimate in the south. Most of the people were newcomers, and V huts or leantos were the usual residences. But the preachers were heartily welcomed. They enjoyed the rides, and still tell of the rousing log fires before which they basked at Mr. G. Manchester's house in Waimate. Money was often scarce. The means of the settlers were limited, and when borrowed for Church purposes, interest had to be paid at 15 per cent. Undeterred by these obstacles, they steadily laboured on and saw

Great Progress and Advancement.

Ten and a half years after Mr. Richardson's arrival, the statistics of the Circuit show the following results:—Six churches had been erected, and one other preaching place supplied. Two married ministers were supported, and a house had been built for each. There were twelve local preachers, who travelled long distances to fulfil their appointments. Seven class leaders had charge of 160 accredited members, and eleven on probation. Five Sunday-schools had been organised. There were fifty-eight teachers and ten times that number of scholars, while attendants totalled 1200. What the causes of this rapid growth were it is not difficult to discover. The preachers were young, earnest, and enthusiastic. They were supported by an active and enterprising band of office-bearers. Church



MR. H. GUILBERT.

fellowship was greatly prized. Mr. Richardson reports two classes in Timaru, both well attended, and a large Monday evening prayer meeting. Mr. Bull says the members were "fervent, spiritual, united, and though we never held special services, every service was one of blessing, and no week went by without recording one or more conversions." Mr. Bavin records a great revival at Geraldine. At the end of the time named the Circuit was divided, and a further division followed a year later. Whether these divisions were premature or not cannot now be determined, but certainly progress since then has been much less marked. Better churches have taken the place of the original buildings, and congregations have grown, but only one additional church has been built. Land being held in

up in the Church, have been among its most earnest and liberal members. On the arrival of Mr. Richardson, he was heartily welcomed by Mr. H. Guilbert, who has ever since been closely identified with every form of Church enterprise. Mr. P. Foster, a devoted local preacher, and Mr. George Butler were also among the first members. In the same year Mr. and Mrs. J. Jackson, and Mr. and Mrs. E. Holdgate, united with the Church, and have since worked devotedly for its increase. Mr. Richardson was a young man, but had sound judgment. While lacking some elements of a popular preacher, he was a careful expositor, a devoted pastor, and much in earnest. His first service was held, by permission of the Presbyterians, in the Mechanics' Hall, which they had rented. Subsequently the



TIMARU CHURCH AND SCHOOL.

(Ferrier, Photo.) 5

large blocks, and so preventing close settlement, possibly accounts for it in part. Other denominations coming in may also have retarded extension. Whatever the cause, the fact remains.

TIMARU CIRCUIT.

To-day Timaru is a pleasant and prosperous town of 3755 persons within the borough limits, and probably 2000 more in the suburbs. It is also a busy shipping port, a great centre of the flour-milling trade, and the headquarters of a successful meat freezing company. But in the early sixties it was a small and primitive settlement. Landing in surf boats was more picturesque than pleasant. The inhabitants were few, and the arrival and departure of the coach the great events of the day. There were, however, a few earnest Methodists, and some who though not brought

day school was hired, and [services held there] morning and evening. The first names on the minister's class book were Messrs. J. Maberley, W. Clough, J. Shields, G. Butler, J. Wallace, J. Brown, W. Wilcox, W. H. Dickens, Clark, and H. Manchester. This met at the house of Mr. Taylor, where the minister lodged. Mrs. Maberley had charge of a female class, the members of which were Mesdames Clough, Seavar, Butler, Fonseca, Wallace, Sim, Brown, Blackmore, Chivers, Shields, Mason, and Walford. Presently the minister's class was divided, Messrs. Dickens, P. Foster and Bird forming a second, with Mr. Clough as leader. Three months after the minister's arrival a Church Building Committee was formed. A site had been given by Messrs. Rhodes in Bank Street, and plans of a wooden building, 32 ft. by 25 ft., were drawn by Mr. Maberley, who was also the contractor. The estimated cost was £100, and there was great rejoicing when £60 was raised towards

it, as this entitled them to a Provincial Government grant of the same amount. Whether the grant was ever obtained is somewhat doubtful. At any rate, the building was completed, lined, a belfry added, and a porch, the expense being thus doubled. The opening sermons were preached by the Rev. W. Cannell, in October. Two years later, 20ft. were added to the length, almost doubling its capacity, and the enlarged building was re-opened by Mr. Richardson on March 29th, 1868, which was his last Sunday in the Circuit. In all about £600 had been spent thereon. This building now forms part of the Sunday school. A Sunday-school was begun at a house on the North Road, where the Melville Hotel now stands. On its

be in the Gothic style of villa architecture, was erected. It contained seven rooms, and according to a report in the *Wesleyan* the cost, exclusive of land, was £392 10s. At that time almost everybody lived in a lean-to, and a few regarded a two-storied villa as rather extravagant. The members, however, were anxious to make their minister comfortable, and not only built but furnished it, at a further outlay of about £140.

Even the enlarged church was found too small, and it was officially reported "Our next greatest want is a new church, and it will come in time. The present demand is more than we can meet."



TIMARU CHURCH.—Interior.

removal to the church it flourished greatly. By 1871 there were 250 children on the roll, and a large staff of teachers. In that year an infant school was opened, much of the labour being given. This was opened on July 9th. As the sections had recently been levelled, paths cut, and a paling fence erected, the property looked exceedingly attractive.

A Neat and Cosy Parsonage

followed. After four years' probationer's services, the Circuit was required to take a married minister, and was glad to do so. A half-acre of land was purchased in Butler Street, and on this a building of two storeys, said to

The Substantial Stone Church

erected in 1874 and 1875 was the outcome of this necessity. At the June Quarterly Meeting permission was given to build. The foundation stone was laid on October 28th, by the Rev. J. Buller. Four hundred and fifty pounds were collected by subscription. A three days' bazaar, held at the same time, brought in £100 more. The church was to seat 300 persons. It cost £1270, was neat and attractive, and gave a new starting point. The opening services were exceedingly successful.

The Help of the Ladies

in this and subsequent undertakings has been a very noticeable feature. Exceedingly energetic and inventive

they have always been ready to take their share of financial undertakings, and have done much to make them successful. In addition to the bazaar named above, they held another three years later, by which they netted £500, which went to reduce the debt on church and parsonage. A further one was held in 1887, and brought in £330 more. Since then the Ladies' Guild has been in effective operation, and has not only made the parsonage one of the best furnished in the Colony, but on various occasions it has materially helped the Church funds. Mrs. J. Jackson, the late Mrs. Holdgate, Mesdames Guilbert, Bowker, F. Smith, and others are entitled to great credit in this connection.

Enlargement of Church and Parsonage.

The town had steadily grown, and with it the congregation. It was impossible to accommodate more,

PAREORA

is the second place in the Circuit. During Mr. Bull's term services were started in the house of Mr. Chivers, at what then bore the descriptive name of Pig Hunting Creek. It was near the present township of Beaconsfield. A class was also formed there by members of the Guscott, Priest, Rapsey, Ward, and Gilchrist families. Week evening services were occasionally held at Mr. Elworthy's station. In 1870 a church was built to seat 110 persons, at a cost of £140. Nine years since a commodious vestry was added, at a further outlay of £46.

The Preaching Stations

are Fair View, five miles west of the town; Claremont, eight miles north; Adair, six and a half south-west; and Kingston and Springbrook, six and ten miles to the south.



TIMARU CIRCUIT OFFICE-BEARERS AND CHURCH WORKERS.

Front Row—Messrs. J. Radcliffe, J. Jackson, J.P., Rev. C. E. Beecroft, Messrs. E. Holdgate, R. Orwin, W. Coe.
Middle Row—Messrs. A. Targusa and S. E. Holdgate, Miss Gibson, Mr. E. Wood, Mrs. Bundesen, Mr. Ferrier, Mrs. Rothwell, Mr. J. Isbister.
Back Row—Messrs. F. Smith, R. Holdgate, P. Bundesen, C. Vogeler, W. Irwin, M. Freeme, T. Wagstaff, H. Guilbert, H. Thomas.

but it was not easy to see how the church could be enlarged. Eventually it was lengthened by 21ft., and a chancel of wood added for choir, and vestries. A hundred and forty additional sittings were thus provided, at a cost of £600, in 1890. At the same time the parsonage was transformed, the existing rooms enlarged, and six large and lofty ones added, at a total outlay of £800. Subscriptions given in connection with the Jubilee of Methodism were devoted to these purposes, but there was a debt left of £1100. Since the present minister's arrival, £175 has been paid off the parsonage by the Ladies' Guild, and an equal amount loaned by the Church Building Fund.

At Fair View two services are held every Sunday, and at Kingston one. Claremont has three services in a month, and Springbrook one Sunday in four. There is a good attendance at each of these places, and probably within a short period the erection of churches will be necessary.

Honoured Names,

once members of the church here, have been transferred to "the Church of the first born, which are written in Heaven." Mr. P. Foster continued his work as local preacher for thirty-five years, and only recently passed to his heavenly rest. Mr. Edwin Goldsmith, amiable and painstaking, and

one of the original Trustees, was called to his reward about three years ago. Mr. Stephen Bird, a steadfast member, one of the original congregation at Mr. Elworthy's, afterwards became caretaker of the Timaru Church. He was universally respected, and died on a Sunday morning suddenly, when engaged in his work about the House of God. The late Mrs. Holdgate had been a member for over thirty years. A devoted wife and a wise mother, she was also the life and soul of every Church gathering, and by her gift of song rendered special service in the choir. Her unexpected death, after a surgical operation, nearly three years since, was a heavy loss. Mrs. Elizabeth Thomas, whose portrait is given, is still active at eighty-one years of age. She is probably the oldest Church member in the Colony, having joined the Society at St. Just in 1833.

The Circuit

has been a favourite one with ministers. All those in full connexion who were appointed there spent the full term of three years, and Mr. Beecroft remained

the Waikato Circuit. After spending a year at Three Kings' College, he was sent to Kumara, and has since travelled in all the districts except Wanganui, nine years being spent in Otago. He has a strong physical frame, is exceedingly devout, intensely earnest as a preacher, judicious, and an attentive pastor. A life-long abstainer, he does good service as Secretary of the Conference Temperance Committee, and for three years was Sub-editor of *The Advocate*.

TEMUKA CIRCUIT.

At the third New Zealand Conference, held in 1876, it was resolved that Timaru Circuit be divided, the new Circuit to be called Temuka, and to include Temuka, Geraldine, and Waitohi. The Rev. G. Bond, who had been a year on the ground already, was appointed Superintendent. The first meeting of officials was held on April 12th, when Messrs. W. Storey and W. Maslin were appointed Circuit Stewards. With only three places, and the furthest eleven miles away, it formed a compact and attractive field of labour. At



TIMARU CHURCH—ELECT LADIES AND NOTABLE CHURCH WORKERS.

1. Miss A. Clark. 2. Mrs. F. Smith. 3. The Late Mrs. Holdgate. 4. Mrs. Jackson. 5. Mrs. Guilbert.

for five. It has always had capable and liberal laymen. Messrs. Jackson and Holdgate at different times have filled the office of Circuit Stewards for over twenty years. In later times Mr. F. Smith, trained in the St. Albans Circuit, has been a conspicuous helper, as have Messrs. Coe, Gilchrist, Vogeler, and others. The service of praise has been well conducted, and has been a great assistance. Financial aid has always been forthcoming from the members of the town congregation. There are now twelve local preachers, three class leaders, and 206 Church members. In the three Sunday-schools, with thirty-eight teachers, there are 345 scholars, and the attendants on public worship number 600.

The present minister, the Rev. J. Newman Buttle, is a son of the Manse. Born on the Waipa Mission Station, his love for Foreign Mission work is hereditary. Beginning life as a farmer, he was recommended to the ministry by

Temuka, or Wallingford,

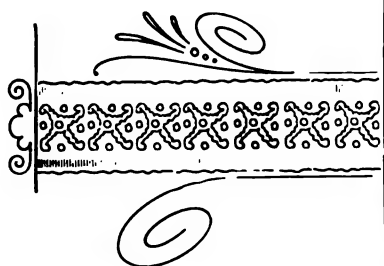
which is the English name of the township, preaching services had been started twelve years before. Mr. Richardson continued them in Mr. Brown's house. Presently the congregation adjourned to the schoolroom. During Mr. Bull's term, steps were taken to erect a church on a site given by the late Mr. Hewlings. When just ready for opening, in May, 1869, this was burned down by a tramp who had spent the night there. Undeterred by the loss, a meeting was held two or three days after, to take steps for another building. The people were exceedingly sympathetic. Subscriptions were freely offered, and a new building of brick was determined on. It was small—30ft. by 18ft.—but cost £300. It was opened by the Rev. R. Bavin, on December 26th, 1869, the collections being £5 18s. 9d., and the proceeds of a tea meeting, £10 15s. The debt incurred by these two erections was



MR. PRIEST, PAREORA.

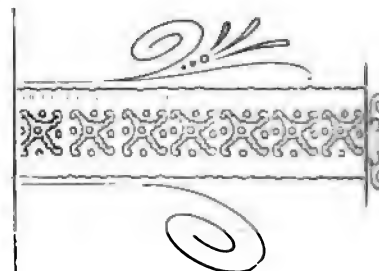


REV. J. NEWMAN BUTTLE, TIMARU.



PAREORA CHURCH TRUSTEES.

Front Row—Messrs. T. Priest and C. Chivers.
Back Row—Messrs. J. Chamberlain, B. Evans, A. Caldwell.



MRS. PRIEST, PAREORA.



MRS. E. THOMAN, TIMARU.

£200, which in the course of years was paid off, and a vestry added. Prior to the severance from Timaru, a parsonage had been built on a half-acre section not far



TIMARU PARSONAGE.

from the church. There were only five rooms, and those not of the largest, but the tender was £264, and before it was completed, the entire outlay amounted to £350.

Later Developements.

After fourteen years' occupation, the brick church became too small. Mr. and Mrs. Job Brown, always generous helpers, offered another site, somewhat nearer the centre of the town. This was valued at £100, and at a meeting of the congregation £100 were raised to meet the gift. Fifty pounds were also obtained from an Art and Loan Exhibition. The Rev. R. S. Bunn, an experienced church builder, was in the Circuit, and pushed the work forward. The foundations were duly laid, the building completed, and successfully opened in 1889. It occupies a



THE LATE MR. P. FOSTER.

prominent position, and the internal arrangements are as neat as they are comfortable. Of the £800 expended thereon, £220 had been raised by subscriptions, and by other means it was left with a debt of only £300 to the Loan Fund, the closing instalment of which is about to be paid. Three years later, a long-needed enlargement of the parsonage was effected, when two good rooms were added. The cost was £150, half of which was loaned, and has since been paid.

Retrogression and Advance.

At Geraldine steps were taken to erect a church during Mr. Richardson's time. It was a small building, 20ft. x 16ft. The opening services were conducted by Mr. Bull, on April 19th, 1868, and were pentecostal, six young men being seekers of salvation. Mrs. Maslin and her family, Mr. Huffey, a Primitive Methodist, and a Mr. Meredith, were among the principal workers. For fifteen years it was prosperous, then some of the members died, others removed, and some, who had been Primitives in England, joined that church, when a resident minister of their own came to reside in the township. The services were discontinued in 1884, and two or three years later the building was sold. The proceeds, however, are invested for future effort. Mr. W. Maslin is still a local preacher in the Circuit.

At Waitohi, seven miles from Temuka, services were begun during Mr. Bavin's ministry. The late Mr. Young, with Messrs. Humphries and Chapman, were devoted helpers. A small sod church, with a timber roof, was put



THE LATE MR. E. GOLDSMITH.



PAREORA CHURCH.

up, and did duty for about nine years. In 1876, largely through the enterprise of Mr. Young and his family, the present neat building superseded it. The cost was £325, and a debt of £50 was discharged a few years later.

The Preaching Places.

Attempts have been made to carry the Gospel to other centres. Mr. S. Buxton, a valued local preacher, resided for a considerable time at Rangitata Island. Hence a service was established there, which has been maintained

until the present time with varying success. At Orton, on two Sunday afternoons a month, a small congregation is gathered. Services were held for a time at Hilton, Milford, and Pleasant Point, but have been discontinued. At Aro-whenua, the Maoris still acknowledge allegiance to the Wesleyan Church, from which they first received the Gospel. So long as Te Kote lived he paid regular visits to the *pah*, and the Natives are still glad to welcome the Circuit Minister.



THE LATE REV. P. WILLS.

Joy and Sorrow

have alike been experienced. In 1882 there was a gracious revival, and it was reported that thirty adults had been added to the membership, and twenty-five youths formed into a catechumen class. Two years later the whole district was moved, and about one hundred persons professed conversion. During Mr. Bunn's term also there was a great awakening.

The Rev. Peter Wills was appointed to the Circuit in 1883. He was born in Staffordshire, but came to the Colony while quite a child, and was the product of Springston Methodism. Not specially gifted as a preacher, he was exceedingly earnest and faithful. When coming to Temuka, he seemed to realise that "the King's business required haste." Incessantly at work he reproved, rebuked, and exhorted. In the midst of his toil he died on December 19th, 1884, leaving not only his wife and child, but the whole Church to lament his loss.



BRICK CHURCH, TEMUKA. PARSONAGE.

REV. W. TINSLEY.

No Special Feature

has marked the Circuit history during the last ten years except that it has become independent of Home Mission help, and discharged its property debts. The statistics



TEMUKA CIRCUIT OFFICE-BEARERS.

MR. G. BUTLER. MR. J. HARRISON. MR. R. THOMAS.

show two churches and two other preaching places, in the supply of which the minister is aided by five local preachers. There are seventy-six members. In the two Sunday-schools fifteen teachers have the care of eighty-four scholars, and the attendants number 100.

The Rev. W. Tinsley is the minister in charge. Converted in a Wesleyan Church in England, yet, as his family were Primitive Methodists, he joined that Connexion and entered the ministry in 1869. He "endured hardness as a good soldier of Jesus Christ," for in a Circuit in South Sussex, he walked 150 miles a week, preaching every night and four times on the Sunday. He had great success, and in the Isle of Thanet saw one hundred and fifty persons added to the membership. In 1873 he arrived in New Zealand, and worked successfully in Auckland and Christchurch. Six years later, impressed with the need of Methodist Union, he entered the Wesleyan Church. Since then he has worked in the Port Chalmers, Christchurch, Palmerston, Wanganui, and Gore Circuits, and has been made useful. A sunstroke a few years since injured his health, and has at times caused great suffering. As we write, he is on his way to England, in the hope that twelve months'



THE LATE MR. YOUNG, WAITOHI.

rest and change may fit him for some years more labour. His place in the Circuit is supplied for the year by the Rev. J. H. Haslam, a young man who came



ST. PAUL'S CHURCH, WAIMATE.

out from the Wellington Circuit, and after three years at Prince Albert College, is now entering upon his first pastorate.

WAIMATE CIRCUIT.

In this year of grace 1900, Waimate is a flourishing inland town of 1500 inhabitants, with substantial buildings, a large and well-appointed District High School, a County Hospital, and a good train service, which connects it with Dunedin and Christchurch daily. Very different was it when the first settlers arrived. There was excellent land, but it was mostly in large holdings. The place derived its importance from the bush, which covered part of the flat and the lower reaches of the hills. Sawyers congregated in the neighbourhood, and a lucrative traffic was carried on. Fifteen years afterwards much of the bush had been cut down. A fire injured the remainder. The consequence was that for a few years the town languished. Since then some large estates have been cut up, small farms taking their places. Grain-growing is more common. The town

has become prosperous, and an excellent trade centre. Through its times of prosperity and adversity, the Methodist Church has been in evidence. Not only have the services never been given up, but the interest has steadily grown, and the comfortable and substantial buildings, free of debt, are but an index of the more important growth of the living Church of God. This growth, under the Divine blessing, has been largely due to a few



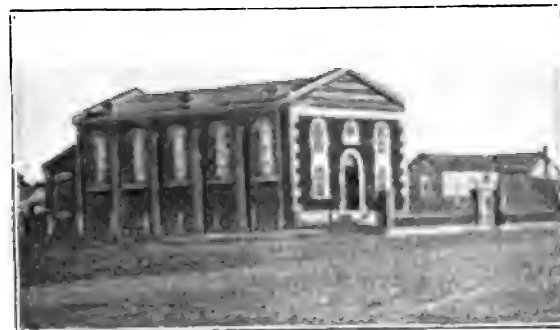
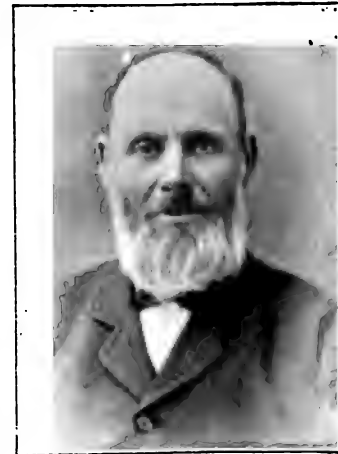
THE LATE MR. S. W. GOLDSMITH.

Generous-hearted Workers,

who for nearly forty years have with rare devotion, given, thought, and laboured for its advancement. Special mention should be made of Messrs. John and George Manchester. They were converted in the Grantham Circuit, England. Trained in Methodism, and seeing something of the bigotry of the State Church in their native land, they felt their need of a full religious liberty, and the larger field which the colonies offered. Both of them had been received as accredited local preachers. They arrived in Timaru in the ship *Strathallan*, on January 17th, 1859. Failing to find employment there, they went to the Hunter Hill Station, and worked there for four years. During that time there were no public religious services held there. However, they had wisely reported themselves

MR. G. MANCHESTER.

to the Rev. J. Aldred on arrival, and duly received their quarterly tickets of membership. During the last year they lived at the Station Mr. and Mrs. S. W. Goldsmith came thither. Both were then unconverted, but fond of singing, and uniting with Messrs. Manchester for this purpose, they were by their prayers and examples led to Christ. The three removed to Waimate in 1863, and entered into business as the trading firm of Messrs. Manchester Brothers and Goldsmith, which is now by far the largest commercial concern in the town. While not "slothful in business," they were during these years "fervent in spirit." The Brothers Manchester are both capable and acceptable preachers. Mr. Goldsmith was to the end of his life the Superintendent of the Sunday-school and choir leader. They have always been helped in their good works by their excellent wives. Mr. John Manchester's business acumen, and Mr. George's practical farming



WAIMATE CHURCH AND SCHOOL.

instincts, have made them both men of wealth, which has been consecrated to God's service. To-day they may fitly be looked upon as the Methodist Cheeryble Brothers of New Zealand. While they have helped in their own Circuit,

and have been foremost in every new departure, they have been specially interested in Foreign Missions, to which all the members of their now extensive families contribute yearly. With it all they preserve the simple earnestness of early days, and gratefully acknowledge their indebtedness to the Church, under whose ministrations they were brought to God, and by which their spiritual life has been sustained.

A Stand for Christ and His Church

was taken by them soon after they reached Waimate. Not more than a hundred sawyers and three score Natives were then living there. The three partners went to Timaru in June, 1863, to hear Mr. Buller. He visited Waimate, and appointed Mr. J. Manchester class leader. The original members were — Messrs. John, George, and William Manchester, S. W. and Mrs. Goldsmith, Messrs. W. Day, B. and M. Tregoning, and J. W. Freeman. To these in the following quarter ten others were added. The class met in Messrs. Manchester's house. There also public services were started, the first sermon being preached by Mr. John Manchester from the text Isaiah iii. 11-12. Soon after Mr. Richardson's arrival in Timaru, he found his way to Waimate, and thereafter regularly visited it. A church site was given, and a small building, 25ft. by 18ft., erected at a cost of £110. This was opened by the Rev. W. Cannell, then stationed at Oamaru. Tiny though the church was, the worshippers were called to service by a bell. In Mr. Bavin's term the church was lengthened by 15ft., the enlargement costing £60. It was the habit of the Timaru minister to spend every third Sunday in the township, doing pastoral work on the day preceding and following, and also preaching on Monday evening. With its loyal workers, Waimate was for some time the Circuit's strongest place financially, and its representatives were always ready to support an aggressive movement. A Sunday-school was started when the first church was built, and was well attended. In 1876 a more commanding site was purchased in Queen Street for £60, and in the following year a church of wood built thereon. It seated three hundred persons. The cost was £1100, of which £571 were raised before the opening. The dedicatory services were conducted by the Rev. W. Lee.

The Circuit.

Waimate continued in connection with Timaru for twelve years. During the latter portion of that time the need was felt for more constant pastoral work. In 1872 Mr. Hewlitt, the second preacher, lived there, as also did Mr. Dewsbury, after which the residence was changed to Temuka. In

1877, Waimate was made the centre of a new Circuit. The new church had given it an excellent standing. On a married minister being appointed in 1881, a house and an acre of land was purchased for £150. Within the next three years, the debt on the church was almost extinguished. Then came a great disaster. In May, 1886, church and school were destroyed by a fire, which originated in a hotel near by. Fortunately there was an insurance of £900 on the buildings. Within a week or two the present schoolroom, a building 60ft. by 40ft., with two large class rooms, was purchased from the Good Templars, and public worship conducted there.

Tokens of Advancement.

At the end of 1887 the foundation stone of the new church (St. Paul's) was laid by the Rev. W. Rowse. The site had been given by Messrs. Manchester Brothers. A neat and substantial building of brick, with Oamaru stone facings, was built thereon to seat 270 persons. It cost £1120, and at its opening by the Rev. W. J. Williams, in June, 1888, there was only £100 debt. The same year the former parsonage was sold, and a good brick house, with nearly half an acre of land, purchased for less than £300. Other pieces of land adjoining were subsequently purchased and given, so that there is now a glebe of three acres. In 1890 a gallery was erected across the end of the church, at a cost of £87, and the following year the Sunday-school was enlarged at an outlay of £100. Two years since a splendid American organ, costing £150, was placed in the church. As there is also another site in the town unoccupied, the plant for Church work is complete. Better still, times of spiritual blessing have been experienced. During Mr. Smalley's appointment as Connexional Evangelist, he held a series of services, when there were a large number of conversions. Mr. Lewis's work in 1882 and 1883 did much to help the Church, and he also wisely watched over the converts gathered in a revival a short time previously. Other ministers have also had spiritual success. In addition to those mentioned, among the more prominent members are Messrs. Nind, Graham, Douthwaite, Hunt, Skevington, Dailey, and others.



REV. W. LEE, ST. ALBANS.

The Circuit Boundaries

have never been defined. Situate midway between Timaru and Oamaru, its preachers were free to advance until they met the outposts of their neighbours, and to penetrate as far as they pleased into the interior. For a time church extension was hampered by the large estates. For a few years there seemed a lack of enterprise. Heketeramea has

visited for years past, and though it involves a long yet as there are Methodists settled there, occasional s are still held. During Mr. Dukes's term in the t systematic attempts were made to open up further preaching places, and five were occupied. Two services were also started at the Maori *Pahs* at Waihao and Korotuaheka.



LATE REV. J. DELLOW.

been accustomed to Church ordinances. They fond of singing, and enjoyed good preaching. he public schoolroom, services were at once l, and well attended. Obtaining a site for the was a difficulty. It is probably the only in New Zealand where the securing of a r-acre church site required an Act of Parliament. vision had been made in the Special Settlement Act erves of this kind, and only in this way could it be er. The Act, however, was passed free of cost, and te conveyed. On it is a well-built, neat, and table church. It cost £340, and seats 140 persons. : opening there was a debt of £190, but half of this e cleared in twelve months, and with the help of the Fund short work will doubtless be made of the der. The first service was conducted by this on December 28th, 1899. The whole day was given



BLIGHT, WAIMATE.

Nukuroa,

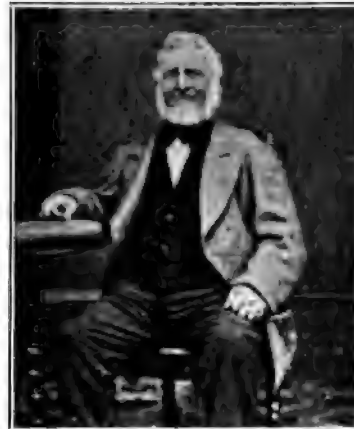
about three miles distant, is the only one which has yet achieved the dignity of a church of its own. There is good land there, and on its being opened up it attracted an excellent class of settlers. Among them were Messrs. B. Low, W. Hayman, and other Methodist families from Willowby. These

up to celebrate the event, there being a sermon in the morning, a bazaar in the afternoon, and a soiree and public meeting in the evening. It was a time of joyful solemnity.

Statistics.

In the Circuit there are seven local preachers, and two class leaders. The number of members is 154. In the Waimate Sunday-school, under the charge of eighteen teachers,

there are 135 children. The adherents number 600. The minister, the Rev. J. Blight, was born and brought up, converted to God, and became a local preacher in South Australia. He came to New Zealand in 1883. Two years later he was appointed Home Missionary at Wakatipu, and after twelve months' trial was received as a candidate for the ministry, and at once sent to a Circuit. He has since had two appointments in Otago, two in the Auckland Province, and has just completed his first year in Waimate. Quiet in manner, but methodic in work, he has considerable force and energy, attends to all departments of his work, and as a preacher and pastor grows in the esteem and love of his people.



THE LATE MR. CHAPMAN, WILLOWBY.

ASHBURTON CIRCUIT.

The formal organisation of Methodism in Central Canterbury did not take place until ten years after South Canterbury had been occupied. In 1875-76 the completion of the railway made the district accessible, and the cutting up of some large estates attracted farmers thither. Several Methodist families from Springston settled at Seafeld, and Mr. Trevurza, from Rangiora, at Wakanui. At Longbeach, Mr. W. H. Wake, an old Kaiapoi Methodist, became school teacher. At South Ashburton, the Chapman Brothers took up land, and Mr. Low was appointed to the public school. Messrs. Orr and Alcorn, from the West Coast, opened business premises in the town. All these had been active Methodists in their former residences, and their going to Ashburton County made Church work there practical and imperative. The first attempt was made by the Springston Circuit, which placed Seafeld upon its "plan," and appointed some of its local preachers. The District Meeting of 1876 recommended that Ashburton should become the head of a new Circuit. It also resolved that regular services should be commenced forthwith and ministers and local preachers volunteered to give help until a



MR. W. HAYMAN, WAIMATE.

minister could be stationed. On November 5th the chairman, Rev. J. Crump, had preached at the Ashburton Library in the morning to about a dozen persons, and in the evening to twenty-five. Miss Steane played the harmonium, Mr. Taylor led the singing, and Mr. Trevurza took up the collection, which amounted to nine shillings and fourpence. Other preachers followed, as had been arranged, and so good were the prospects that when Conference came on a married minister, the Rev. W. B. Marten, was appointed.



THE LATE J. E. BUCHANAN.

A Good Start

was made. At an early sale of town sections in Ashburton, through the kindness of Mr. G. Gould, who advanced the money, a quarter-acre church site was purchased in Cameron Street for £59, and half an acre in Havelock Street, for parsonage purposes, for £74. The minister was heartily received, and soon a number of places were regularly supplied, the local preachers helping loyally. Soon the Circuit began to throb with life. Mr. N. Martin, of Christchurch, gratuitously prepared the plans both for house and church. The parsonage, a two-storied building of eight rooms, was finished first, at a cost of £468. The church was a commodious structure, 51ft. by 23ft., and the accepted tender £658. The memorial stone was laid on October 16th, by Alfred Saunders, Esq. This was followed by a soiree and public meeting, which realised £33. On December 30th, 1877, the church was opened by the present writer, the services being largely attended, and of a very interesting character. The total outlay in connection with the two buildings, and including



ASHBURTON CHURCH.

the furniture of both, was £1600. Three hundred pounds had been raised, and £500 more were to be paid in March. Unfortunately

A Period of Commercial Depression

followed, and though the Circuit extended, grave financial difficulties had to be faced. But the Rev. W. Keall, the minister in charge, was not easily daunted. He at once took steps to relieve the situation. Clear and definite statements of accounts were printed, and an appeal made for help. To this there was a generous response; Messrs. Gould, Garrick, and several others in Christchurch gave handsome subscriptions, and the resident members exerted themselves to the utmost. The Home Mission also aided by liberal grants to the Circuit. In 1888 Mr. Gould gave, as his subscription to the Loan Fund, the £500 which he held on mortgage of the parsonage, on condition that it should be loaned to the Ashburton Circuit without interest, and repaid within a term of years. The offer was gratefully accepted, and the arrangement satisfactorily carried out. Such practical sympathy stimulated the contributions of the members. Within two or three years the debt was considerably reduced, and presently the income met the expenditure. Meantime there had been a considerable enlargement of the Circuit, particularly to the south of the Ashburton River, and in 1885 a second preacher was appointed.



REV. R. TAYLOR, ASHBURTON.

A New Site Occupied.

The first place chosen for the church was thought likely to be in the centre of the town, but population did not spread in that direction. The building, moreover, was exposed to the full force of the north-west gales, and suffered considerably therefrom. After fourteen years' occupancy it was, therefore, determined to remove. Half an acre fronting Baring Square, the best and most commanding site in the town, was purchased for £275. To this, during the ministry of the Rev. S. Lawry, the church was removed, refitted, and made comfortable at a cost of £450 more. A schoolroom, 33ft. by 20ft., was also attached, and subsequently class rooms added. A series of financial efforts had been made to meet the outlay, and a loan of £350 was granted from the Building Fund. The church was re-opened by the Rev. L. M. Isitt, in December, 1892. An infant school is still necessary, and this addition has recently been sanctioned.

Two Country Churches

are also within the present Circuit bounds. In the first year of its history, two acres were given at Scafield by Messrs. Saunders, and on this site a church seating about

hundred and twenty persons was erected. After five years' trial it was found that the population of the borough was declining. The building, which was active and comfortable, was therefore removed to



ASHBURTON PARSONAGE.

Wakanui, where a half-acre had been presented by E. Thomas. The removal cost £100, and a debt of £100 was discharged through the Loan Fund.

Greenstreet, where services were held in the schoolroom for some years, half an acre of land was secured by Mr. J. Batty in 1892. In the following year a church to seat one hundred persons was put up at a cost of £100, Messrs. Good, Hydes, and Aicken being among the promoters. A £40 loan has been since repaid.

Within the last twelve months a preaching station has been opened at Fairfield, where the Freezing Company has finished its works, and where, probably in the near future, a large industrial population will be located. At the Old Men's Home in Ashburton, services have been held on Sunday afternoons for more than twenty years.

Past and Present.

Attached members and diligent office-bearers have never wanting in the Circuit's history. Messrs. R. Alcorn and J. Orr, with their families, were among the first settlers. They are of the best type of Irish Methodists, both had previously had experience of New Zealand Methodism on the West Coast. They, with G. W. Andrews, who came from Nelson, have always been willing to give and work. Later on Messrs. Baker, T. Collins, H. M. Jones, C. Dixon, Berryman, and the J. E. Buchanan, an able preacher, have taken a large part in the various departments. There is a well-attended and prosperous Sunday-school, and an active life of hope. The service of praise has always received much attention, and is led by piano, organ, and a small orchestra. When first the town of Ashburton was laid out, high anticipations were cherished respecting its future, as expected to prove the Chicago of New Zealand. All predictions have not been fulfilled, but it is the centre of a large and productive area of country, and must become a place of great importance. During the past two years it has entered upon a new career of prosperity. Houses have

been erected in all directions. Industries are flourishing, and employment is plentiful. It may reasonably be expected that the Church will also make a decided advance.

The district to the south of the river having been constituted an independent Circuit in 1895, Ashburton has since been under the charge of one minister only. There are five local preachers, two class leaders, and 169 Church members have been enrolled. Two Sunday-schools have thirty teachers and 226 scholars, while the adherents number 660.

The Rev. R. Taylor, who is just completing his term in the Circuit, was converted in the Rochdale Circuit of the United Methodist Free Church. His first sermon was preached in a workhouse. For a time he was exceedingly discouraged, but seeing a large number of conversions under his preaching, took heart, and entered the ministry in 1866. Three years later he came to New Zealand, and occupied the Waipawa, Westport, Auckland, and Addington F.M. Circuits in succession, spending an average of over four years in each. In 1886 he entered the Wesleyan Church. Since then he has spent ten years in Otago Circuits, viz., Milton, Invercargill, Gore, and South Dunedin. For a year he supplied the place of Mr. Morley in Christchurch, while the latter was engaged on behalf of the Jubilee Fund. Well read in theology, Mr. Taylor is a thoughtful and practical preacher, an efficient pastor, and the sympathetic friend of his people.

WILLOWBY CIRCUIT.

While the Ashburton Circuit has a strong town centre, Willowby covers a large farming district, in which there are villages only. Some of the best features of English



SKETCH OF WAKANUI CHURCH.

Village Methodism are reproduced there, such as a good staff of local preachers, whose ministrations are highly prized; attendance at neighbouring anniversaries; and the giving up occasionally of a whole day for religious

services. Great attention has also been paid to family religion and the training of the young, with the best results.

Willowby Itself

is centrally situated for working the Circuit. This writer had the honour of conducting the first public service there, in what was then known as the South Ashburton School, and was followed by Messrs. T. Chapinan, Connal, Mitchell, and the Rev. W. Worker. Services were continued in the same place for above four years. A small church, seating 100 persons, was then erected at a cost of £192. It was opened by the Rev. W. Keall, on September 24th, 1882, and the debt of £75 shortly afterwards paid. Soon after

A Parsonage

became a necessity in 1890, the Willowby side of what was then the Ashburton Circuit, having enjoyed five years of probationers' services. Three acres of land were given by Messrs. Chapman in a suitable position. Subscriptions for building and furnishing were taken up through the Circuit, and a neat cottage home of seven rooms provided. The Building Fund loaned to this enterprise £300. The three Trusts of Willowby, Waterton, and Hinds agreed to repay the same, and the last instalment will shortly be in hand.

In 1895 eight places, on the South side of the river, were constituted a separate Circuit.



WILLOWBY CIRCUIT QUARTERLY MEETING.

Back Row—Messrs A. McKenzie, J. Williams, D. McKenzie, H. Wills, E. Benbow, J. Croy, W. Moses, T. Wheeler, J. Wheeler. Middle Row—H. Grayburn, H. Frampton, S. S. Chapman, Rev. J. J. Mather, John Watson, W. Kennington, W. Harding. Front Row—R. Maxwell, U. W. Harding, W. Wills, Joseph Watson.

this a great revival took place under the preaching of the minister (Rev. C. H. Standage) and the local preachers. There were about eighty persons converted, in some cases whole households, and most of them remain steadfast unto this day. In 1884 the church was enlarged, forty additional sittings being provided. This cost £70, but the whole was raised by the opening day, when again the Rev. W. Keall preached. In 1893 a transept was added to seat sixty persons more, at an outlay of £167. A whole day was given up to the re-opening. The Rev. W. Baumber preached, a gift auction was held in the afternoon, a free tea provided for all-comers, and an enthusiastic meeting held in the evening. Not only was the whole amount needed for the extension provided, but there was actually a surplus of £25. The office-bearers and ladies had "a mind to the work."

A Methodist Patriarch.

Mr. T. G. Chapman, born in the early days of the century, and able to remember Waterloo, spent his last days at Willowby. He came of a good stock, his grandfather having been a local preacher in Wesley's time. He himself was converted in 1827, and became a local preacher in the Louth Circuit, which had sixty places on its plan. Both there and in Alford, another wide Circuit, he was very successful as a class leader. Arriving in New Zealand about 1862, he preached at Templeton, Rolleston, and West Melton. After his removal to Willowby in 1874, he was only able to preach once. He was fond of recalling sermons of the great Methodist preachers he had heard in England. He was something more than a rhymester, and when aged and blind recited long pieces of

poetry. His presence was a benediction, and "full of days" he passed to his rest only a few years ago. His mantle has fallen upon his son, Mr. S. S. Chapman, who is now a local preacher.



MESSRS. C. W. TURNER, G. GOULD, AND F. G. GARRICK.—Three of the principal Promoters of the Erection of Durham Street Church, Christchurch.

Three Other Churches

have been erected besides Willowby. Services were commenced at Ashton, but after some time discontinued. They were resumed at what is now known as Waterton, near the Longbeach Estate, and held in the Public Library. A church site had been given by Mr. Clark, in 1877, but apparently not used. Mr. W. Moses presented another in 1884, and in the following year a well built church arose, which cost £190 and seats 120 persons. The debt of £50 was discharged through the Loan Fund. There is a steady congregation with a number of young men.

At Hinds Mr. James Dellow was the first preacher. Through the energy of Messrs. Bowles, Norrish, and the Brothers Mackenzie, a small sanctuary, seating fifty persons, was built and opened on December 16th, 1887. Three years later it was almost doubled in size, the total cost thus amounting to £130. The Loan Fund aided on each occasion, and the debt was quickly discharged.

During Mr. Abernethy's term a good site was purchased at Tinwald. A substantial church, cost £180, was built thereon in 1897. Dedictory services were conducted by President Fairclough. The neat character of its appointments, and the faultless manner in which it is kept, rejoice the heart of the preachers, and there is an excellent congregation. This is the only church in the Circuit which has a debt, and it is being paid to the Loan Fund in advance.

Four Preaching Places

are also supplied, namely, Lowcliff every Sunday afternoon, Winslow once a fortnight, and Ealing and Hinds side monthly. As if to show of how much the Circuit is capable, there has just been transferred to it two of the strongest places from the Methven Home Mission,

Ruapuna, and Mayfield, and notwithstanding the long distances, services are to be held there on two Sundays in each month.

Capable and Willing Local Preachers

make it comparatively easy to supply the numerous appointments. They are well distributed, four living in Willowby, two at Longbeach, and one each at Hinds, Ealing, and Eiffelton. Besides these there is one on trial, three auxiliaries, and to keep up the English practice, one exhorter. All these are men of sterling character, and of their services any Church may be proud. There are five class leaders, with 121 Church members, and the class meeting fellowship is highly prized. In four Sunday-schools, with nineteen teachers, there are 176 scholars, and the attendants number 500. Mrs. Scott has conducted several missions in the Circuit, and the fruit of them remains.

The Present Minister.

The Rev. J. J. Mather, who is just completing his three years' term, is a Leeds man. He is a great reader, an ardent politician, and a social reformer. Cheery in disposition and speech, he is an effective and interesting preacher. In his Church work he keeps well to the old lines, recognises the value of prayer meetings, and expects conversions. He is also a capable Superintendent, looks well after the Trust properties, and works hard for the Foreign and Home Mission Funds. Hence his Circuits prosper.

THE HOME MISSION STATIONS.

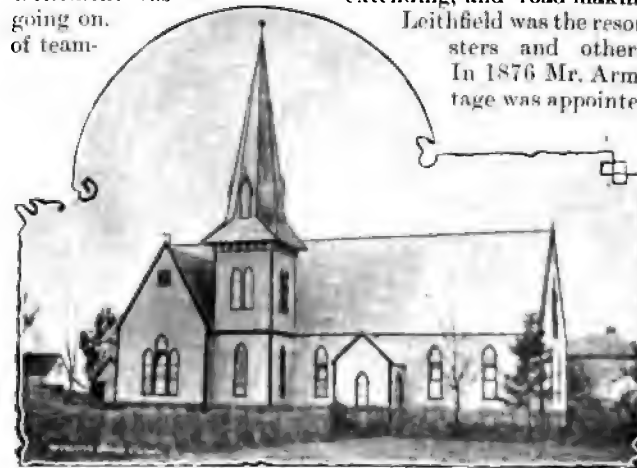
In addition to the fifteen Circuits in Canterbury, there are four Home Mission Stations. Two of these are in the North; one on the Peninsula; and one in the central portion.

Amberley

is a pleasant and healthy town of 450 people, thirty-four miles north of Christchurch. The Mission began at Leithfield, three miles away. Its origin was largely owing to Mr. Bavin's energy. Under the Public Works policy, settlement was extending, and road-making going on.

of team-

Leithfield was the resort of sters and others. In 1876 Mr. Armistage was appointed



FORMER ST. ALBAN'S CHURCH AS ENLARGED.

there. He had some difficulties. At Kowhai only two persons came to the services. Unaccustomed to horses, it was sometimes a question whether he or his steed would have the mastery. Working diligently, he won his way

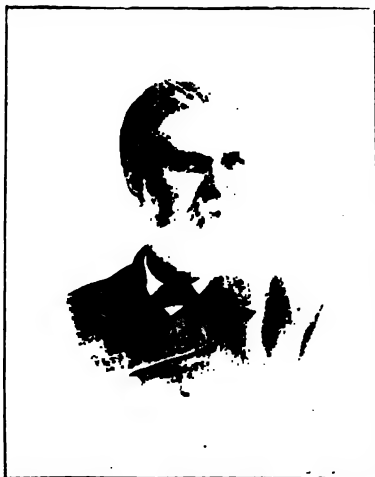
and a neat church was built at Leithfield, while he had also good attendances in the schoolroom at Amberley and elsewhere. After his removal, supplies were sent from Rangiora Circuit. In 1880, on Mr. Armitage's



REV. J. J. MATHER.

recommendation, and with the approval of the District Chairman, Mr. Rapley was appointed to the Mission, to reside in Amberley. He remained for six years, and by his zealous pastoral visits, attention to his appointments, and constant travelling, endeared himself to all the residents. A church site was purchased in the township and a building to seat 120 persons erected thereon, at a cost of £300. Two-thirds of this were raised, and the remainder paid afterwards through the

Building Fund. The church was opened on November 21st, 1883, by the Rev. L. Hudson. Mr. Rapley also established services at Mason's Flat, Cabbage Tree Flat, Greta Valley, and secured the gift of a church site at Waikari from Mr. Moore, of Glenmark. In 1881, Amberley was attached to the Kaiapoi Circuit, and the second minister sent to reside there. After three years Woodend was made the minister's residence and the head of a Circuit, Amberley still remaining connected with it until 1896. Meantime the Bible Christians had established themselves at Waikari, where they had purchased a house. They also made it a Circuit, with Medbury and other places. In the plan of Methodist Union, these were united with the Amberley end. Mr. Rapley returned there, and has just completed a four years' term. The District is scattered, and the population small, but services are held at Bloomfield fortnightly; at Waikari, Medbury, Hurunui,



THE LATE MR. R. ARTHUR, AUCKLAND.—
For many years Superintendent of
Pitt Street Sunday-school.

Greta Valley, Waipara, and Omihiri monthly. The Circuit suffers for lack of local preachers. There are thirty-four members, 247 attendants, and in the Amberley Sunday-school, under seven teachers, seventy-two scholars. With the opening of the railway to Cheviot, there will be further settlement, and the District become much more important. Mr. T. E. Price, a young local preacher from Liverpool, has been appointed as Mr. Rapley's successor.

Cheviot.

On the acquisition of this estate by the Government a church site was purchased, and shortly afterwards a Home Missionary appointed. The Primitives built a small church and sent a minister. Friendly negotiations took place, and their minister was withdrawn, and the church purchased at a cost of £190. Unfortunately, through lack of men and stringency of means, no Home Missionary has been appointed for the last eighteen months. With the increasing prosperity of the neighbourhood, it is eminently desirable it should be promptly taken up again.

Little River

is the head of the Mission station on Banks' Peninsula. In 1888 the Rev. W. Ready, Bible Christian, opened a mission there, and built a church to seat 100 persons. The next year he was followed by Mr. Quintrell, and a cottage of four rooms erected. Since then it has been occupied by a Home Missionary. Services are held there twice each Lord's Day, and every fortnight at Okain's Bay and two other places. There are twenty members, thirty children in the Sunday-school, and 150 attendants. Mr. C. Palk, an experienced local preacher, formerly resident in Victoria, is in charge.



RUAPUNA PREACHING PLACE.

Methven Mission

comprises an extensive area between the Leeston and Ashburton Circuits, and stretches from the mountains to the coast. Twenty-three years ago a church site was purchased at Rakaia, and one given at Chertsey. Shortly after the Rev. T. F. Jones, recently arrived from England, was located as Home Missionary at Rakaia. Unfortunately, after a few months' labour, he was withdrawn. Occasional services were held there, and at Chertsey and Methven, by local preachers from Ashburton. In 1887, on the initiation of that Circuit, Mr. J. Allison was sent as Home Missionary to reside at Methven. He was succeeded by Messrs. Armstrong, Rapley, and Clark. At Newtown village settlement a site was given by Mr. W. Stevens in 1890, and a Mission Hall to seat sixty persons built. It prospered exceedingly, and a good Sunday-school and Band of Hope were established. Four years later the building was enlarged to double the size. Two years since it was removed to the site at Rakaia, £150 being thus spent in all. The long distances to be travelled by the Missionary, his district being more than fifty miles in

length, and the number of places to be supplied, has prevented concentration of labour. The district has also suffered from removal of prominent members, and lack of local preachers. The last Conference transferred two of its places to Willowby. Services, however, are conducted at Methven and Rakaia weekly; at Lauriston, Chertsey,

Staveley and Mount Somers, fortnightly; at High Bank every other Sunday, and the Forest once a month. In the whole of these there are sixty-nine members, and 500 persons hear the Gospel. It is in charge of Mr. A. C. Randerson, the grandson of an English Circuit minister, who had also served as a missionary in the West Indies.



MINISTERS ATTENDING THE CANTERBURY DISTRICT SYNOD, TIMARU, 1895.

Front Row—Revs. P. W. Fairclough, C. Griffin. Second Row—Revs. C. Porter, F. W. Isitt, J. S. Smalley, J. A. Luxford, W. Morley (Chairman), C. Abernethy, S. J. Garlick. Third Row—Revs. C. H. Standage, D. J. Murray (Secretary), J. Dellow. Fourth Row—Revs. W. J. Elliott, C. E. Beecroft, T. G. Brooke, H. R. Dewsbury, A. C. Lawry, W. G. Parsonson, C. C. Harrison.



CANTERBURY AND CONNEXIONALISM.

FROM the previous pages it will be seen that Christchurch City and suburbs have been for many years a strong centre of the Church. Within easy distance are a number of strong Circuits, and in these there are always resident ministers of standing and experience. In these Circuits there have also been from the outset a number of large-hearted, far-sighted, and liberal laymen. They have never yielded to a parochial spirit, but sought the good of the Church as a whole. Hence Christchurch has become the location of some important departments of Connexional work, and Committees charged with important duties have been from time to time appointed there. Foremost of these, and most widespread in its influence, is

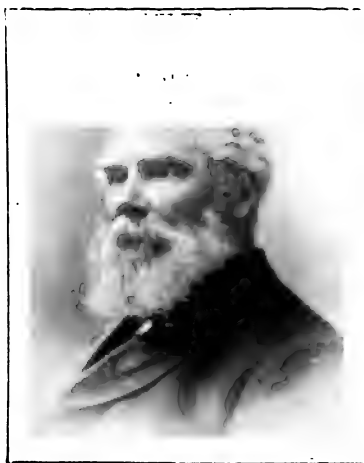
THE CHURCH BUILDING AND LOAN FUND.

Within the past half century several organised Churches have established Funds under this name. It was found that while congregations can maintain their ministry, they have difficulty in meeting the expenditure for building. Wise and generous men have therefore subscribed considerable sums to form a Fund, from which loans without interest may be granted, repaid by instalments during a term of years, then loaned again, and so on *ad infinitum*.

The Bishop of London has such a fund to meet the ever-increasing demands of the Metropolis. Under the inspiration of the Rev. W. Arthur, and the late Sir F. Lycett, the English Wesleyan Church raised a large sum for the same purpose. It has also two general funds, one for the relief of debts, with a capital of £46,000, and another for erections with £50,115, and smaller funds for Scotland and Wales. The late C. H. Spurgeon induced the Baptist Churches of England to form one to aid weak churches. In new colonies such funds are even more necessary than in the Mother Country. In Victoria, formerly, State Grants were made to all the churches. Part of the amount thus obtained was funded, and with a yearly collection in each congregation, a capital of £39,151 has been accumulated. A special Jubilee Fund of £12,700 was also raised, and is administered on similar lines. In New South Wales a Loan Fund was formed by subscriptions in the early days, which has a capital of £11,228. The late Rev. W. Schofield left to the Church £26,000, which forms a free and perpetual Loan Fund bearing his name. In South Australia and Tasmania similar Funds have been inaugurated.

Origin of the New Zealand Fund.

After some years of futile discussion, the Conference of 1882 formed a Committee, consisting of Messrs. Harris, J. W. Smith, H. Overton, and I. Wilson, with this writer, for the purpose of enquiry as to the working of these Funds, and the best means of establishing one in this Colony. In 1883, on the Committee's recommendation, endorsed by the District Meetings, a scheme was fully launched. An inaugural meeting was held at Pitt Street Church, when £1080 were promised. The Rev. W. Morley was elected General Secretary, with a young minister as his assistant. During the twelve months following, Mr. Morley visited every Circuit, and almost every preaching station, travelling from the Bay of Islands in the North to Riverton in the South. He also gave lectures to meet the initial expenditure. The aim was to raise £10,000 by subscriptions payable within two years. Upwards of £6000 were promised, but times of commercial depression came. However, in three years, £5947 were paid in. To this was added £83 from the Auckland District Jubilee Fund. A few years later Conference voted £1500 from the Emsly Bequest. Subsequently, £1000 from the Jubilee Fund was added, so that the capital now stands at £8,571. By collections made in connection with the Secretary's tour, small Fees on Loans granted, and of late years contributions from Trusts for Working Expenses, the cost of management has been met. It was found after a while that there were some cases which, under the ordinary rules could not be helped. But so great was the need, and so manifest the advantages, that in the Jubilee movement of 1890 a further effort was made part of that scheme, and £2350 voted. This is the capital of a special branch, from which the Committee is authorised to purchase sites in new districts, and to aid in the extinction of stagnant debts.



MR. C. W. TURNER.

How it has Worked.

During the years of its operation, towards the enlargement or erection of churches, a sum of £11,917 has been loaned, and £8393 towards the liquidation of debt. For the erection of parsonages, £5638 has been advanced, and £1635 more towards the payment of debts thereon. The erection of schoolrooms has also been aided to the amount of £1320. There has therefore been loaned in all £28,923, or nearly four times the capital. Of this

£21,680, or nearly three times the Capital, has been repaid in sixteen years. In addition to this, the special branch has loaned during the past eight years £2555, and of this £792 has been repaid. How widely its operations have extended is shown by the fact that out of 275 churches, 100 have been



MR. W. HARRIS.

assisted, and 43 out of 88 parsonages have had loans. Only two Circuits and two Home Missions in the whole Colony are to be found which have not participated in the advantages. At present 99 loans of the General Fund, and 24 of the Special Branch, are current. What relief it has afforded cannot be told. At the beginning of its operations the rate of interest was almost double that at present charged. Large sums were

raised locally to meet the loans, and it was estimated some years since that £2000 was saved in interest yearly. In the commercial depression of ten years since several churches must have been abandoned but for help given. In 1887 debts on trust properties were reported to be 24½ per cent. of the first cost. Since then, additions have been made to the property averaging about £7800 per annum, but the ratio of debt now is only 14½ per cent., the difference being largely due to this Fund. A further advantage is that its benefits are perennial. No sooner are instalments repaid than they are again advanced to other enterprises.

Officers of the Fund.

A lay and clerical Treasurer are appointed. For the first ten years of its working Mr. C. W. Turner was the courteous, efficient, and very helpful lay Treasurer. Mr. Turner came to New Zealand about forty-five years since. At once identifying himself with the Church, he was soon appointed to office, and made secretary of the Quarterly Meeting. In the Christchurch Circuit he was on several occasions one of the Stewards. From the beginning he has been a Trustee of Durham Street and St. Albans. He was also the capable Superintendent of St. Albans School for a considerable period. But his services in connection with the Loan Fund call for special recognition. His great sympathy with Church extension, full acquaintance with connexional rules, and clear perceptions, greatly aided in placing it on a sound basis. With the care of a large mercantile undertaking on his shoulders, he was ever ready to give time and thought to this department of Church work.

On Mr. Turner's retirement in 1893, Mr. W. Harris was appointed his successor, and this proved to be an equally wise selection. Mr. Harris is a native of London, and came to Canterbury more than forty years ago. By industry, and unusual aptitude and judgment, he has taken

a high position in the city. In addition to his ordinary business, he is now a Director of the Canterbury Tramway Company, the Kaiapoi Woollen Company, and Chairman of the Christchurch Mutual Building and Investment Society. In the Church he has been equally active, and held all its offices except those of class leader and local preacher. To this Fund he has given time and thought without stint. A member of the Committee from the beginning, no man is better acquainted with its working. He is possessed of full information respecting nearly the whole of the Church properties, and his large experience enables him to point out the best way of helping embarrassed Trusts, while his sympathies are with the most needy.

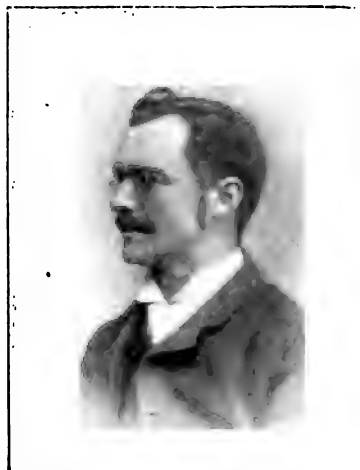
With the exception of one year, the office of Secretary has been filled by the Editor of this volume. As a minister of the New Zealand Church for thirty-six years, it has been strongly urged that some account should appear herein of his public career. He gives this with diffidence, quoting from an article which appeared in *The Advocate* on the consummation of Methodist Union. A native of the County of Notts, England, he owes much to the training and example of godly parents. Converted as a youth, he preached his first sermon before he was eighteen, and two years later was received by the British Conference as a candidate for the ministry. Arriving in New Zealand in February, 1864, he was stationed at Waiuku, then part of the Manukau Circuit. Three years were spent in Wanganui, two in Lyttelton, and twenty-three more in the four principal cities; a second term being served in Auckland, Wellington, and Christchurch (Durham Street). He was early employed in official work, and has been greatly honoured by his brethren. For twenty years he has filled the office of Chairman of Districts, was four times Secretary of the Conference, and twice President. Elected a member of the eight General Conferences of the Church, he was chosen President in 1894, and occupied the chair during the historic debate which resulted in the Plan of Methodist Union being decided upon. Visiting England in 1888, he was appointed Representative to the British Conference, and three years later was a member of the Ecumenical Conference at Washington, U.S.A. For ten years he was the Secretary of a Committee charged with the revision of the Model Deed, and on its report being accepted in 1884, the present legal basis of the Australasian Churches was settled. Respecting his ordinary ministry, the *Advocate* article



MR. E. C. BROWN.

states: "He has ever maintained a high sense of the honour and responsibility of preaching the Gospel. While all other parts of his work receive careful attention, his best thought has been given to the pulpit. A marked feature of his ministry is the high average of excellence, especially in sermons and public prayers. His ministrations

has been rich in conversions, and in all parts of the Colony the fruits of his powerful and effective preaching are to be found. As a pastor and friend his influence is widespread



MR. J. C. PRUDHOE.

During the year spent by Mr. Morley as Principal of Three Kings College, the Rev. W. Baumber efficiently filled the office of Secretary.

Duties of the Committee.

By resolution of the Conference, the Committee consists of four ministers and four laymen, nominated by the Canterbury District Synod. Those first appointed were the Revs. Crump, Best, Simmonds, and the Secretary, with Messrs. Turner, Harris, E. C. Mouldey, and J. W. Smith. To this Committee there has been now entrusted, not only the granting of loans and the management of the Funds, but all questions as to acquisition, sale, and extended leases of Trust properties. All erections, enlargements, and alterations of churches, schoolrooms, and parsonages, require to receive the Committee's sanction. It is also directed to receive and consider the annual report of the General Secretary of Church Property, and forward the same to the Conference with its own observations thereon.

For the transaction of its business, frequent and lengthy meetings are necessary. No Committee of the Church works more intelligently or patiently, many hours being devoted to their work every month. The present members are the Revs. Baumber, Lee, Bull, and the Secretary, with Messrs. Harris, Blackwell, R. W. England, and C. E. Salter. The late Mr. D. H. Brown, with Messrs. J. Orr and G. Bowron, have also served on the Committee.

THE JUBILEE FUND.

In 1890 the Jubilee of the Colony and that of the Colonial Methodist Church were observed. It was felt that such an occasion should not pass without grateful acknowledgement of the mercies of God, and a suitable memorial of the benefits received. Resolutions of the

and far-reaching. His counsel and aid have been sought by persons in every class of society, and especially by his brethren in the ministry, his advice being freely sought and obtained." In inserting this too generous estimate, the Editor asks permission to say that the highest honour of his life was his call to the Christian ministry, and while many connexional duties have been laid upon him, his greatest joy is found in preaching and pastoral work.

Conference declared that the objects to be sought by the Jubilee movement should be the grateful recognition of God's goodness to the Church during the half century of its history; the deepening of spiritual life; the promotion of a better understanding of its doctrines and institutions; and the formation of a Jubilee Fund by way of a thank offering. The amount aimed at was £15,000, of which it was proposed that part should be invested for the Home Mission Fund, the interest to be used in aggressive work; the formation of a special branch of the Loan Fund to relieve embarrassed Trusts, and acquire sites in new townships; and the increase of the capital of the ordinary Loan Fund to £10,000.

The Inauguration of the Fund

took place at the Christchurch Conference of 1890, when a whole day was given up to the purpose. An appropriate sermon was delivered in the morning by the Rev. W. J. Watkin, Ex-President, and in the afternoon a largely attended meeting for religious experience was held in Durham Street Church, which was filled with old members. In the evening there was a tea meeting with a thousand persons in attendance, and the nett proceeds were £70. This was followed by a crowded public meeting, when a hallowed feeling prevailed, and generous gifts were promised.

A Gigantic "Plan."

Mr. Morley, being appointed Secretary, was instructed to prepare a plan of services and meetings to be held in churches and preaching places throughout the Colony. It was published a few weeks afterwards, and covered nearly three pages folio. By it arrangements were made for meetings in every Circuit, and each church therein, and for the attendance of deputations; also for special sermons and addresses by the Secretary himself, stretching from April 13th, 1890, to February 10th, 1891. A list



FIRST WESLEYAN CHURCH, HIGH STREET, CHRISTCHURCH, IN 1860.

(The building to the right, with square windows, is the original church, as enlarged.)

(From Sketch kindly lent by Mr. J. M. Heywood.)

of the Jubilee Committee in each Circuit, and the treasurers and secretaries of the same, was added. The names of preachers and speakers included the principal ministers of the Connexion and a large number of prominent

laymen. The list of promises made at the inaugural meeting amounting to £690 was also appended. If Dominie Sampson's favourite exclamation "Prodigious" was not applied to the "Plan," it was at least gigantic. The arrangements were loyally carried out. President Lewis threw himself heartily into the movement, and by voice and pen advocated it. The most successful Circuit meeting was that held in Wesley Church, Wellington, at which £620 were promised. That Circuit kept the place of honour in the contributions. The meetings throughout were signalised by recalling memories of the past, and were also seasons of fellowship and spiritual refreshment, such as can never be forgotten.

Treasurers of the Fund.

Mr. E. C. Brown, the first Treasurer, is a native of the County of Somerset. He arrived in New Zealand about thirty years since, and after spending some time in the Leeston district removed to Lyttelton. There he devoted himself diligently to Church work, and was an active and successful Sunday-school teacher. In St. Albans for several years subsequently he was the beloved and able Sunday-school Superintendent. He was also elected the first Lay President of the North Canterbury Sunday School Union, of which he is still an ardent supporter. For four years he efficiently filled the office, when pressure of other duties compelled him to resign.

His place was taken in 1894 by Mr. J. C. Prudhoe. Mr. Prudhoe is a native of Northumberland, and came to Christchurch as a child. Of the Durham Street Sunday-school he was successively scholar, teacher, and then for some years Superintendent. He has also served as Circuit Steward on two occasions, and is a Trustee of the Church.

Results.

The final accounts of the Fund, as presented to the Conference of 1900, showed the total receipts to be £9138. Of this amount, £3443 were, according to the express wish of the donors, devoted to the reduction of Trust debts. A further sum of £3350 was added to the capital of the Loan Fund, £1000 given to the Home Mission Fund for investment, and £25 to Foreign Missions. As the effort was made during a period of general depression, this was thought to be highly successful.

HOME MISSIONS.

While the management of the Home Mission Fund has its headquarters in Auckland, Canterbury District has always supported its claims, and contributed liberally thereto. For many years the contributions from the Circuits have aggregated a larger amount than from any other District. As the claimant Circuits and Home Mission Stations have also been fewer in number, the District has had the

satisfaction of aiding needy places in other parts of the Colony. Besides this, it has been able to help in a special way for over thirty years past. In 1865 the Australasian Conference resolved that the Foreign Mission grants to the Southern District (which then included all the Provinces except Auckland and Taranaki) should cease in four years. Two thousand pounds were voted for that term in grants on a sliding scale, from £800 to £200. The District was rapidly growing, and new Circuits were being formed. It would have been easy to vote the whole of the sum granted, but led by such laymen as Messrs. Gould and Turner, it was resolved to raise larger local contributions, and invest one-half of this amount, from which interest should be perpetually available. This was carried out, and the Rev. J. Buller, Messrs. Gould and Turner were appointed Trustees. They have been succeeded by Mr. W. Harris and the writer. From this investment an average of more than £70 per annum has since been paid, or over £2000 in all, and the principal sum is still intact.

CONTINGENT FUND.

The Contingent Fund was formed at the first New Zealand Conference held in 1874. Up to that time official expenses were paid out of the Home Mission Fund. The new Fund was formed for the object of meeting specifically such necessary charges as Ministers travelling to District Synods; official members attending Annual and General Conference; the printing of the Minutes; part cost of supplies in sickness; and other similar items. The amount required is raised by a *pro rata* levy on the income of the several Circuits, after deducting a minimum. During the first two years the Treasurers resided in Wellington: the late Mr. J. Nancarrow being associated with the writer. Since 1876 the management has been located in Christchurch, and Mr. Harris during the whole of that period has filled the office of Lay Treasurer, the Superintendent of Durham Street being generally associated with him. The ordinary income for 1899 was about £810.

UNION THANKSGIVING FUND.

On the consummation of Methodist Union in 1896, it was resolved that a Fund should be raised for meeting the special expenditure which was necessary. It was agreed that on a given Sunday half the collections throughout the Colony should be devoted thereto. Public meetings, with collections for the same purpose, were also recommended. Of the proceeds, one-fourth was to be devoted to the Home Mission Fund for special grants during three years, an equal proportion to the Loan Fund, and the remaining 50 per cent. to needy Circuits or Church Trusts. Unfortunately, no special provision was made for awakening interest. Hence it was not a great success. In all something more than £650 was raised, of which the



REV. C. H. GARLAND.

Canterbury District contributed more than one-half. There was paid for Parliamentary expenses in connection with the Methodist Union Bill £170. Legal expenses in a contested case absorbed £150 more. Grants in aid were made to the Christchurch South and St. Albans Circuits



MR. G. H. BLACKWELL, J.P.

of £100 in aid. The following Trusts were also helped, namely, former Bible Christian Churches (Lower High Street, Kaiapoi, Prebbleton, Belfast); United Free Methodist (Napier, Willowbank, and Pitt and Vincent Street, Auckland); £234 being thus expended. Mr. G. Bowron, who had been a prominent member of the St. Asaph Street Church, and who helped materially in promoting the Union and raising the funds, was the Treasurer.

CENTURY COMMEMORATION FUND.

Falling into line with the Methodist Churches throughout the world, the Conference of 1899 resolved that special services should be held to commemorate the close of the Nineteenth, and the opening of the Twentieth century. It was proposed, by special contributions, to remove some of the present liabilities of the Connexion, and prepare for larger usefulness in the future. It was therefore directed that lectures on the History of the Church, with Evangelistic Missions, and Thanksgiving services, should be held throughout the Colony. It was also agreed to endeavour to obtain £60,000 from the same number of persons, as a thank offering to be devoted to Church work. The purposes to which this was to be devoted were specified to be the liquidation of all Trust debts, amounting to two-thirds of the whole sum; the renewal of Three Kings College; £3000 for the Home Mission Fund; an equal sum towards building parsonages in Circuits and Home Mission Stations; £1000 each as the nucleus of a fund to aid necessitous local preachers, the liquidation of the Foreign Mission debt, the Insurance Fund, and the *Adrocare*. It was also proposed to set aside £2000 for starting a Children's Home and Orphanage. The Central Committee of Management meets in Christchurch. The Rev. C. H. Garland, who was appointed Travelling and General Secretary of the Fund, is a native of London, where his father was for many years the agent of the Wesleyan Seamen's Mission, and did excellent work. Mr. Garland himself received his training at the Headingley and Handsworth Colleges, and came to New Zealand in 1881. His first Circuit was Northern Wairoa, and he has since laboured in St. Albans, Auckland (Pitt Street), Cambridge, Wanganui, and New Plymouth Circuits. A *diligent student, a preacher of more than ordinary gifts, exceedingly social, and an effective platform speaker*, he is *well fitted to undertake this work*. He is specially *instructed by the Conference to aim at directly spiritual results as well as raising the Fund*.

The Lay Treasurer is Mr. G. H. Blackwell, J.P. Mr. Blackwell hails from Leamington, and has resided in the Colony for about thirty-eight years. For the greater part of the time he has had a successful business as general storekeeper in Kaiapoi, where he has occupied civic positions with great acceptance. He is now also Chairman of Directors of the Kaiapoi Woollen Company. For many years he was Circuit Steward, and with the exception of Mr. Moxham, has probably been elected Representative to more Annual and General Conferences than any other layman. His natural shrewdness, courtesy, and clear-headedness make him a most useful member of the highest Court of the Church. With the Rev. H. Bull as his co-Treasurer, the Fund is in very capable hands. The Conference of 1900 determined that subscribers to this Fund might designate the objects to which their subscriptions were to be devoted, and in addition to those previously named, added "any further Church building enterprises which should receive the sanction of the Loan Fund on or prior to September 30th next." It is earnestly hoped that at least the sum named will be raised, as it will prove of enormous service in the years to come.

THE CONNEXIONAL SECRETARYSHIP.

For ten years the secretarial work in connection with the Loan and Jubilee Funds was put upon a minister in Circuit work. It increased so rapidly, and absorbed so much of his time, that it was found impracticable to continue. In 1892 the Conference therefore determined to set a minister apart, and the following year carried out the arrangement, by designating the present writer. He was appointed to act as Secretary of the two Funds named, as Organising Secretary of the Home Mission Fund, to assist in Home Mission deputations, and to advise on connexional business generally. Subsequently the offices of Authorised Representative, Custodian of Deeds, and General Secretary of Church Property were added to his duties. The necessary financial provision is met by annual contributions from the Loan, Contingent, and Home Mission Funds, and a committee of ministers and laymen administer the same.

CONNEXIONAL FIRE INSURANCE.

More than twenty years since, the establishment of a Fund for insuring the properties of the Connexion was advocated by Mr. J. Manchester. It found considerable favour, and on a Committee being appointed, £4000 were guaranteed by members of the Church. This they were ready to advance for that purpose. It is to be regretted that action was not then taken, but the proposal was for a time defeated. Meantime



Government legislation Mr. JOHN MANCHESTER, J.P., WAIKATO.

prevented the formation of a fund in the ordinary way, except with a capital beyond the means of the Church, so that for a number of years the project was delayed. Mr. Manchester, however, instant in season and out of season, persevered, showing its benefits, and demonstrating its feasibility. Eventually his efforts were crowned with success, and at the Conference of 1899 the new Connexional enterprise was launched. Its basis is that the Connexion as such insures its own properties, by levies received from the Trusts for that special purpose. Guarantees amounting to £10,460, to be called up *pro rata* when necessary, have been received from individual members of the Church, and the Loan Fund guarantees a further £2000.

The management is entrusted to a Committee of three

ministers and five laymen. Those first appointed were the Revs. Lee, Bull, and Morley, with Messrs. Harria, J. Manchester, G. J. Smith, Prudhoe, and J. Jackson. On account of the distance of Waimate from Christchurch, Mr. Manchester retired in March last, and Mr. J. A. Flesher has taken his place.

The Fund has only been in operation for twelve months. Up to the present it has been well supported. Already levies have been received from four-fifths of the Circuits and Home Mission Stations, and in some cases all the places in the Circuit are thus represented. It is understood that the Committee, to be perfectly safe, insures part of its risks, and is gratified at the manner in which it has been supported by the Trustees generally.

ILLUSTRIOUS CLERICAL VISITORS.

UNTIL January, 1855, the New Zealand Churches were in close connexion with British Methodism, and formed part of its extensive South Sea Mission field. On the formation of the Australasian Connexion, they necessarily became part of the same. Some of the old missionaries retained their membership in the English Conference, and had the right to return, but very few availed themselves of it. During the past forty-five years there have been occasional ministerial exchanges between this Colony and Australia, but owing to distance and expense, these are not common. Still there is a close fraternal tie binding Wesleyan Churches in all parts of the world together. This is jealously guarded, sacredly maintained, and everything possible done to strengthen it. One evidence of it is the heartiness with which in this "Britain of the South," representatives of the Methodist Family in other lands have from time to time been welcomed. The first of these were

THE REVS. R. YOUNG AND W. B. BOYCE.

The Rev. Robert Young, whose portrait we are glad to present, was a prominent minister of the British Conference. In his earlier years he was a laborious missionary in the West Indies. Subsequently in England he was specially noted as a successful evangelist. In all his Circuits there were numerous conversions. Even his children kept awake on unday evenings to learn the number of penitents.

Traditions still linger of the wonderful outpouring of the Spirit which took place under his ministry, and that of the Rev. J. H. James, in the Penzance Circuit, where many

hundreds were brought to God.

Up to the present his is the only case in which father and son have each occupied the Chair of the British Conference. In Bristol, in 1856, he was elected President by a large majority, and thirty years later, in London, his son, the Rev. R. Newton Young, D.D., occupied the same honourable position. The object of his extended tour in Australasia was to prepare for the formation of a Conference. His practical knowledge of men and things aided much to bring about this result; while the position which he held in Great Britain enabled him to settle many questions which arose in discussion with missionaries in the Southern World. Being also an attractive preacher, his arrival was hailed with delight by Methodists who had come from the Old Land. He presided at a special District Meeting in Auckland in 1853, and greatly refreshed the Missionaries by his brotherliness, unaffected earnestness, and the power of his pulpit ministrations.

Mr. Boyce was Mr. Young's companion in travel. His earliest years had been given to the South African Mission. He was a keen philologist, and the story is still told of his riding two hundred miles to tell a brother missionary of his discovery of the euphonic concord of the Kaffir language. He thoroughly mastered its intricacies, and



REV. W. B. BOYCE.

published a valuable Grammar. For many years afterwards he was General Superintendent of Missions in Australia, and did essential service. Then for a time he served as Missionary Secretary in London. In the evening of his



REV. R. YOUNG.

life he came back to Sydney, and it is to him Froude refers in his "Oceana" as having met him there, and being charmed with his conversation, and the wonderful fund of information he had. Brusque in manner, and not overburdened with sentiment, he was a diligent student, and a born ruler of men. To the last he was a lover of books, and a hard reader. He visited Wellington as well as Auckland, and conferred with the missionaries there as to the changes necessary in the transference from Maori Missions to the organisation of the Colonial Church.

CALIFORNIA TAYLOR,

since known as Bishop William Taylor, of the Methodist Episcopal Church, is a striking personality. Of a strong physical frame, a logical mind, and with faculties sharpened and broadened by travel and observation, he has been all through his life a man of mark. Sent to San Francisco in the early days of the Californian goldfields, he became an effective street preacher. Being responsible for debts on churches which had been destroyed by fire, he visited the Colonies to recoup his loss by the sale of his books, and at



CALIFORNIA TAYLOR.

the same time to "do the work of an evangelist," to which God had called him. His powerful and convincing preaching, his gift of song, and management of revival meetings led to a large ingathering. Many were converted, of whom not a few are now ministers of the Church. Probably his visit was quite as successful through his teaching of systematic beneficence, which many were led to adopt. In New Zealand, he conducted missions in Auckland,

Wellington, Christchurch, and Dunedin. Our portrait, taken at the time of his visit, will be prized. Since that time, 1865, he has itinerated extensively in the South African Colonies and Native Missions there; established what he called Pauline Missions in India; did good work in South America; and for about ten years was Bishop in Central and Western Africa. Now a patriarch of more than four-score years, at his home in California he patiently waits for his release.



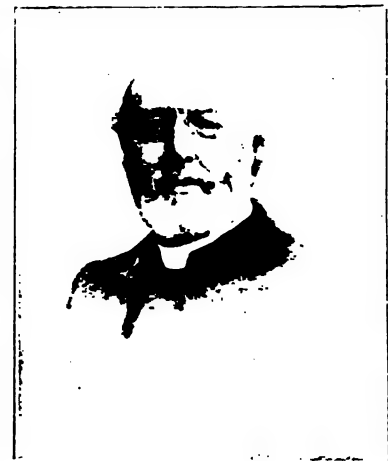
REV. GERVASE SMITH, D.D.

REV. GERVASE SMITH, D.D.

In response to a wish expressed by the Australasian Churches, this distinguished minister visited the southern world in 1877 and 1878. He was a native of Derbyshire, an early scholar in the Sheffield College, and the life-long and intimate friend of Dr. Punshon. A man of robust common sense, great power as a preacher, and a stirring lecturer, he rose rapidly in the Connexion, and occupied some of its best Circuits. Eventually he became Secretary of the Metropolitan Building Fund, and was called to the Chair of the British Conference in 1875. When he came to these Colonies, his fine constitution was broken by strenuous labour. His visit was also very hurried, as it included a trip to Fiji. He was able, however, to preach and address public meetings in the four chief cities of the Colony, and Methodists from England, as well as those colonial born, were greatly edified. He also attended the General Conference held in Sydney in 1878, where he preached a sermon of great power. Returning to England, he entered his eternal rest four years later.

DR. STEPHENSON

came towards the close of 1882. He had no official mission, but was none the less cordially received. As a practical philanthropist his name was well known. His wise and successful efforts to rescue the waifs and strays of English cities, and his care



THE REV. T. B. STEPHENSON, D.D., L.L.D.

for orphan and neglected children, gave him the passport to all hearts and homes. A few New Zealand residents had been accustomed to subscribe to his Children's Homes in Bonner Road, London. Their interest was deepened, and that of others kindled by his visit. His personal geniality, his musical gifts, and the stories of real life which he told insured him crowded congregations. His lecture on "The Wealth and Waste of Child Life" was very effective. He was able to conduct services in most of the principal towns, and to attend the Auckland Conference of 1883. He left behind him the record of "a brother beloved." The success of his work since, and its extension by the erection of the Birmingham Orphanage, and his proposal to provide for all needy orphan children of his own Church, elicit the warmest admiration.

MARK GUY PEARSE.

The news that this gifted Cornishman, popular preacher, and widely-read author was coming to New Zealand in 1891 aroused high expectation. To many Methodists his great power as a preacher and platform speaker were already well known, while among the members of other



REV. MARK GUY PEARSE.

Churches his devotional books and thrilling stories were greatly appreciated. Coming primarily for a needed change of scene, and with no definite financial object, his connection with the West London Mission was well known. The three months of his visit were well utilised, almost every evening being occupied with lecture or sermon. Not only did he spend a week in each of the chief cities, but by a carefully arranged programme, he was able to visit most of the secondary

towns. His Bible Readings were models for ministers, and times of intense enjoyment to the members of their Churches. His lectures—humorous and pathetic—touched the emotions as well as pleased the fancy, and in Christ-church scores of persons came direct from their work to the evening meetings, crowding around the doors for hours before the church was opened. His sermons presented the Gospel in its most attractive aspects, and not a few in his after-meetings responded to the appeals to serve Christ. To ministers and people alike his coming was a distinct joy, and they will be glad to have his portrait. They were pleased to send by him a contribution to the London Mission.

THE REV. THOMAS COOK

is an English minister whose career has been unique. He has never been appointed to a Circuit, but for the

eighteen years of his ministry has worked exclusively as an evangelist. In this capacity he has travelled through Great Britain and Ireland, and by God's blessing has been made the instrument of leading hundreds and thousands to Christ. An account of his "Early Ministry," by his friend the Rev. H. T. Smart, had led New Zealand Methodists to cherish great anticipations of his visit. Ministers were eager to see the methods of such a successful soul winner, and praying people trusted that there would be a general revival. Modest in manner, restraining his own emotion, and pressing home the claims of the Gospel in the public services, great blessings were realised. Many of God's people were led to a simpler trust in the World's Redeemer, and to a life of more entire consecration. His instructions to penitents were simple and direct, and scores of sin-burdened ones were led to see in Christ their present Saviour. In every place he had seals to his ministry, but probably the largest harvests were garnered in Auckland and Timaru. Mrs. Cook was an efficient helper in the enquiry room, and their visit in 1895 will be long and lovingly remembered.

As we write, there is a proposal that the Rev. Hugh Price Hughes, M.A., should visit the Colonies. His successful career, his out-spokenness, the position he takes, and the influence he wields on public questions, are well known. Should it be arranged for him to come, he will be received with enthusiasm. Our conviction is that such a visit from leading ministers in England and America every few years, would not only knit the Methodist Churches of the world more closely together, but be a distinct advantage in a variety of ways.



REV. THOMAS COOK.



MRS. THOMAS COOK.

THE OTAGO DISTRICT.

WITH its northern boundary stretching from the Waitaki River mouth on the East, to where the Awarua falls into Jackson's Bay on the West, and the ocean on the other three sides, Otago is the largest of the Provincial Districts. Included within its area are lofty and romantic peaks, cold water lakes of great depth,



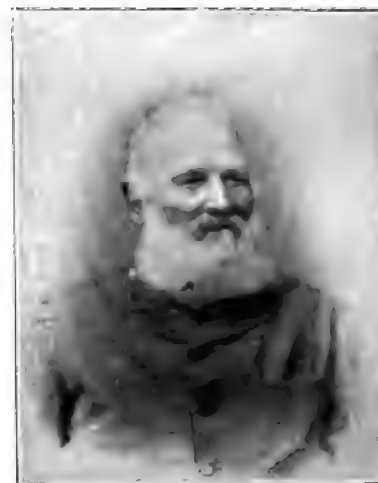
DOWLING STREET CHURCH AND PARSONAGE, DUNEDIN.

wide stretching plains, and fertile valleys. In the south are valuable forests now being too rapidly cut down; in the north-east is excellent wheat-growing country, and pastoral lands in the interior. The mineral wealth is great and various. Though very partially developed, it comes next to Auckland in gold production, and second to Westport in the annual output of coal. In 1830, giving evidence before the House of Commons, Mr. Montefiore stated that "the southern part of the South Island was very bleak and cold, and unfit for settling." Organised settlement began eighteen years afterwards, when in March and April the *John Wycliff* and *Phillip Laing* landed 278 immigrants at what was then known as the Otakou Harbour. Of the various places proposed for their location, including Kaikoura and Port Cooper (Lyttelton), of the determination of Chief Surveyor Tuckett to be unfettered in his choice, and his wise selection of the site, it boots not now to write. It was intended to be a strictly Presbyterian community. How its first promoters, Mr. Rennie and the Rev. T. Burns thought and worked for this, how Messrs. Burns and Cargill toiled on, what difficulties they surmounted, and the success they achieved is a most interesting story, and has been well told by Dr. Hocken. As labourers only received three shillings, and mechanics five, for a day of ten hours, prospects were not very rosy in the early days. After ten years of struggle, during the later half of which special efforts were

made to attract immigration, the total population was only 7500. How little they knew of their magnificent heritage is evidenced by the fact that Dunedin had been founded twelve years before the first white man found his way to Wakatipu. So primitive was the community that there were no postage stamps until seven years after their arrival. The difficulties of travelling were such that the first members of the General Assembly spent two months on their voyage to Auckland.

All this was changed by the discovery of gold in Lindis Pass in March, and in Gabriel's Gully in May of 1861. In three years 78,000 people arrived. The men were active and enterprising, the women domesticated and industrious. At first "The Old Identities" and "The New Iniquities," as they were named, did not fraternise readily. But presently they coalesced, and their descendants have spread over the whole Province, which has now a population of 163,944. Of these 47,280 reside in Dunedin and its neighbourhood, one-half being in the City, and the other in the suburbs. In addition to the Capital City there are twenty-three borough towns. Otago stands third in the provincial list in regard to manufactures and meat-freezing, and second in the number of agricultural holdings. In education, it holds a deservedly high place. Otago University buildings at once impress the stranger, and the number of matriculated students is larger than at any other of the four colleges. The unearned increment of land bulks largely in its development. The Dunedin town section, on which the Bank of New Zealand stands, purchased originally at a nominal price, was sold for £100, £300, and £1600 successively. Then the Bank paid £9000 for a portion of it.

While the greatest efforts were made to keep Canterbury an Episcopal preserve, the founders of Otago were equally determined that it should be exclusively Presbyterian. They made great sacrifices for this themselves. The first immigrants were recruited chiefly from Scotland. When the necessity for a larger population became apparent, it was by a very small majority that the Provincial Council



REV. I. HARDING.

resolved to invite settlers from other places. The well-intentioned effort at exclusiveness failed, and at the end of the first ten years less than half the residents belonged to the Free Church. By virtue of the original terms of



TRINITY CHURCH, DUNEDIN.

settlement, and the wise purchase of properties, the Presbyterian Church holds a commanding position, and is able from its rents to make grants for the erection of churches and manses in a way which distances all competition. But the other organised Churches have a strong footing there, and are exceedingly active.

The Methodist occupation dates back to a time anterior to the origin of the Province itself. The Rev. James Watkin was sent as a Missionary in 1840. Apparently it was not congenial toil, for after four years he is said to have greeted his successor with these words, "Welcome, Brother Creed—to Purgatory." Mr. Creed spent nine years there, doing good work among the Natives, and greeting the Europeans on their arrival. The day after the *Phillip Laing* cast anchor was Sunday. The Rev. T. Burns, the minister of the settlement, preached in the morning. In the evening Mr. Creed conducted the service, taking for his subject the thoroughly Wesleyan text, "Strive to enter in at the strait gate." During the following year he frequently ministered in Dunedin. The place of worship was the jail, and nearly all non-Presbyterians attended. At the end of that time Captain Cargill wrote a most ill-advised letter, intimating that Mr. Creed's services were not now required, and leaving it to be inferred that his coming was an intrusion. This was published in the newspaper of the time. It produced an effect directly opposite to that which the writer hoped for, and gave Mr. Creed a still better standing in the community. The Revs. W. Kirk and G. Stannard followed Mr. Creed, and also preached to the Europeans. After this there came a vacancy for three years. In 1862 the Rev. Isaac Harding arrived, since which Methodism has had "a local habitation and a name" among the European population.

The work of the Church in Otago differs from the more northerly Provinces. The places are fewer, and the number of adherents considerably smaller. To some extent the Presbyterian idea of having a minister for each congregation has prevailed. In the last fifteen years there has been rapid advancement, particularly in the neighbourhood of the City. The number of adherents and

members has doubled. The churches have increased by fifty per cent., and twenty-eight new preaching places have been added. The whole District has now fourteen Circuits and five Home Mission Stations. In these there are thirty-three churches, and fifty-seven other preaching stations. These are served by fifteen ministers and five home missionaries, aided by fifty-five local preachers. In the pastoral oversight of 1738 members, thirty-one class leaders assist. There are thirty-one Sunday-schools, with 262 teachers and 2194 scholars. The total number of adherents is 10,048. Twenty years since, the debts on Church properties were very heavy, being as much as one-third of the cost. By well-sustained local effort, and with the help of the Loan Fund, nearly all are now in easy circumstances, and several are entirely free from debt.

DUNEDIN, TRINITY CIRCUIT.

A huge mistake was made when, in 1859, after eighteen years' occupancy, the Wesleyan Missionary was removed from Otago, just as the Settlement was growing into importance. Mr. Stannard had become discouraged, and the District Meeting, straightened for funds, assented to the withdrawal. A few Methodists who had already arrived were thus left as "sheep without a shepherd," and those coming in found no minister of their own Church to welcome them. They were, however, sturdy, devoted, determined, and patiently toiled on, until under happier auspices the foundations of the European Church were well laid.

Various Migrations.

In April, 1857, Mr. J. Wright, a local preacher from the Ludlow Circuit, with his wife, arrived in Dunedin. He enquired if there were any others of his way of thinking, and soon found two families, Messrs. J. Sandland and T. Canning, and their wives. These two families lived in semi-detached houses in the North-East Valley, and there in Mr. Sandland's quarters Mr. Wright preached the first sermon. Services were continued for some months, Mr. Wright being aided by Mr. W. Bacon, a Primitive local preacher who had recently come. Afterwards Mr. Wright removed to George Street, and meetings were held in his own house. There the first class was formed with the following members:—James and Emma Wright, Henry Monson, George and Elizabeth Pow, John and Eliza Sandland, and Isabella Graham. All these had been members in the Home Land except the last, who was the first Dunedin convert. Mr. Stannard visited them occasionally, and administered the Sacrament. Mr. Pow was a local preacher.



TRINITY CHURCH PARSONAGE, DUNEDIN.

Soon afterwards Messrs. Duke, Morris, and Hammond arrived, all of whom were local preachers. The family of Mr. Beck, senior, had come with these, and Mr. Albert Beck relates that services were held in the Oddfellows' Hall, which was a small building 30ft. by 18ft. The Baptists had rented it, but sub-let it to the Wesleyans for Sunday afternoons. A Plan was drawn up by Mr. Stannard for three months, a copy of which is before the writer. It provides for services at Dunedin and Port Chalmers, by the five local preachers in succession. The Oddfellows' Hall service was not very successful. The next meeting place was in the City Council Chambers, a small room at the corner of High Street and Manse Street.

were true-hearted and persevering. While in Pelichet Bay, they resolved to regard themselves as part of the Wesleyan Church. They also regularly contributed through the class meeting, and on the Circuit being formed three years later Mr. Wright paid in their subscriptions.

First Attempts at Organisation.

At the request of the members, Mr. T. R. Fisher had written to the Rev. J. Buller, Chairman of the District, telling him what was being done. Mr. A. Beck had also corresponded with the President of the Conference, with reference to a ministerial supply. Mr. Buller had his



TRINITY CHURCH, DUNEDIN, OFFICE-BEARERS.

Front Row—Messrs. R. N. Vane, C. F. Oliver, A. Cooper, W. Lewisham, P. Christie. Middle Row—Messrs. A. Beck, S. C. Phillips, Miss Wood, Miss Sinclair, Rev. J. J. Lewis, Mr. T. Jones. Top Row—Messrs. L. Whittington, C. F. Edgar, W. H. Ferens, E. Rosevear, E. Iles, W. Bull, W. H. Duke, J. C. Stephens.

At the same time a class met over the grocer's shop of a Mr. Booth, in Rattray Street. By this time the gold fever had set in. Mr. J. Gilbert, a local preacher recently arrived, and who lived in King Street, preached out of doors, and held meetings in his own house. On his going up country, the services were removed to the house of Mr. Wilkinson, a gardener, in Pelichet Bay. Subsequently, in the same quarter, they were held in a room over Mr. Eldershaw's bakehouse. After that came another removal to Mr. George Howell's house, in Filleul Street. There Mr. D. Hall, now City Missionary in Wellington,

conducted services, at the first of which Messrs. Howell, Haynes, and Fisher, all still living, were amongst those present. The members were sometimes discouraged, but hands full of work, but visited Dunedin at the earliest opportunity. On the Sunday he preached in the Courthouse in the morning, and at old Knox Church in the evening, when he also administered the Sacrament. In the afternoon a meeting of the principal members was held in Mr. Howell's house to make arrangements for the future. A Plan of services was drawn up, and "he strengthened their hands in God."

Dowling Street Church.

Prior to Mr. Buller's visit, a site on Bell Hill, above the present Dowling Street cutting, had been given by some friend in Port Chalmers. Mr. Buller inspected and



THE LATE MR. AND MRS. WRIGHT.

approved of the same. A Building Committee was appointed, and at once set to work. The plan of a Mr. W. Greenfield was accepted for a church erection, the first tender being £1100. It was somewhat imposing in appearance, and had a slated roof. The intention was to have it ready for opening at the time the minister arrived. Unfortunately the architect had not taken into account the exposed situation, and the strong winds which are sometimes experienced. Before it was finished, there came late one Saturday night a heavy gale, and the next morning the building was almost a wreck. Heavy buttressing was necessary, and to make it quite safe it was deemed expedient to erect a transept, which more than doubled the cost. When completed, it was a conspicuous object and easily found, but never very comfortable. The original timbers had been strained; the lamps, according to one observer, rocked as if they were at sea, and in winter the place was cold and draughty. But good work was done there. Mr. Fisher became the Superintendent of the Sunday-school, which was exceedingly successful. On Mr. Spensley arriving from Victoria, he took charge of the service of song. Not a few conversions took place, and old members still have hallowed recollections of class and prayer meetings in the vestry. But the finance was a heavy burden. Considerable sums were collected at the outset, and on the injury to the Church being reported, subscriptions were freely given by outsiders as well as members. During Mr. Aldred's term, he, chiefly at his own expense, lined a large part of the building. He also notes that in his first year £600 were paid off the debt, and in March, 1866, reports the balance due to the treasurer as £25 less than the previous year. Eventually it was held to be almost unsafe, and being out of the line of traffic, the services were transferred to the Lyceum for some time prior to the erection of the present stone building.

A Church Builder and Evangelist.

The first minister appointed to Dunedin—the Rev. Isaac Harding—was admirably adapted for the post. An excellent extemporaneous preacher, exceedingly in earnest, with English, Victorian, and New Zealand experience, he came full of hope and expectation. The only objection made was by a good local preacher of Scotch instincts, who said he wanted to be the minister of the whole Province. Under the circumstances, this was a very laudable ambition. A splendid horseman, he travelled the district from Oamaru to Invercargill, instituted regular services at Tokomairiro and Tuapeka, and visited Wakatipu and the Dunstan diggings. By such itinerations he greatly enheartened the local preachers and members who were among the diggers, and stimulated the erection of churches. Meanwhile, in and around Dunedin he did his best to organise a Circuit. Aided by Mr. Henry Cook, a storekeeper, a calico tent was fitted up for Church purposes in Stafford Street, where great crowds attended. When his people were in despair about the injury to their church building, he set to work to collect subscriptions from all sorts and conditions of men, and had few refusals. At old Knox Church on Sunday evenings he had large congregations, and even Jews gave to the Circuit Fund. After the fashion of the early Methodist preachers, he imported books, and so spread the literature of the Church. That he was not always prudent in building schemes may be admitted, and he was certainly not fortunate financially. After he left the Circuit, he wrote his successor to say £130 was due to him for four horses. One of these had been stolen, one was dead, one had strayed, and the fourth he had sold, but had not received the payment. He laid, however, broad and wide the foundations of Otago Methodism, and after examining the records, this writer regrets that he was not longer allowed to continue.

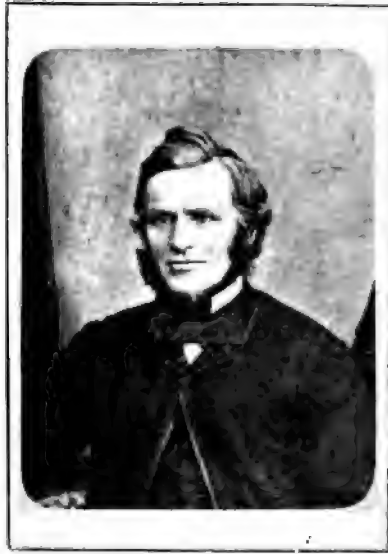
Trinity Church.

Mr. Aldred, who succeeded Mr. Harding in 1864, was of a different temperament, being gentle and unobtrusive. He worked the Circuit thoroughly, and did not shrink from the long and wearisome rides which it involved. But these, with the financial worry, overtaxed his strength, and he became a Supernumerary. He was followed by the Rev. A. R. Fitchett, then a young man, and full of enthusiasm. His power as a preacher was soon recognised in the community. Persuaded that the Dowling Street Church could never be made a success, the present site was chosen, and the foundation stones duly laid. It was opened for worship on July 10th, 1870, when the Revs. Dr. Stuart, J. Williams, and Fitchett were



THE LATE MR. D. ROBERTS.

the preachers. At the subsequent soiree it was reported that land cost £600, the contract for the building was £2475, and extras and contingencies amounted to £1925, making £5000 in all. This provided not only the Church, but the large schoolroom in the basement. Towards this there



THE LATE MR. M. CALVERT.

had been received £610 from the sale of the old site and building, and £2000 from subscriptions, soirees, and bazaar, so that it was expected that there would be a debt of £1460. The proceeds of opening services were £100. The item Bazaar in the receipts was significant, as a year previously one such had netted £875. It was a big undertaking, but the church was well situated, solid looking and attractive, and for thirty years it has now been the centre of Otago Methodism.

The Manse.

To the Scotch mind this naturally follows the Church, but in this case it followed very slowly indeed. When Mr. Harding came, £100 per annum was asked for the rent of two rooms. A section in Queen Street was given to him on a fourteen years' lease for parsonage purposes, but for some unexplained reason was never utilised. Another leasehold site, almost close to the Dowling Street Church, was rented for twenty-one years, and a house built at a cost of £500. The rooms were small, and not well planned. It was no wonder that his successors sought a better home, and more accessible situation. Eventually



MR. ALBERT BECK.

a block of land with a frontage to three streets, and on which now stands the town house of Mr. Haynes, was purchased, with a weather-board two-storied house thereon. Unfortunately, the whole of the money was borrowed, and by this time the pressure of debt was severely felt by the congregation. After two or three years, panic seized the Trustees, and this property was sold, the Dowling Street house being

re-occupied. In 1876 Mr. Fitchett returned to Dunedin. Shortly after, a one-storied brick house in Castle Street was purchased, and additions made thereto. But this was at a distance and unattractive. In 1882, therefore, the present site in York Place, with a small two-storied house, was acquired. The building was enlarged by the addition of several rooms, and made a good family dwelling. Though it cost £1600 in all, it is now free from debt.

The Circuit History.

This stretches over thirty-eight years. For eight years at the commencement, two ministers were appointed, and for the last of them, a third. For six years the Circuit stretched from Waikouaiti to Tuapeka. After 1870, Port Chalmers and Waikouaiti were separated, and Trinity Church left as a solitary station. For twelve years its boundaries were practically the four walls of Trinity Church. For another dozen years a second minister was employed as pastor of South Dunedin, and the various interests which grow up around the congregation there. Since 1894, it has reverted to its former position of one minister only.



THE LATE DR. BORROWS, DUNEDIN.

Congregational Activity.

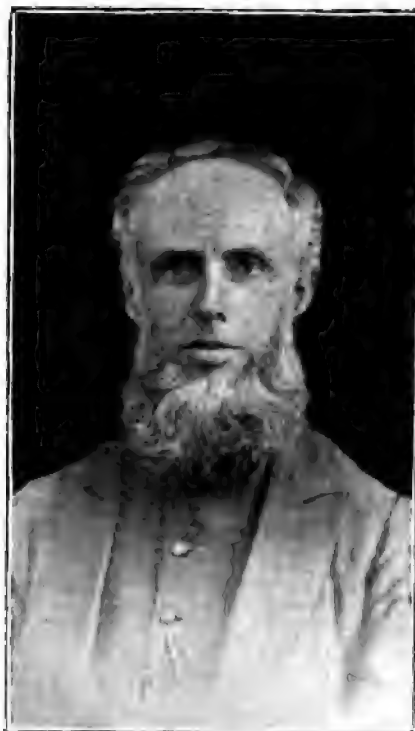
During the whole of their history, the people worshipping at Trinity Church have been loyal to their own minister, generous in ordinary contributions, and willing workers in any special effort. For some years they were under heavy financial burdens. The supposed debt of £1500 on the church was found to be considerably over £2000. Five years after its erection, it was necessary for acoustic purposes to build a gallery. At the same time an organ was placed in the church, the total cost being £400. At the reopening services, conducted by Mr. Fitchett, £95 were collected. There came also to be a debt of £1000 or over on the Parsonage, but the congregation never wavered or lost hope. The Anniversaries were always times of rejoicing, and, though held in the dead of winter, financially successful. In 1881, the Rev. E. Best started a scheme for reducing the debt by £1200, Mr. Haynes agreeing to give one-third if the congregation raised the remainder. This was successfully carried out soon after Mr. Berry's arrival, and so a yearly payment of £96 for interest was saved. During this writer's incumbency, the debt on the parsonage and church were both reduced, and by the aid of the Loan Fund in subsequent years further lessened. Eventually the former was entirely liquidated. The church debt was again lessened by generous contributions at the Jubilee of Methodism in 1890, and only £500 now remains thereon.

"Times of Refreshing"

have from time to time been enjoyed. During Messrs. Best, Berry, and Oliver's ministry, as well as in the early years of Mr. Fitchett's, there were great ingatherings, and through all the years there has been steady growth.

Past and Present Workers.

Of those who started the cause in the early sixties, but few are now left. Of the original Trustees, only Messrs. Howell, Haynes, and A. Beck remain. Mr. M. Calvert, a deeply pious local preacher, a good class leader, and a principal promoter of the erection of the church, died in early manhood. Dr. R. Borrows, "the beloved physician," whose purse, time, and influence were always available for promoting its interests, passed away in the fulness of his strength as the result of an accident, his loss being deeply felt. David Roberts, a Welshman, was an early class leader in Dowling Street, full of fire, well-read, and faithful. His work still remains, and his memory is honoured. H. J. Chapman, the trustworthy Steward, and for years the choir master, suffered from extreme deafness in later life, but was always helpful. Mr. Wright, the first local preacher, and his excellent wife, who retained to the end of her days the Quaker-like costume of the early Methodists, were called home only a few years since. Mr. G. Pow ended his course "an old man, and full of days." Mr. Beck, senior, Mrs. Borrows, senior, Mr. Shepherd, and other younger members, have also been taken hence. They "rest from their labours, and their works do follow them." Some of the early standard bearers still remain. Messrs. A. Beck, T. Jones, and C. Rainton are a worthy trio, always ready to give and labour, and to them the very stones of the church are dear. Mr. D. Haynes, while not taking much part in ordinary meetings, has from time to time helped largely in finance by needed gifts. Mr. J. Hindle, now living in retirement at New Brighton, was for many years the devoted Church Steward. Messrs. S. C. Phillips, steady and methodic; A. Gardner, a fervent and enthusiastic class leader; and J. Sparrow are among the older members. Younger men have come to the front, and Messrs. R. N. Vanes, the Sunday-school Superintendent; J. C. Stevens, W. H. Duke, E. Rosevear, W. Bull, W. H. Ferens, and others labour with the utmost energy. Happily too they take a deep and intelligent interest in Connexional affairs. Nor ought the ladies to be forgotten. No church has had a more devoted band of women workers. They could always be depended upon. Recently a Sister of the People has been employed by the Church to do deaconness work.



REV. J. J. LEWIS.

Out-stations

of the Circuit have never been numerous. Some of those started in the early days are now the heads of other Circuits, and some have been given up.

At Cumberland Street, North Dunedin, on a site which had been given, a church to seat about 150 persons was built with part of the materials from Dowling Street. A good congregation was gathered, and excellent results obtained, but under a mistaken policy of concentration the services were discontinued.

At Opoho, a township in the North-east Valley, on a site given by Mr. R. McLaren, a church to seat 120 persons was built in 1877, at a cost of £248, of which about one-half was raised. In 1882 this building was removed to Cargill Road. Four years after, the site was exchanged for one in the Calton township.

In 1886 a Mission was started in Pelichet Bay. A brass band was formed, and Sunday and week-night services held. These were continued for about three years.

At North-east Valley, about the same time, a hall was rented, and a Sunday-school started. For about five years this was worked with varying success, but on the removal of Mr. Joseph Sparrow and family to Mornington, the services ceased.

The one permanent addition to the Circuit is Woodhaugh. There, for fifteen or sixteen years past, Mr. Lewisham and others have conducted a Sunday-school. First, it was held in a room of the paper-mill. In 1893, a building site, with an old cottage thereon, was purchased at a cost of £65, and the services transferred thither. Mr. Phillips took great interest in this new departure, and largely through his energy, there was built there three years later a mission hall, to seat 120 persons, at a cost of £220. Calton site was sold, and the proceeds devoted to this new enterprise. So energetically did the promoters toil that it was opened with a debt of only £60. This amount, through payments to the Loan Fund, is now at the vanishing point.

The Circuit Superintendent

is the Rev. P. W. Fairclough. Born in South Australia, he came to the West Coast with the early gold miners. In the Staffordtown Church, the grace of God took hold of him, and under the influence of the energetic workers there, he became a local preacher. Recommended to the ministry, he was trained for a year under the Rev. A. R. Fitchett, and then spent twelve months under the care of Principal Fletcher at the Newington College in Sydney. The influence of both tutors is traceable in his discourses. Possessed of a large amount of originality, widely-read, and with a capacious memory, he is a capable preacher, a lucid and effective writer, and when carefully prepared, is a brilliant platform speaker. Two-thirds of his twenty-six years' ministry have been given to the Canterbury District, and

he has been twice appointed to Kaiapoi. Of the remainder, six years were spent at Patea and New Plymouth, and three at Invercargill. He is now entering upon his second year at Trinity Church. In 1897 he was elected President of the Conference, and is now Chairman of the Otago District.



TEMPORARY CHURCH, WOODHAUGH.

The numerical returns show 258 members in the two Churches, with four class leaders, and six local preachers. In the Sunday-schools, thirty-two teachers have charge of 336 scholars, and there are 950 hearers.

DUNEDIN (MORNINGTON CIRCUIT).

Thirty years ago Mornington was a small and primitive suburb. There were several townships, but all being laid out by private owners, there was no general plan, and the streets were narrow and devious. But the high prices of land in Dunedin itself, and the desire to occupy these breezy heights, gradually led those who were able to take up sections there. Among them were Messrs. Sandford, Watson, Lind, J. Sparrow, and, a little later on, Mr. Tennet, an ardent Methodist from Victoria. Prayer meetings were instituted, a class organised, and the nucleus of a congregation formed. The first church erected was on Richmond Hill, where in 1876 a site was purchased. The building had no architectural pretensions, but was neat and comfortable, and was opened on September 10th by Dr. Stewart, Rev. Fitchett, and Mr. Leese. It was intended to seat 180 persons, cost £410, and the debt was £240. At the Conference held six months later, Mr. Fitchett pleaded earnestly for a ministerial appointment thereto. Conference gave a home mission grant of £100 with the minister. This the Dunedin Circuit agreed to repay, and honourably fulfilled the promise. The Rev. J. J. Lewis, a Supernumerary, was appointed. He soon recovered health and vigour, and put all his energy into the work. Several members of other denominations attended his ministry. In the course of years, as churches of their own were built, these hived off, but the cause has progressed. A year after its erection £262 were spent in church enlargement. Of this only one-third was raised, and it was left with a debt of £439. At the fourth anniversary, £300 were raised towards reducing this amount, and in the course of years it was entirely liquidated. Originally there was a strip of land between

the church and the side street. This was purchased for £70 in 1890. Five years later, during the pastorate of the Rev. J. N. Buttle, transepts were added to the church at a cost of £175, and provision made for a hundred additional worshippers. The congregation is noticeable for the large number of young people in connection therewith, and for its excellent choir and Sunday-school. Two years since, an eligible site immediately opposite was obtained, on which the erection of a stone church to accommodate the increasing numbers is contemplated.

Linden and Roslyn.

On Mr. Lewis's arrival, he rented the Institute in High Street, Roslyn, preaching there on Sunday mornings, gathered a congregation, and started a Sunday-school. After a time a site was acquired in the township of Linden, which, though out of the line of traffic, cost £80. The erection of a church seating 120 persons involved an outlay of £390 more, and, unfortunately, a small congregation in humble circumstances was left to struggle with the debt of £350. Notwithstanding this and other difficulties, their numbers increased, and the building was enlarged and improved by persistent and repeated efforts. The debt was lessened, and by the help of the Loan Fund completely extinguished in fourteen years.

By that time it was clearly seen that a removal must be made. The population down Kaikorai Valley was rapidly increasing. The present stone church, erected as a hall, was offered for sale by the mortgagee. With great tact and energy, the Rev. J. T. Pinfold, then the minister, induced his people to purchase it for £450, to which had to be added the cost of removing the old building for school purposes. Recognising the special circumstances of the case, the Loan Fund advanced three-fourths of the amount, part of which was met by a special payment a year later, and the remainder is being gradually discharged. A good deal of work in refitting the building was done gratuitously, and more recently various internal improvements have been effected at a small cost to the Trust. This removal has proved to be eminently wise. The congregation has



BELLEKNOWES CHURCH.

grown, and the school increased. With the recent appointment of a minister to work in the midst of the population, a further development and increase may be expected.

The Mornington Parsonage.

For six years after a married minister's appointment a house was rented. This was unsatisfactory both to the minister and to the Circuit. The Rev. L. Hudson therefore encouraged the Quarterly Meeting to "arise and build," and in 1891 the present comfortable house of eight rooms was erected. It cost £500, of which half was raised by subscriptions, and the balance advanced by the Loan Fund. A year ago the final instalment of the latter was repaid. The front of the house commands a magnificent prospect.

The Circuit

has now, therefore, three churches, and according to the latest returns four local preachers, four class leaders, and 194 members. There are 300 Sunday scholars under the care of forty-three teachers, and 750 attendants on public worship. Times of in-gathering were experienced throughout the Circuit in 1888 and 1893, and during the Rev. T. Cook's visit there were about thirty conversions at Mornington alone. During the last few months there have been steady accessions to the membership, chiefly as the result of ordinary Sunday services and pastoral work in the home.



MORNINGTON CHURCH OFFICE-BEARERS.

Back Row—Messrs. J. Hensley, T. Jones, Rev. J. N. Buttle, H. Frapwell, T. N. Jory. Front Row—Messrs. W. L. Tennet, F. J. Arnold, W. H. Scott, J. Cudliffe, N. Luscombe.

Belleknowes.

On this estate, situate between Mornington and Roslyn, houses have been rising during the last five years. Twelve months since a prayer meeting was started in the house of Mr. A. J. L. Scott, and a Sunday-school commenced in Mr. Tapper's gymnasium. Week night meetings were also conducted. In October last the Loan Fund advanced £50 for purchase of a site. An energetic Building Committee was appointed, with Mr. T. Harland as treasurer. An appeal was made to the other Wesleyan congregations of Dunedin, and a liberal response given. A sale of work was also held. The result is that six weeks since a very neat school church was opened, entirely free from debt.

The Rev. J. J. Lewis, who after nineteen years of absence, is serving a second term in the Circuit, is one of the most talented ministers of the Conference. A native of Monmouthshire, impressed under the preaching of the Rev. George Maunders, he found peace with God in a crowded London street. Sent forward as a candidate from City Road Circuit, he had two years' training in Richmond College. He has never lost the habits of a student, and daily reads his Polyglot Bible. Tenacious of Methodist theology, and an ardent admirer of John Wesley, he emulates his labours. Slight and fragile in appearance, he is capable of great endurance, and has an excellent voice. He is the Rupert of Conference debate. As a preacher his

sermons are clear and logical, and aimed as William Arthur expressed it, "at the fifth rib." Nearly one-third of his ministry has been given to Dunedin and Mornington. He has also travelled in the Auckland, Christchurch, Wellington, and Napier Circuits.



MR. T. WEST, MORNINGTON.

He was elected President of the Conference in the Jubilee Year, and was subsequently Chairman of the Metropolitan District. The Rev. R. Wilson, a young man in the first year of his probation, has just been appointed second preacher, to reside at Roslyn.

CARGILL ROAD CIRCUIT.

Of all the Dunedin Circuits, this is the most extensive, as it stretches from far up the Taieri Plain to Otago Heads, with its centre amid the dense population of South Dunedin and Caversham. There are three churches and ten other preaching places. The minister is assisted by two Home Missionaries and six local preachers. The members number 237, with four class leaders. In the three Sunday-schools there are forty-eight teachers and 358 scholars, while the total number of attendants is 1593. The Superintendent is the Rev. T. G. Brooke, now entering upon his fourth year. A Cumbrian by birth, and beginning to preach in his native county, he came to New Zealand in 1879. He was at once sent to the Paparoa Circuit. The following year he applied to enter the Three Kings College, but after a year's study, was called out to supply the vacancy at Leeston, caused by the death of the Rev. J. Armitage. Since then he has spent seven years in Westland, five in country districts of Auckland Province, and three in Ashburton. Of a robust and vigorous constitution, he is sturdy in character, has strong convictions, and is resolute and outspoken. A thoughtful reader, and interested in sociology, he is an evangelical preacher, aims at conversions, and sees his heart's desire. In his present appointment he has been exceedingly happy. From the first he gained the confidence and affection of the artisan population of South Dunedin, among whom he is doing excellent work. For two years he also served as sub-editor of the *Advocate*.

First Enterprises of the Church.

Methodist work in what was formerly known as the Flat, i.e. the area now comprised in the Boroughs of South Dunedin, Caversham, St. Kilda, and St. Clair District, has been carried on for more than twenty years. It was started by a cottage prayer meeting and a small Sunday-school. Mr. Albert Beck, with Messrs. Huggins, Wootton, and the late F. L. Clark, held a weekly prayer meeting in the house of Mrs. Roberts, widow of D. Roberts, class leader. Shortly after the same zealous workers selected an old cottage in Melbourne Street, which

Mr. Haynes purchased on their guaranteeing interest on the outlay. They begged a quantity of material, did the carpentering and painting work themselves, and opened it as a Sunday-school. On the day appointed there were five teachers and nine scholars present, but these increased to twenty before the session closed. From that time it progressed, and they saw fruit of their labours. They then resolved to make it a preaching station. Forms, a table, chairs, and books were donated, and twenty-one persons were present at the opening services. While Mr. Lewis was in charge of the Mornington Circuit, he held services in a rented hall at Caversham. A class meeting was also started in the house of Mr. Peter McLean, a worthy local preacher since deceased. These services were continued for some time. Presently a church site was purchased near there, but relinquished some years later in favour of a more central position.

Cargill Road.

In 1882 a second start was made in the present centre, Caversham and South Dunedin uniting therein. The property on which the Sunday-school now stands was purchased for £300, the interest being guaranteed by Mr. D. Haynes for three years. To this the Opoho Church was removed at a cost of £100, the debt of £150 on the building being also paid off. This was accomplished by the energy and push of the Rev. J. Berry, supported chiefly by the gentlemen named, with Messrs. C. Duke, T. Jones, and W. Bennett. It was a part of Trinity Circuit, and the Rev. Mackenzie Gibson was placed in charge of the Church in 1883. After seven months he resigned to enter the Anglican Church. Thereupon Mr. Smalley, who had been a Supernumerary, was induced to take his place until the following Conference, and afterwards appointed there for two years further. This proved an exceedingly happy arrangement. He and his excellent wife threw themselves into the work with the utmost abandon. There was impressive preaching, diligent pastoral visitation, a live Band of Hope, and frequent open-air services. To attract attention to the Gospel Temperance Meetings, a flag was hoisted on the building, and processions were organised. A public hall was also taken. Mothers' meetings were also held, and the Church throbbed with activity. The officers named above, with Messrs. Bridgman, Cole, Dowland, and Mesdames Deverall, Duke, Dixon, and others heartily co-operated. President Smalley has laboured with honour in other spheres, but some of the best work of his life was done in this neighbourhood. Shortly after, enlargement was necessary, and the church was lengthened by 25ft., at a cost of



REV. T. G. BROOKE.

£100, the whole of which was raised. Subsequently, wings were added to the building, and 15ft. more to the length, the cost of this also being met. In the first year of Mr. Morley's superintendency, the purchase money of the



CARGILL ROAD CHURCH, SOUTH DUNEDIN.

site was also paid. The chief workers in the Sunday-school—Messrs. Beck, Duke, and Bennett—were enthusiastic, and the other office-bearers followed their lead. The following year an opportunity offered for the purchase of a corner section immediately opposite, with an engineer's shop thereon, for £300. By the help of the Loan Fund this was secured. The shop was fitted up for infant school purposes by voluntary labour, the other building being full to overflowing. The congregations were large, steady, and liberal, and the work which Mr. Smalley commenced was carried on and consolidated by his successors—Messrs. Parsonson and Spence.

The Mission Hall.

As years passed, it was evident that a more commodious church was necessary. The site was in the very centre of the population, but the old building had had its day. To the Rev. L. Hudson belongs the credit of the new erection. Immediately on his appointment he took steps to carry it out. He was solicitous to make it a great Home Mission centre. For this purpose he formed a Band, and once more started open-air services. He wrote, preached, and prayed about the new building. Plans were prepared, adopted, and on July 8th, 1893, the memorial stones of the present hall were laid by Messrs. Hudson, Duke, Wardrop, and Mrs. Oliver. It was reported that £370 had been already raised, and £120 more were promised. While in course of erection, a 30ft. wall was blown down, which caused delay and loss. Mr. Hudson's health failed, and for weeks he was apparently at death's door. The work, however, proceeded, and the following year it was reported that the hall, seating 600 persons, had been completed at a cost of over £1100. Special aid was given by the Loan Fund, and £500 advanced, of which about half has been repaid.

The Circuit.

In 1894 Cargill Road was tentatively separated from Trinity Church, the latter agreeing to subsidise it for three years, and, if necessary, at the end of that time the two were to be rejoined. The subsidies were duly paid, and

the experiment proving a success, the division was completed in 1897. Hitherto the minister has resided in a rented house, but last year a site not far from the church was purchased, and it is proposed within a few months to erect a substantial parsonage thereon.

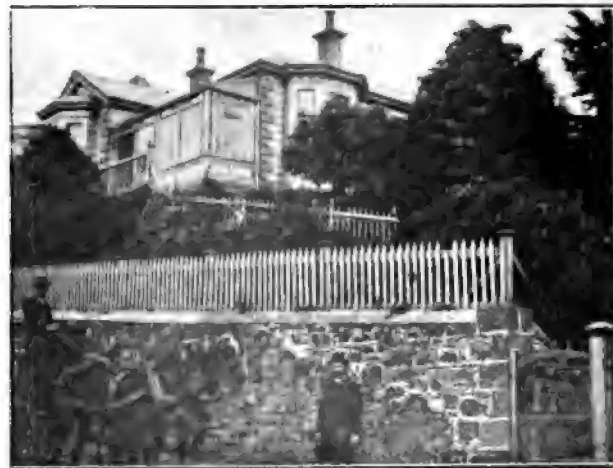
Mosgiel Home Mission Station.

Mosgiel was one of the first townships on the Taieri Plain. The opening of the woollen mill there brought a large number of operatives, and it has become a borough town, having a population of 1383. Although two such old Methodists as Mr. G. Howell and his late brother William, with their families, resided there from an early period, no steps were taken to hold services for many years. Mr. Moffat, an ardent Shetland Methodist, with a few others, arrived in the early eighties. The first service was conducted by the present writer on November 22nd, 1885. Amid considerable difficulties, and aided by his colleague and the local preachers, the appointments were supplied. Pastoral work was also diligently done. Various buildings were utilised for services, among them the Council Chamber and Public Hall. After eleven years the congregation "took heart of grace," and purchased a site for £60. Plans of a neat weather-board church were approved, and six months later it was reported as duly opened, with a debt of £75 to the Loan Fund, which is being gradually paid off.

Two years ago a Home Missionary was located there. Preaching stations have since been opened at Berwick, Woodside, Maungatua, Taieri Ferry, and Wylie's Corner. Mr. A. MacBean, a young local preacher from Victoria, is now in charge.

The Peninsula

is the second Home Mission Station in connection with this Circuit. Church work there dates from a very early period. Forty years since Messrs. Wright and Duke were accustomed to cross the harbour and assist Mr. Bacon in holding services at Broad Bay. Since that time they have



FERN HILL PARSONAGE, DUNEDIN (CENTRAL MISSION).

been continued with scarcely an interruption. Mr. Harding soon found his way thither, and a laughable episode in connection with one of his services is reported by the Rev. W. B. Marten. A number of children were

presented for baptism. Among them were twins. The mother not having arrived, the preacher asked the father for the names. The reply was, "One is James, the other Christopher." "James and Christopher, very good," said Mr. Harding, taking up one in his arms. "What is the name of this one?" The man hesitated, looked first at the one and then at the other, and presently said, "I'm blowed if I know." Just then his wife entered, and he called out, "Here, Missus, come and tell the parson which is which, for I'm hanged if I can tell." The mother herself had difficulty in distinguishing them, but presently did so, and they were duly baptised, although the gravity of the congregation was severely taxed. In 1868 a church site was obtained, and shortly after part of the present

At others the passage could not be attempted, and the congregation was left without a preacher. It was therefore determined three years ago to transfer the Peninsula to Cargill Road Circuit. Mr. A. Hopper has recently taken up his residence there as Home Missionary in charge.

DUNEDIN CENTRAL MISSION.

Of the successful commencement and growth of this Mission, a brief narrative has already been given in the story of Methodist Union. Begun in faith, and with the desire to gather in the non-church goers, it has been continued on the same lines. There are always in the



CENTRAL MISSION OFFICE-BEARERS, DUNEDIN.

Front Row—Mr. J. Pope, Rev. T. W. Newbold, Mr. J. Brown. Middle Row—Messrs. P. Clark, W. C. Crane, P. Barleman, C. D. Sullivan, J. Knowles, D. Booth, W. Paris. Back Row—Messrs. J. Fawcett, J. Thomas, J. Garrick, W. T. Sanders, R. Telfer, J. Gardner, T. Morris.

building erected. Mr. J. H. Gray came to reside there, and as a local preacher was most useful. About fifteen years ago the church was enlarged and greatly improved. Broad Bay is now a seaside resort of Dunedin, and in the summer the congregation receives large additions from the visitors. During Mr. Salter's term at Port Chalmers, a church belonging to the Maoris at Otakou was occupied at their request, and a preaching station also opened further down.

On the division of the Dunedin Circuit in 1870, Broad Bay was associated with Port Chalmers. For twenty-seven years it was worked from thence, but crossing the harbour was inconvenient, and sometimes done at the risk of life,

Church those to whom work of this character specially appeals, and many such united themselves with the Mission in the early days to find a sphere of congenial toil. The converts have also been trained to act as scouts, by inviting people to attend the services, and to aid in the singing and prayer meetings. Hence there has been

Steady Progress.

The first hall in Rattray Street rapidly filled, and soon became too small. The Lyceum was subsequently occupied, but that also after a time was crowded to excess. Since entering on the Garrison Hall, a further addition to the seating capacity has been made, so that it now accommodates

five hundred more than formerly. Still it is none too large for the ordinary Sunday evening services, and on special occasions, aisles are filled as well. In the morning it is more of a family service, and about three hundred to four hundred attend. Of the crowds that gather in the evening, a certain proportion were formerly connected with various Churches, but the majority had not been identified with any, and there are always some there who probably would not go into a Church building. Music has been very properly employed, and an efficient orchestra leads the service of praise. There has been no attempt at sensationalism. Sankey's hymns are sung, plain and pointed sermons are preached, and the prayers are short and earnest. The secret of success is that all those connected with the Mission are prayerful and devoted.

Bible Christian Conference in England. What seemed at one time a ruin has thus been transformed into a comfortable hall, and part of the section still remains to be utilised.

The parsonage at Fern Hill is commodious and excellently situated. It was originally purchased for about £700, and two-thirds of the cost were raised.

Later History and Development.

In 1897, Mr. Ready requested leave to visit England for twelve months. This was granted, and an unmarried minister appointed as his assistant. The Finance Committee of the Mission agreed to continue the ordinary stipend, and to give Mr. Ready the use of the parsonage,



CHINESE CLASS AND TEACHERS, CENTRAL MISSION, DUNEDIN.

They expect that the power of the Spirit will accompany the preaching of the Word, and that under its influence men and women will be converted. Their trust has been honoured by God, and conversions are frequent.

The week-night meetings are held at Stafford Street Hall, where the Sunday-school is also conducted. There is a large class of Chinese, to whom also one night per week is devoted. Miss Cannon, an early worker there, was sent as a missionary to China, where she still labours as the wife of a Bible Christian minister. Led by Mr. John Pope, a great deal of work in and around the Hall has been done gratuitously. In 1896, £75 were specially subscribed for additional seats, painting, and decorating. About £1000 has been spent upon the purchase and improvement of the property, and the whole raised, except £100 given by the

leaving him only to pay the cost of the supply. The Rev. T. W. Newbold did good service during the time he was there as *locum tenens*. The congregation and funds were not only maintained but increased. On his return, Mr. Ready, the founder of the Mission, spent another year there, after which, with many marks of affection and esteem from his people, he entered upon circuit work in Auckland.

The Rev. W. A. Sinclair,

who was appointed his successor, and is now commencing the second year of his appointment, is a New Zealander. Born in Christchurch, and brought up at Tai Tapu, he became a school teacher. At the suggestion of the

Rev. J. H. Simmonds, he began the work of a local preacher, and after some training, was nominated as a candidate for the ministry. After using well his College term at Three Kings, his probation was equally divided



PAST AND PRESENT WORKERS IN DUNEDIN MISSION.
MISS CANNON. MRS. DON. SISTER LOUIE.

between Hastings and Tauranga, where he acquired the reputation of a faithful pastor and a promising preacher. Four years were then given to the Helping Hand Mission in Auckland. There he showed a gift for organisation, and while doing his own special work thoroughly, took a prominent position in the Christian Endeavour movement in the City. A thoughtful man, with a fund of quiet energy, he attends to every part of his work. Without unduly obtruding his own views, he quietly persists in carrying out the plans carefully formed. Since his arrival in Dunedin, he has developed more fully the social work of the Mission. Sister Ruth, from South Australia, has been working in connection with the congregation for eighteen months, and Sister Marie, from Melbourne, has recently arrived. Both are found exceedingly useful. A Young Men's Club has also been organised, and the minister, a young man himself, has great influence with its members.

In connection with the Mission there are reported three local preachers, three class leaders, and 260 Church members. The Sunday-school has 154 names on the roll, with fourteen teachers, and the attendants at the public services are estimated at 2150. After ten years the Mission is certainly a success, and gives promise of more abundant usefulness in the days to come.



SISTER MARIE. REV. W. A. SINCLAIR. SISTER RUTH.

PORT CHALMERS.

The town of Port Chalmers was named in honour of the distinguished divine of the Free Church of Scotland. Its situation is pleasant and picturesque. When first laid out, with the amphitheatre of wooded hills around, and the bush on either side of the harbour from thence to Dunedin, it was even more attractive. It claims the honour of being the place in which

The First European Wesleyan Church in Otago

was erected. The movement in connection therewith shows great courage and determination on the part of the early members. Mr. W. Morris, a Welsh Methodist and local preacher, arrived in 1852 or 1853, and settled in Blanket Bay. He at once commenced services. Mr. Kirk visited the place, and preached in the old Presbyterian Church. Profitable meetings were held, but a church home of their own was earnestly desired by the congregation. A meeting was therefore called on February 12th, 1855. Mr. W. H. Mansford was Chairman, and Mr. B. Bailey, Secretary. The Committee consisted of Messrs. Taylor,



CHURCH AND PARSONAGE, PORT CHALMERS.

Ridley, Logie, Perry, Morris, Mansford, J. R. Monson, Lean, and P. Williams. Five days later Mr. Taylor's plans were adopted. A site was purchased by Mr. Mansford, and conveyed to Messrs. Logie, Monson, and Perry, as Trustees. On the 21st of October following, it was formally dedicated by Mr. Kirk. The collections were £6 7s. 11d. The cost had been £96, of which £33 18s. remained as a debt. The last instalment of this was paid in November, 1861. Church of England services were occasionally held in this building for some years afterwards. It was also rented, and the first public school in the Port was started there in 1855. After three years the services were discontinued, owing to the removal of the principal worshippers. On Mr. Harding's arrival in the Province, he says, "We soon found our way to Port Chalmers, and were heartily welcomed by our true friend, Mr. Monson." Services were recommenced, and a year later the church was enlarged and improved at a further cost of £170. It was formally reopened on May 31st, 1863, the preachers being the Revs. Johnstone (Presbyterian) and R. S. Bunn.

Mr. J. R. Monson, who was a passenger by the John Wycliff, the first immigrant vessel, and who took a

great interest in the Church's work, relates that a Sunday-school was also started in the early fifties in a store, situate at the corner of George and Mount Streets. He recalls the fact that Mr. Salter, an English local preacher, passing through on his way to Canterbury, presented a number of books for use in the library. Meantime, the spiritual Church was also being built up. Mr. Harding appointed Mr. C. Duke as Society Steward, and Mr. J. Wright, class leader. The class soon numbered twenty-four persons. Two of these lived at Blueskin, one at Merton, and the rest in or near the Port. Twelve months later their number had been increased by seven. They gave freely, the contributions for June, 1863, being £11 18s. 3d., and for June, 1864, £18 18s.

men he was a favourite. His pulpit appeals were often exceedingly powerful, and not a few of the present Church members ascribe their first impressions to his ministry. His Hibernianisms and witty utterances rendered him none the less effective. For twenty-eight years he did good service in New Zealand Circuits. His health then failed. He became a Supernumerary, and now resides in Sydney.

The Present Church.

Even the enlarged church soon became too small for the congregation. Moreover, its foundations were found to be insecure. It was therefore resolved to build a new one. This was successfully undertaken, and the present church



PORT CHALMERS CIRCUIT OFFICE-BEARERS.

Top Row—Messrs. I. Isbister, R. Sinclair, E. Harkness, J. Shanks, J. Stevens, C. W. Isbister.

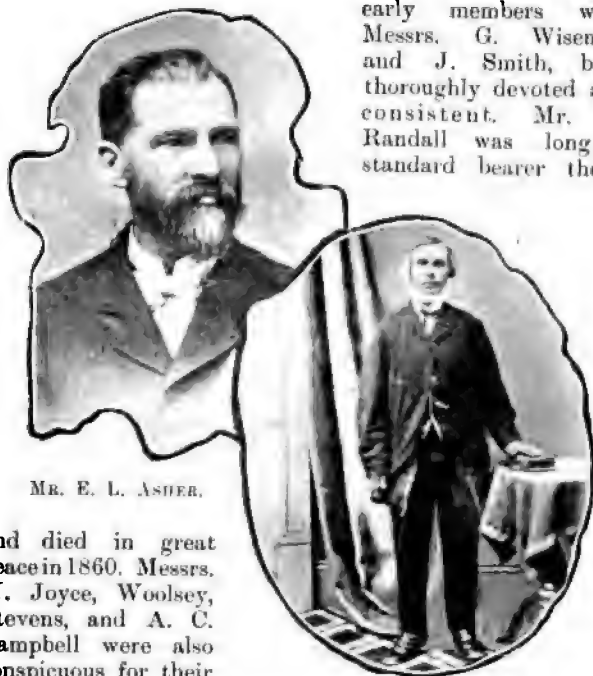
Second Row—Messrs. G. Andrews, C. Duke, Rev. T. N. Grimes, W. Shadforth,

Appointment of a Resident Minister.

Six months after Mr. Harding's arrival, a meeting was held to ensure this. Great interest was shown, and several subscriptions of £5 to £15 per annum promised towards his support. The result was that in April, 1863, the Rev. R. S. Bunn arrived from Victoria. Of great energy, some experience of Australian goldfields, and with considerable power as a preacher, he was well fitted for the undertaking. He soon made friends with the immigrants, who were then rapidly arriving, and with the seafaring

erected at a cost of £700. The opening sermons were preached in January, 1864, by the Revs. Buller and Bunn, the text of the former being "And there they preached the Gospel." The collections were £16 17s., and a soiree brought in £42 13s. more. At the end of the year a successful bazaar was held, which netted £170, and thus considerably reduced the debt. After twenty-eight years, it was found that the building needed a thorough renovation. Better vestry accommodation was also required. The Rev. W. L. Salter, then the minister, undertook the task,

and at a cost of £285, it was successfully carried out. Good work has been done in this church. In the early days conversions were frequent. Two ministers of the Church—the Revs. Marten and Beck—found peace within its walls. Among its early members were Messrs. G. Wiseman and J. Smith, both thoroughly devoted and consistent. Mr. W. Randall was long a standard bearer there,



MR. E. L. ASHER.

MR. RANDALL.

and died in great peace in 1860. Messrs. M. Joyce, Woolsey, Stevens, and A. C. Campbell were also conspicuous for their attachment. Mr. Shadforth was for twenty years the Trust Treasurer, and these, with Messrs. Duke, Monson, Taylor, Mansford, Densen, McInnes, and others, bore the burden and heat of the day. Mr. E. L. Asher, who arrived in 1863, formed the first choir, and was a member of it for seventeen years. For twenty-six years he has been the efficient Secretary of the Trust, and is also a local preacher. Mr. E. W. Isbister now worthily fills the position of Treasurer. Mr. and Mrs. Duke, returning after an absence of years to their former home in Sawyer's Bay, are still active members, Mr. Duke being Circuit Steward and a local preacher.

The Minister's House.

A site for a parsonage was originally acquired near Sawyer's Bay. For some now unknown reason it was not utilised. During the incumbency of Mr. Shaw, the present parsonage site, with a house thereon, was purchased for £600. The greater part of this was left as a debt, and as the whole church cost had not been paid, interest on the mortgage was a difficulty for thirteen years. In 1886, Mr. Fee resolutely set himself to grapple with this. Two hundred and fifty pounds were raised; an equal amount advanced by the Loan Fund, and paid off a few years later. In 1891, a new house became necessary, and the present cottage parsonage of seven rooms, with a detached study, was put up at a cost of £300. This enterprise, as well as the church renovation, was also aided by the Loan Fund. The members worked with a will, and the loans have all been paid off, thus leaving a compact property entirely free.

Waitati, or Blueskin.

Mr. Harding speaks of conducting services at this settlement soon after his arrival. In 1868 the present site was acquired, and a church built shortly after. The same year Mr. Marten reports that there was a revival in the neighbourhood, and many found peace with God. Mr. Pow, of Dunedin, for many years was accustomed to preach there at least once a month, walking the whole distance there and back. During the early eighties, Mr. Ferguson, a popular Irish local preacher, was teacher of the public school, and frequently preached in the church, to the interests of which he devoted much time and attention. In 1881 the church was renovated and improved at a cost of £40, the whole of which was raised. Gracious seasons of quickening were frequently realised during Mr. Ferguson's residence. Of late years the name of Waitati has been given to the railway station, and so the church, which is eight miles and a half from Port Chalmers, has received the same designation.

Two Preaching Stations.

For fourteen years past services have been conducted at Seacliff, fifteen miles away. Mr. J. Brown, a Dunedin Methodist, took up land there in 1887, and he and his wife interested themselves in the services, until their removal to England two or three years since. Preaching is still conducted there in the public school on the afternoons of the Lord's Day. At the Lower Harbour, five miles from the Port, Mr. Asher started a Sunday-school in 1897. Nearly the whole of the children in the District attended, and it is still conducted by him. An afternoon preaching service is also held there. During the lifetime of the late Mr. Hammond, a godly and earnest local preacher, who lived at Merton, occasional services were held there, but no regular appointments were made.

The Circuit History.

Port Chalmers, with Broad Bay and Blueskin, were in 1870 separated from Dunedin, and constituted an



WAITATI CHURCH.

independent Circuit, the Rev. H. Bull being the first minister. He was succeeded by the Rev. J. S. Smalley. Since then ten married ministers have in succession occupied the parsonage.

The Rev. C. H. Standage, now in the third year of his appointment, is a native of Campbelltown, Tasmania. Converted at Newtown in the year 1870, he at once commenced to preach, and after a term of study at Horton



REV. C. H. STANDAGE.

College, was received as a candidate. He served in two Tasmanian Circuits during his probation, and in 1879 was transferred to New Zealand as an exchange for the Rev. J. T. Shaw. Of the past twenty-one years, sixteen have been spent in the Canterbury Districts, where he occupied five Circuits in succession. Of a sunny disposition, with good pastoral habits, and fluent in speech, he gains the affection and esteem of his people. In his Circuit work, he is assisted by five local

preachers. There are seventy-five adult Church members, and twelve juniors, with three class leaders. In the two Sunday-schools, thirteen teachers have the oversight of 102 scholars, and there are 420 attendants on public worship. The minister of Port Chalmers is in the happy position of being able to know all the members of his congregations, and can thus minister to their spiritual requirements the more wisely.

OAMARU CIRCUIT.

The town of Oamaru is one of the most pleasantly situated in Otago. With a good beach and an extensive area, unusually wide streets, a background of hills, a fairly good harbour, and a climate which is almost perfection, it is exceedingly attractive. Its stone quarries are well known, and the country around is well adapted to the growth of cereals. Its progress has been retarded by the land around being held in large estates, and by municipal works in the early days being undertaken on too large a

scale. Next to Dunedin itself, it is the oldest Circuit in Otago. Commenced under excellent auspices, it has had a most strange, chequered, and, in some respects, a painful history.

The First Methodist Service was held by the Rev. I. Harding on March 10th, 1863. Mr. T. Ferens, of whose work at the Waikouaiti Mission Station an account has been given in

our history of the Maori Mission, was now a runholder, and had a station at Stotfold, twenty-three miles from the town. Naturally of a generous disposition, and an ardent Methodist, he was anxious for the extension of the Church.

His name and worth were well known. Arriving at the station on the Saturday, Mr. Harding held services on Sunday morning and baptised seven children. He then rode on to Oamaru, and in the schoolhouse, secured by Mr. M. Grenfell, who had been a Sunday-school Superintendent in Geelong during his own residence there, he preached to a good congregation. No time was lost in organisation. A month after, a



MRS. C. DUKE, PORT CHALMERS.

second visit was paid, when Mr. Harding proposed that Mr. Flamank, a local preacher expected from Victoria, should be engaged as Home Missionary. Suitable arrangements were made, a residence provided for at the Stotfold station, and in three weeks he was on the ground. Mr. Ferens also recommenced his work as a local preacher. Services were held every Sunday evening in the town, and also at Otepopo, Stotfold, Clifton Falls, Emsland, and other places.

A Site Selected and a Church Built.

Mr. Harding thought little of riding up from Dunedin, and in August he was there again. After preaching on Sunday evening a meeting was called to consider the question of church building. Two sites were indicated as suitable, one in Hull Street, on the south side of the Oamaru Creek, and the other in the north of the town, in Eden Street. As the upset price of quarter-acre sections was £12 10s., £25 were collected. Mr. Ferens gave £25, and half an acre in each place was secured. As, however, the creek was unbridged, and it was difficult to get drays across, and the population was chiefly on the hill to the south of the town, it was determined to build on the southern site. A committee was appointed, and in January Mr. Flamank removed to Oamaru to look after the erection. The arrangements made are minutely detailed, and to-day strike one as somewhat quaint Mr. D. McLennan and family, Palmerston



MR. C. DUKE, PORT CHALMERS.



and primitive. It was resolved that the pulpit and communion rails should be of cedar, that fourteen seats should be made with backs, and three without, that the church should be plastered, and lighted with four suspension



OAMARU PARSONAGE.

lamps and two bracket ones, with two additional for the pulpit. It was also agreed that the seats should be let at half-a-crown per quarter each, but those in closed pews near the pulpit at four shillings. It had been intended that Mr. Harding should conduct the dedicatory services, but to the consternation of the Otago Methodists he was unexpectedly removed to Wellington. The church was opened on April 2nd, 1864. Mr. M. Calvert, senior Circuit Steward, preached in the morning from Luke xv., 10; Mr. Ferens in the afternoon, from Psalm xlviii., 9; and Mr. Flamank conducted the evening service, preaching from I. Kings viii., 38. The collections were £18. At a soiree a few days later the whole population attended. Tickets were half-a-crown each, and £90 were netted. The cost was reported as £450, and only £200 was left as a debt. Better still, the building was consecrated by conversions, which were frequent, while at Stotfold there was an almost continuous revival. The converts were anxious to work. One of them, the Rev. W. C. Oliver, entered the ministry. Three or four became local preachers, and the work so extended that in 1865 a Circuit was constituted. At the first Quarterly Meeting 42 members were reported at the four preaching places. Within a few months services were opened in four other centres, the Circuit taking in not only Waikouaiti, but Kyeburn, Hamiltons, and Dunstan Creek. Everything promised a rapid and permanent growth.

Days of Darkness and Trial.

Strange misadventures, misunderstandings, and apparent blunders blighted the fair prospect. There was not only a minister appointed, but Mr. Flamank continued as a Home Missionary, residing at Waikouaiti. The two ministers first appointed each left before the end of the year. On the Rev. J. A. Taylor's arrival from Victoria in 1867, things looked up. New places were visited, and fresh places started. During his term, Waikouaiti (where Mr. Flamank still had his headquarters) was transferred to the Dunedin Circuit. The Rev. W. Lee followed Mr. Taylor, and wrought with great energy and wisdom,

but his lot fell on evil times. There was commercial depression all through the country. In Oamaru and its neighbourhood it was intense. Mr. Ferens, who had been such a generous supporter, had to surrender his run, and the church at Stotfold ceased to exist. There was, however, progress in the out stations. At Maerewhenua Creek, known also as Livingstone Diggings, a church was built, and opened on September 11th, 1870, free from debt. The tea meeting held the following day was noticeable from the fact that there was only one lady present, it being literally a miner's camp with men only. This church was subsequently blown down in a heavy gale, some of the sheets of iron being found several hundred yards away. A month later another church was opened at Kakanui, the Bromleys and Beckingsales taking great interest therein. It cost £150, and the whole amount was raised. A bazaar the same year for the Circuit Funds realised £120. The pressure of debt was so great that only by heroic efforts was the cause maintained. By this time South Oamaru was nearly deserted for the northern portion of the town. Mr. Lee therefore rented the Oddfellows' Hall for services, and the church was left unoccupied. It was used as a store, and after passing from the hands of the Church destroyed by a gale in 1897.

Circuit Organisation Suspended.

By the Conference of 1871 the condition of affairs became so serious that the resident members agreed that they could not sustain the minister. All country places had been given up, except Kakanui, and the town was still suffering from the depression. The parsonage furniture was sold, also the church building. They still resolved, however, to maintain the services. By request, it was attached to the Timaru Circuit, and arrangements made for one Sunday each quarter to be given by the ministers stationed at Waikouaiti and Waimate. Mr. Lee, who had



OAMARU CHURCH.

removed to Timaru, was also asked to attend occasionally. The following year the arrangement was that Mr. F. C. Dewsbury, the second preacher of the Timaru Circuit, should give to Oamaru one Sunday a month. Thus the two years were bridged over, and the Church membership remained intact.



THE LATE MR. H. FLAMANK.

A Second Start.
In 1873, when Mr. F. C. Dewsbury was appointed as the resident minister, there were high expectations. The commercial outlook was more hopeful. The population of the town increasing, the Odd-fellows' Hall, in which the services were held, soon became crowded. Very shortly it was agreed to build on the Eden Street site. A stone church, 60ft. by 30ft., and intended to seat 380 persons, was erected at a cost of £1270. Of this, over £1000 were raised, and the other £200 said to be promised. All the seats were let, and there were thirty applicants whose wishes could not be met. In March, 1875, the new building was successfully opened by the Rev. F. W. Isitt, of Port Chalmers, Mr. Lee preaching on the following Sunday. The Quarterly Meeting might well have supposed that its financial troubles were over. Unfortunately, Mr. Dewsbury was removed at the end of the year, and before the Church accounts were closed. Probably considerable loss in subscriptions was thus incurred. At any rate there was a debt left. The new minister being a married man, a house was rented and furnished. In 1877, £315 were obtained from a bazaar for parsonage purposes. A house of nine rooms, built of stone, was erected, adjoining the church.



REV. J. WARD.

Labour and material were alike dear, and the entire cost was £1250. Half of this was supposed to be raised, but the anticipation was not realised. A heavy liability remained, and this, added to the debt on the church, involved the Trustees and other office-bearers in

A Heavy Financial Burden,

which for some years prevented development. Depressed times again returned. Several prominent members removed,

and though those who remained did their utmost, it was difficult to meet ordinary expenditure. A mortgage of £1400 had been taken up to cover the whole of the debts soon after the arrival of the Rev. J. S. Rishworth.

Unfortunately Mr. Rishworth's health failed, and he was obliged to take a trip to the South Sea Islands. Some time after his return leave was given to make a connexional appeal, and the minister visited several Circuits to seek assistance. The help received did little more than pay interest. The Home Mission Fund, however, came to the aid of the Circuit, and by large grants given for several years, secured its maintenance. Too much honour cannot be paid to the office-bearers who, during these years, struggled with the difficulties. They were not, with few exceptions, the men who had incurred the debts, but they loyally strove to meet the obligations. The members also heartily supported them, and "to their power, and beyond their power," contributed to Trust and Circuit Funds. Meantime, in 1881, the Kakanui Church had been removed to a more eligible site, the cost being entirely met through the exertions of Mr. Battersby. During the last ten years

SAINT MARGARET.
(The late Miss M. McNeil, Balclutha.)

Happier Days Have Dawned.

During Mr. Parsonson's appointment to the Circuit a lecture hall was erected, giving needed accommodation for week night services, Literary Society's meetings, etc., and the entire cost was subscribed. A loan of £300 was

also granted by the Building Fund. In recognition of a further effort while the Rev. J. A. Luxford was minister, a further loan of £100 was granted, and one from the Special Branch of £500. Even with this help, and constant special efforts by the members, there was still leeway made. In 1896 therefore, the Conference took the unusual step of authorising the Loan Fund treasurers to advance what was necessary



MR. HOPE, BALCLUTHA.

to free the church from outside liability. This made the total loan £1030, which is to be paid off by quarterly instalments during a ten years' term, and a special repayment every third year. The help was gratefully accepted, and the arrangements are being carried out.



MR. A. STEAD, TIMARU.

Shortly after the present minister was appointed, he obtained special subscriptions and reroofed the church. By voluntary labour the building was also put in order, externally and internally. Services in the country were once more taken up. A hopeful prospect now appears. Some of the large estates in the neighbourhood of the town have been cut up, which means a thriving agricultural population. The town is more prosperous.

The Rev. J. Ward, now commencing the fourth year of his appointment, is a son of the first Primitive Methodist minister who arrived in New Zealand. He grew up in his father's Church, entered the ministry, and did good service at Dunedin and Invercargill. Convinced of the desirability of Methodist Union, Mr. Ward in 1885 joined the Wesleyan Conference, and has laboured with great acceptance for three years each in Greytown, Gisborne, North Shore, and Wellington. In all these places he did much to lessen Trust debts. Social in disposition, with tireless energy, and a gift for securing helpers, he works and strives most earnestly for the extension of the Kingdom of God. He and his family are all musical, and their gifts are used for the benefit of the Church. During his residence in Oamaru he has seen both in town and country the fruit of his labours in conversions to God. The returns of the Circuit show two churches and five other preaching places, with six local preachers. There are three class leaders, 92 adult members, and 30 juniors. In the Sunday-school 16 teachers have under their care 142 scholars, and there are 600 attendants on public worship.

In Memoriam.

Mr. Flamank, the appointed preacher of what was then known as the North Otago Circuit, was a Cornishman, and as a boy worked in the mine and on the farm. During the gold fever in Victoria he arrived there, worked for some years, and lost the sight of one eye by an explosion. Although he had few educational advantages, he had wonderful power as a preacher, and his work was much owned and blessed of God. After leaving Oamaru he resided at Waikouaiti, travelling through the digging townships, and also holding services at the stations. Subsequently he removed to Hyde, where he occupied a small farm, but preached as he was able up to the time of his death. Mr. T. Ferens, intense and enthusiastic, after leaving the station resided in Oamaru, where he continued to help and work for the Church to the utmost of his

ability until the end of his days. Mr. M. Grenfell, a successful Sunday-school teacher in Geelong, and of whose Bible Class the Revs. A. R. and W. H. Fitchett were members as boys, was for many years the Sunday-school Superintendent, and died in peace. Others also have joined the "Church of the first-born, whose names are written in Heaven."

BALCLUTHA CIRCUIT

is one of the smallest in the Colony, having only two churches and one other preaching place, one local preacher, forty-nine members, eighty-nine scholars in two Sunday-schools, under the care of twelve teachers, and 320 adherents all told. Yet these generously sustain a married minister. There is no Circuit in which the office of a Christian Minister is held in higher esteem, and few in which such effective work can be done, as the pastor can deal with individuals.

The Rev. W. J. Elliott, of Irish parentage, was born in the Waikato thirty-four years ago. His boyhood and youth were spent at Tuakau, where he began to preach. After two years' Home Mission work at Paeroa and Raglan, he was sent to Three Kings College. Having had a little more than two years' training, he was called out to supply for the Rev. W. Rowse in Greytown Circuit. During his probation he was stationed at Hastings, where the church was enlarged, and at Woolston, where a new one was built. He has the fluency of his nationality, a splendid memory, and a decided gift for preaching. With the opportunity for thorough study and close pastoral work supplied in his present sphere, he should take high rank among the younger ministers in the coming century.



OAMARU OFFICE-BEARERS.

1—Mr. W. E. Farr. 2—Mr. T. M. Cunningham. 3—Mr. W. Hart.
4—Mr. O. D. Flamank. 5—Mr. H. Grenfield. 6—Mr. M. Bell.
7—Mr. H. Dally. 8—Mr. N. Lane. 9—Mr. N. Homer.

Methodist Services

were initiated at Balclutha early in 1870, when the late Mr. H. J. Gilbert, afterwards an Anglican minister, was sent up by Mr. Fitchett from Dunedin as Home Missionary.

rch site was given by Mr. A. McNeil, and on this, April 22nd, the foundation stone of a brick building laid with Masonic honours. At the public meeting followed Major Richardson took the chair, and after



OLD CHURCH AND PARSONAGE, BALCLUTHA.

ing address came down from the platform, and, amid much cheering, took up the collection. The opening sermons were preached by the Rev. W. Keall, and when the debt was cleared, the same minister conducted Thanksgiving services. The building was low in the walls, and had straight-backed seats, but did good service for 27 years. Among its principal promoters were Messrs. W. Hope, J. H. Carr, R. Clarke, and A. McNeil. After twelve years Mr. Gilbert was followed by the Rev. F. W. Isitt, who was the first minister. He soon became very popular. Many young men now in the district bearing his Christian name tell of the esteem in which he was held by their fathers. Milton and its neighbourhood were also included in the Circuit, and so continued for nine years. Although the minister, a manse was provided for Mr. Isitt, and an adjoining section to the church, with a weatherboard roof of four rooms thereon, was purchased from Mr. Anderson for £140. Afterwards two other sections were acquired at the rear of these.

Two Notable Helpers

Those early days deserve more than a passing mention. William Hope, one of the earliest members and preachers, was "ready for every good word and work." He not only gave freely, but much work in connection with the building was done gratuitously by him. He still lives here at an advanced age. Miss Margaret McNeil, who was housekeeper of the bachelor ministers in the early days, was most devoted and godly. She provided for her creature comforts in most motherly fashion, and cheered them by her prayers and sympathy. If the ministers were in the habit of canonising its most eminent members, "Saint Margaret" ought to be the Patron Saint.

Subsequent Developments.

Mr. Carr was the first married minister. During his tenure a heavy and disastrous flood of the Clutha River through the township, almost ruining the residents. It seriously injured the parsonage, and destroyed the minister's library. A single man was again necessarily stationed. Being freed from the charge of the southern circuit, Mr. Buttle was able to open up several preaching

stations, and visit Catlin's River. Unfortunately, these were all afterwards relinquished. A church site was also purchased at Kaitangata. During Mr. Smith's term many coal miners settled there, and excellent services were held in the schoolroom. Thus the way was opened for the erection of a church 36ft. by 22ft., with a comfortable vestry attached. The building cost £204, was opened by the Rev. W. C. Oliver on September 11th, 1892, and a debt of £80 to the Loan Fund has since been discharged.

New Parsonage and Church at Balclutha.

As years went by, and ministers with families were appointed, the parsonage became too small. It also showed signs of decay. It was therefore sold for removal, and on the same site in 1893 a neat and comfortable house of seven rooms was erected. It cost £291. The Rev. J. D. Jory worked hard to bring this about, and of the debt of £120 two-thirds have since been paid.

On the appointment of the Rev. J. G. Chapman, the need for a new church was manifest. He secured subscriptions for a large part of the cost, but being obliged to visit England, was unable to see it completed. A new and eligible site was chosen. A very neat and attractive looking building, comfortably seated, lighted with gas, and with a large vestry for Sunday-school purposes, has been erected. It cost £450, and was opened by this writer on May 16th, 1897. Of the debt of £130 nearly a third has since been paid. To Mr. W. Guest, the energetic Treasurer, this result is largely due. It is expected that by the end of the present year both church and parsonage will be free from debt, and as the Circuit is now independent of Home Mission help, the friends there may be cordially congratulated.

MILTON CIRCUIT

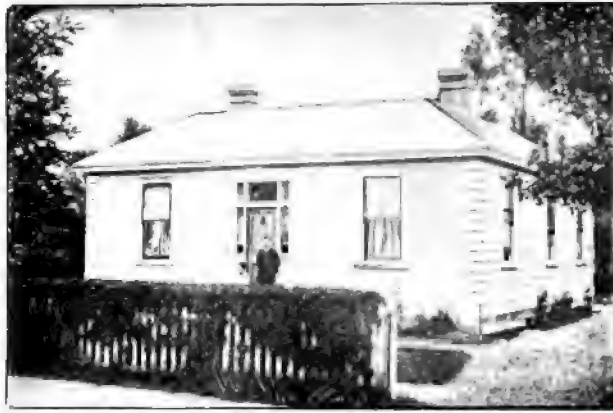
is next neighbour to Balclutha, and was originally worked in connection therewith. The first Wesleyan minister to visit what was then called Tokomairiro was that noted pioneer, Mr. Harding. Mr. H. White, a Methodist from Doncaster, had gone to reside there the year previously. Another Wesleyan introduced Mr. Harding to him, and



PRESENT CHURCH, BALCLUTHA.

when Mr. White found the minister had formerly been stationed in his native town he was overjoyed. Mr. Harding shared his bachelor quarters, had breakfast and prayers with him next morning, and before six o'clock was on his

way to the Tuapeka Goldfields. In the same year, 1863, the Rev. R. L. Vickers preached in a clay house, this being the first service held in the township. When news of Mr. Harding's removal reached Milton it was resolved to



BALCLUTHA PARSONAGE.

hold a farewell tea meeting. Unfortunately, he was unable to attend. To hold the meeting in his absence seemed like the play of Hamlet without the Prince of Denmark. In the emergency the Rev. A. B. Todd, a Presbyterian, spoke of the effectiveness of the Methodist Church and proved a good substitute. The proceeds were applied to the purchase of a church site.

The Church Erected.

Occasional visits were after this paid by the minister from Dunedin, and services conducted, chiefly on week nights. After Lawrence became a Circuit, the preacher came down from thence to watch over the Methodist interests. A class meeting was started in Mr. White's house with Mr. R. Wilson as leader, Mr. and Mrs. White, Mrs. Borrows (mother of Dr. Borrows, of Dunedin), and Mr. R. Nicholas, who subsequently lived at Invercargill, as members. Mr. Isitt, in 1871, arranged for regular Sunday morning services. Before leaving, he had the satisfaction of seeing the church erected. Its

capacity was 150, and it cost £317. Of this £100 was left as debt, and paid a few years later. It is still a neat and comfortable building, and the congregation has always kept it in excellent order. A somewhat pathetic incident is connected with its opening. The Rev. J. Williams, Baptist Minister, Dunedin, had been invited to preach the first sermon, and while on his way to perform the duty was killed in a coach accident.



REV. W. J. ELLIOTT, BALCLUTHA.

The Circuit History.

In 1879 Milton was made the head of a separate Circuit, the present Secretary of the Conference—the Rev. D. J. Murray—being appointed. He spent two years there, and was followed by the Revs. P. Wills and F. W. Martin. After that it was served for two years by Mr. Stone, as Home Missionary. In 1886 the Rev. R. Taylor was appointed, and by steady work and good preaching did excellent service. Since 1892 a married minister has been stationed. In 1889 an acre of land was purchased for £30 as a parsonage site. Two years later a quarter acre section, fronting the main street, with a six-roomed house, was bought for £190, of which £110 was advanced by the Building Fund as a loan. Seven years after, this was sold, and on the site originally chosen, a comfortable parsonage of seven rooms was built at a cost of £402. Of this £120 was loaned, and is gradually being repaid.

The Out Districts

have been well worked. At Milburn and Waiholā services were started in June, 1880; at Glenore, on the Lawrence Road, six months later. After a while these were given up, but resumed in 1885, and have since been sustained.



BALCLUTHA OFFICE-BEARERS.

Back Row—Messrs. Jas. Hay, I. B. McNeil, C. Wood, E. Ball.
Front Row—Messrs. J. Hogg, W. Guest, W. Stephenson.

At Adams's Flat, services are also held. One difficulty has been the lack of local preachers, Mr. Bonnin, of Waiholā, being for a time the only one, and he was unable to travel extensively. There are now three who aid in the pulpit supply of the seven places.

Present Position.

The Rev. G. Hounsell, who has just completed his three years' term, is a native of Sussex. His parents were Wesleyans, and his father a local preacher for sixty-one years. Entering the ministry of the U.M.F. Church somewhat late in life, Mr. Hounsell has had Circuits in New South Wales, Victoria, and New Zealand, and on Union being effected, came back to the Church of his fathers. He is a man of a strong personality, of decided opinions, and an earnest, experimental preacher. Although he has passed his sixth decade, he is more active than many men twenty years his junior, and should still be equal to some years of service.

The membership of the Circuit is sixty-one, but there is only one class leader. Nine teachers in the Circuit town have seventy-eight scholars, and the minister and his helpers preach the Gospel to five hundred persons.

LAWRENCE CIRCUIT.

There was a time when the residents in this district numbered more thousands than there are hundreds to-day. The rich finds of gold in Gabriel's Gully in 1862 caused great excitement. Within a few months, not only had men come from all parts of New Zealand, but from America, New South Wales, and California. They poured in hundreds. Among them were not a few Methodists, whose voices soon made the hills resound with praise and song. Probably several were local preachers, who, dressed in the orthodox digger's costume of blue jumper overalls, conducted service among their mates. But the first of which any record has been kept was by the Rev. J. Harding.

Two Canvas Churches,

as they were called in those days, were put up—one in Gabriel's Gully, and the other in Munro's. In the latter, which was situated at the foot of Jacob's Ladder, Mr. Harding preached from I. John v., 7: "There are three that bear record in Heaven, the Father, the Word, and the Holy Ghost; and these three are one." These

**OFFICE-BEARERS.**

Front Row—Messrs. R. Wilson, R. Thompson.
Back Row—Mr. H. Hawthorne, Rev. G. Hounsell, Mr. T. Clark.

Canvas churches had strong wooden frames over which the canvas was stretched, while rough seats were made by the miners' shovels. Very unpretentious, they became endeared to worshippers by reason of blessings they received. Mr. Alcorn and others from the West Coast were among the first worshippers. After that the place was regularly visited from Dunedin, during Messrs. Harding, Bull, and Mr. Fitchett's ministry there. Messrs. Bloxham, Wren, Luke, and D. Tucker were earnest workers. Mr. Tonks, now in Wellington, there began his useful work as a local preacher. Not long afterwards churches were erected at Wetherstone's and Evans' Flat, both flourishing mining centres. Mr. James Bowater, now a local office-bearer of our Church in Sanson, and Mr. T. Crumpton, of Crusington, Reefton, were the principal promoters of the former.

TUAPEKA CIRCUIT.

In April, 1867, Mr. W. C. Oliver was sent as Home Missionary, and remained there for six months. The first regular Meeting was held in the Gabriel's Gully Chapel

on July 8th, when eight office-bearers were present. There were eleven places on the Circuit Plan, namely, Lawrence, Blue Spur, Wetherstone's, Evans's Flat, Tuapeka Mouth, Waitahuna, Tokomairiro, Woolshed, Adams's Flat, Teviot, and Miller's Flat. The following year the Rev. D. McNicoll was sent as the first minister, and was succeeded by the

**MILTON PARSONAGE.**

Rev. W. Keall. Mr. Keall in those days was what was known in America as "a Circuit rider." A splendid horseman, full of zeal, he travelled a wide area of country, from Milton to Teviot, from Teviot to Tapanui, and from Tapanui to Switzers. His preaching was striking, impressive, very outspoken, and greatly owned of God. Mr. Bull, his successor, was equally indefatigable and methodic.

Erection of Churches and Parsonage.

The first church in Lawrence itself was a brick building in Colonsay Street, which was opened in 1865 free of debt. But the Surveys then were imperfect, and it was found afterwards that the building was partly on a section belonging to the Roman Catholics. After eight years' use, therefore, it was taken down, and the present site, at the corner of Whitehaven Street, secured.

At the head of Gabriel's Gully there gradually grew up a township, known as Bluespur. There the present church was erected. It was dedicated on the second Sunday in April, 1870, by the Revs. Keall and Marten. It cost £193, of which £110 were raised before the opening.

At Waipori, some fifteen miles distant, services were held in the day school during Mr. McNicoll's term. The Committee imposing an excessive charge, it was resolved to secure a site and build. The movement was initiated by Mr. Keall, and the church opened by the Rev. H. Bull on July 2nd, 1871. It cost £123, of which £107 were raised, one donation being £30 worth of timber. At the opening soiree addresses were delivered by

**REV. G. HOUNSELL.**

the Rev. J. Menzies and Paul Ah Chin, a Chinese Catechist, as well as the resident minister. Waipori is now shorn of its ancient glory, but a small mining community residing there still prize the privilege of worshipping in their own sanctuary.



LAWRENCE CHURCH AND PARSONAGE.

A married minister had in due course been appointed, and a neat cottage home of five rooms was built on the Whitehaven site in 1872. The following year the new church followed, and was opened on September 14th, 1873, by the Rev. C. W. Rigg. The proceeds of Sunday and week evening services were £25. The building had cost £330, but there was a previous debt on the house of £300, so that £500 had to be borrowed on mortgage.

Up to this time things had been exceedingly prosperous, but in Mr. Beck's term the reaction came. The collapse commercially was so complete that for two years afterwards no ministerial appointment was made, there being not only the trust debt, but a heavy Circuit liability.

A Recommencement

was made in 1877, when the Rev. W. Baumber, recently from England, was stationed there. He

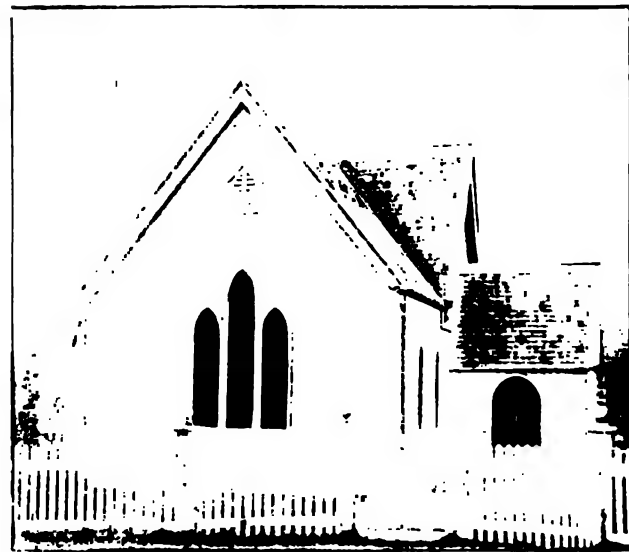
was received with open arms by the few faithful members, who had never lost hope or heart. On Mr. Beck's removal there was a Circuit debt of £200. The sale of the parsonage furniture realised £80, and at the end of Mr. Baumber's first quarter it was reported that the remaining £120 had been raised, and the liability discharged. For four years more the Circuit was helped financially by the appointment of a probationer.



MR. AND MRS. LUKE, BLUE SPUR.

A Gallant Struggle

with the heavy debt followed. During its second probationary period the parsonage was let, but instead of the proceeds being utilised to lessen the Trust liability, they were appropriated to the Circuit Fund. In 1879 £100 were raised by a bazaar, and that amount paid off. In 1881, when a married minister was again appointed, and refurnishing necessary, it was for a time heavy rowing. The Rev. J. Law's serious illness also interfered with the effort. On the Rev. C. Griffin's arrival, he made a plucky attack. Subscriptions to the amount of £100 were obtained, and these met by an equal sum as a loan from the Building Fund. In 1891 Mr. Rothwell made another attempt, and £75 more were raised, and a further loan granted. By this time the town was declining rather than otherwise. Several old members died, and others removed. At length, during Mr. Jory's ministry, by the efforts of Messrs. Miller and Ellmann, the balance of the debt was paid, and on May 30th, 1897, this writer had the satisfaction of conducting Thanksgiving services. Immediately after, the church and parsonage were repaired. The former was



TAPANUI CHURCH.

re-roofed and set in order. Through the development of the dredging industry a new era of prosperity has set in, and with the present year the Circuit has become independent of Home Mission grants.

Many Honoured Workers

have in the past thirty years resided in this Circuit. Mr. Syrett was a well-to-do and liberal helper in the early days, and his good wife mothered the young ministers. Mr. Daniel Tucker, of Blue Spur, was a local preacher of far more than ordinary ability. With no educational advantages, and working from earliest childhood, he grew up a zealous, warm-hearted Christian. He had a wonderful memory, could recall almost every sermon that he heard in the Blue Spur church, and give not only the text, but divisions, and a large part of the discourses. For a generation he laboured faithfully, and when a few years since he was called home, was greatly mourned. Mr. F. Vivian was for several years an active local preacher and helper in Lawrence, also Mr. Herron and

Matthews. At the Spur, Messrs. Luke, Kitto, Hore, Merall, and others have been pillars of the Church. Scott's evangelistic visits and work were greatly valued, and in July, 1891, forty-one persons were added to membership on profession of faith in Christ.



WELL CHURCH.

Present Strength.

the Circuit to-day, besides the three churches, there are preaching stations at Tuapeka West, where the Williams family have long been a great help, and at Evans's Flat. There are two local preachers and fifty-nine members. Day-schools are conducted at Lawrence and Blue Spur, where there are nine teachers and fifty-six scholars. The total number is 250.

The Rev. J. G. W. Ellis is the son of Cornish parents, was born at sea. Converted as a lad, he began to preach at sixteen, and entered the Bible Christian ministry in Victoria. In 1886 he came to New Zealand to assist Rev. J. Orchard, and started services in the Cromwell, Dunedin, and Palmerston districts. While living in the latter place, the Cuba Street Church was built. Since

the Union took place, his appointments have been Gore and Lawrence. He is a fluent preacher, a strong Temperance advocate, and a skilled horticulturist.

ROXBURGH CIRCUIT.

Roxburgh is the principal town of the Teviot District, and for a time it was better known by the latter name. Miners followed up the Molyneux River, and found paying claims to work. The capabilities of the District for fruit growing

were soon discovered. Coal was also found, and so a population gathered. Amongst the earliest arrivals were Methodist members, and a church was built more than thirty years since.

An Extensive Home Mission District.

In April, 1870, while still part of the Lawrence Circuit, Mr. W. B. Marten

was engaged as Home Missionary. The terms of his appointment were that all moneys received at that end of the Circuit should be paid to him, but no amount was guaranteed, and the Circuit took no responsibility. His field was certainly large enough. Working from Roxburgh as a centre, he preached at Coal Creek, four miles distant; at Alexandra and Clyde, 28 and 25 miles to the north; at Moa Flat, 10 miles; and Tapanui, 40 miles to the south; and Switzers, 45 miles to the west. To visit these places involved travelling 800 miles per quarter. As the tracks were very indistinct, and population sparse, there was often considerable danger, and he had at least one narrow escape. The receipts for the first quarter were only £8 18s, but his host, a generous miner, with whom he lived in a sod hut, refused to take anything for board or lodging. Things gradually improved, and during his last quarter a fair stipend was paid. He was made very useful, and relates some wonderful instances of conversions. An aged man of seventy, after a long struggle, found peace with God, and the next morning went round the township telling his neighbours the joyful news. A young man who lay in his bunk mocking at the preacher's prayer, was, a fortnight afterwards, a seeker of salvation. Others there were who rejected the Saviour, and the drinking habits of some of the people were a great hindrance to the Gospel.

Churches and Parsonage.

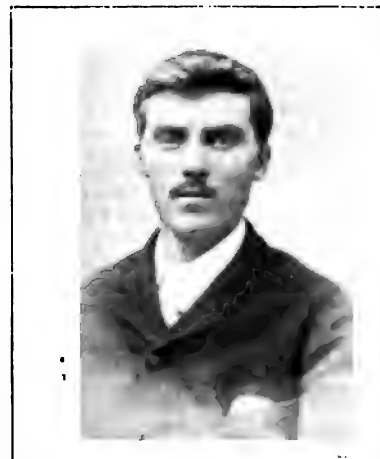
The Roxburgh Church, a strong and substantial stone building, was erected about 1868. Some little debt remained,



MR. J. OLIVER, HAWEA.



J. G. W. ELLIS, LAWRENCE.



MR. JAS. McLENNAN, PALMERSTON.

but ten years later it was reported that the balance had been paid, and the Treasurer had funds in hand. In 1880, another section adjoining the church was purchased for £25. The Coal Creek Church, also of stone, was built soon after Roxburgh, and has always been distinguished for its hearty good congrega-
In the early lively class and this writer



recollections of and most at-gations. At 1889, a quar-was given by

1—ROXBURGH PARSONAGE. 2—COAL CREEK CHURCH. 3—ROXBURGH CHURCH. 4—ETTRICK CHURCH.

Melbourne. The building thereon, 24ft. by 15ft., formerly a school, was also donated by an old and attached member and steward—Mr. J. C. Smith. On the other side of the river, nearer Dunedin, a good congregation is gathered in the schoolroom.

In 1895 two acres were purchased in Roxburgh for a parsonage site. Two years afterwards a half acre with a six-roomed house thereon being offered near the church, this was purchased for £230, and the former disposed of. Most of the parsonage money was borrowed, but we understand that it is intended shortly to liquidate the debt.

The Circuit History.

So good was the prospect at the end of Mr. Marten's twelve months, that the district was constituted a separate Circuit. The Rev. W. H. Beck was sent as minister, remaining there for two years. Mr. Hewlitt followed for one year more. Owing to the pressure for appointments in other places, no other minister was sent on Mr. Hewlitt's removal. Since then its ecclesiastical relations have been varied. For four years it was occupied by a Home Missionary. Then for four years more two other young ministers—Messrs. Wills and F. Martin—were appointed. For three years after that it was an integral part of the Lawrence Circuit. For a number of years subsequently it was worked by Home Missionaries—Messrs. Stone, B. Thomas, Martyn, Poole, and Hooper, following each other in succession. In 1898 the present minister, the Rev. T. A. Joughin, of whose early history a sketch is given in our narrative of the Maori Mission, was appointed. A cultured speaker, and genial in disposition, he has won his way. As he is a minister in full connexion, a Home Mission grant has been given to aid the Circuit in taking a married minister at once. There are now three churches and one preaching place, four local preachers, and three class leaders, with 54 adult and 10 junior members. Three small Sunday-schools with half a dozen teachers have

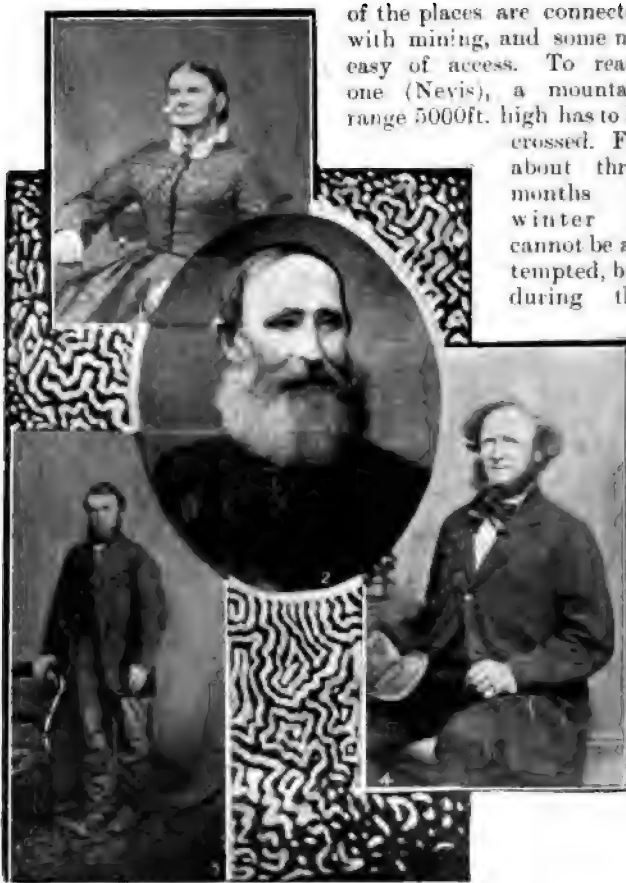
43 scholars, and there are 280 worshippers. With the impulse given to the district by the dredging industry, greater prosperity and a larger population may be expected.

Steady Workers and Generous Givers

have been associated with this up-country Circuit from the commencement. Mr. J. B. Borton, for several years the Goldfield Warden, was not only devout and earnest, but while he had the means, a princely giver. The late Mr. G. Ireland, M.H.R., was a consistent Christian and a willing worker. Mr. H. Bloxham, during the whole period, has been an acceptable local preacher. Mr. S. Uren, frequently filling the office of Circuit Steward, is an intelligent Methodist, and takes a keen interest in connexional affairs. His only daughter was organist at the Coal Creek Church, and her death in early womanhood a great loss. At Coal Creek Father Tamblin, Messrs. Toms, Manuell, and at Roxburgh Messrs. Grover, Watson, and others have wrought with a will, and are thoroughly attached to the Church.

CROMWELL CIRCUIT

was organised by the Bible Christian Church. It is very extensive, and ministers stationed there need to be good horsemen. Nearly the whole of the places are connected with mining, and some not easy of access. To reach one (Nevis), a mountain range 5000ft. high has to be crossed. For about three months in winter it cannot be attempted, but during the

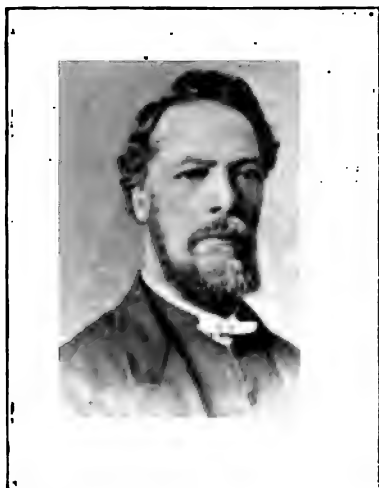


LAWRENCE OFFICE-BEARERS.

1—MRS. J. SYRETT. 2—MR. T. DOWNEY. 3—MR. D. TUCKER.
4—MR. J. COWPER.

remainder of the year the minister goes on Saturday, and holds a prayer-meeting that night. On Sunday

morning he meets a class and preaches, eats his lunch on horseback, and by dint of hard riding reaches one of the churches for evening service. Other preaching places are at Lowburn, three miles and a half from the



REV. R. S. BUNN.

centre: Kwarau Gorge, four; Bendigo, fourteen; Queensberry, eighteen; and Gibbstone, twenty. The first named has a fortnightly service, the others monthly, and at one or two other places they are held less frequently. The question anciently asked in District Synods, "Have the preachers sufficient work?" is scarcely applicable to the preacher there.

Opening and Progress of the Mission.

After a visit by the Rev. J. Orchard, Mr. Ellis was appointed, and remained three years. He was followed by the Rev. F. Quintrell. During his residence, the Cromwell Church, a stone building of attractive appearance, 33ft. by 25ft., was built. It was opened on Easter Sunday, 1891, by the Rev. J. T. Burrows, Queenstown. Not a few within its walls have found "the pearl of great price," and there is a thoroughly successful class meeting. A debt of £190 was left at the erection, but in 1896 half of this was raised, and the remainder, loaned by the Building Fund, is now being discharged. The Rev. B. H. Ginger, who succeeded Mr. Quintrell, was privileged to see a revival—the first known in the district. He was also instrumental a year later in the erection of a stone church at Bannockburn, six miles distant. The cost of this, £100, was raised at the time. On



REV. L. J. RYAN, CROMWELL.

part of the church section at Cromwell stands a four-roomed parsonage, which has the distinction of being the smallest in the Colony, but it is cosy and comfortable. It is a well-travelled house also, having been brought down from Bendigo. A small debt remains thereon. Christian Endeavour Societies have been opened in four places, and Cromwell boasts the best choir in the district.

The Present Minister,

the Rev. L. J. Ryan, a native of Christchurch, was converted when sixteen years of age, in connection with services conducted by the late Mr. Broughton and Mr. Cox. Joining the Church at High Street, he was employed as a local preacher, and in 1893 received as a ministerial candidate. Two years were spent at Way College, Adelaide, under Dr. Torr. After helping Mr. Ready for a short time, he was sent to open a mission in the Hawca district. Then he spent two years at Eketahuna. In the very prime of life, knowing the way of salvation himself, and able to put it clearly before others, honourable and useful service may be expected from him. In his charge are 52 enrolled members, and in the Sunday-school 42 scholars with two teachers. There are three local preachers, and 250 attendants on public service.



REV. T. A. JOUGHIN, ROXBURGH.

INVERCARGILL CIRCUIT.

Invercargill is the largest of the secondary towns in the Colony, having, with its five surrounding boroughs, a population of 10,000. It is well laid out, and becoming a great trade centre. Singularly enough, the town was named by Governor Gore Browne, before the site was surveyed or even selected. In 1857 the survey took place, and a few years later, when runs were offered at a cheap rate, large areas of land were taken up. In 1861, when there were only fifteen hundred people south of the Maitara, the settlers had the hardihood to establish a separate province. Two years later the discoveries of gold in the Wakatipu district brought a large number of immigrants from the other colonies. Tents were thickly scattered over the Invercargill township, and many of the new arrivals remained there.



THE LATE REV. T. R. FISHER, C.A.C.

Early Methodist Services.

In these we meet again that indefatigable pioneer, the Rev. I. Harding, who rode from Dunedin round by the Lakes. On the last Sunday in May, 1863, he conducted service in a warehouse in Dee Street, on the site now



ST. PAUL'S CHURCH, INVERCARGILL.

occupied by Messrs. Sloane's Boot Palace. Collections were made towards a church building. Afterwards two services were held each Lord's Day, in the morning in the Courthouse, on the present site of the Post Office, and in the evening in the Mechanic's Institute in Canon Street. They were conducted by Mr. Whiting, a local preacher from Tasmania. Methodists had come from all the Colonies and the North Island. A prayer meeting was held at Spey Street, in the house of Mr. Cameron, a West Indian. The Presbyterian School was also loaned for a weekly prayer meeting. Mr. T. Allen, now of Mount Albert, Auckland, arrived in February, 1863, and was appointed Secretary of the Church Committee. The gift of a half acre of land on the North Road had been secured from Mr. Thomson, the surveyor, by Mr. Harding or Mr. W. Russell. On this a building of wood, to seat 200 persons, and costing £250 to £300, was erected. It was opened on Christmas Day by Mr. Harding, and with a tea meeting held on the 29th, the proceeds were £69 10s. A Sunday-school was immediately started, of which Mr. Crouch, from Hobart, was the Superintendent. Prior to the arrival of the first minister the Rev. J. Buller visited the place, where he preached and lectured, and encouraged the small band of workers. Otherwise the services were conducted by local preachers, chiefly Messrs. Whiting and Perkins.

Formal Organisation.

In April, 1864, the Rev. J. T. Shaw arrived, and three months after held the first Quarterly Meeting, at which Messrs. W. Russell, Trew, Ayton, Perkins, Upjohn, and James Smith were present. There were reported to be twenty members, with one on trial. It says much for the healthiness of the climate, and the attractiveness of the place, that thirty-two years afterwards all the laymen were still living, and all but one in Invercargill. Not long afterwards it was determined to build a parsonage. As £78 per annum had to be paid as rent for a small house, *this is not to be wondered at*. Thus near the church there *arose a six-roomed house*, almost the facsimile of the one

first erected in Lyttelton. It cost about £500. Unfortunately, a commercial crisis took place. Several members removed, and for many years the house debt pressed heavily. Meantime a society class was formed under the leadership of Mr. Trew. The Church heartily addressed itself to its work, and monthly services were started at the Bluff and Riverton. Mr. Shaw also opened a preaching station at Mr. Fowler's house on West Plains.

A New Church Home.

Mr. Shaw was succeeded by the Rev. R. S. Bunn. His impressive preaching attracted large congregations. Many were converted, among them those who afterwards constituted the chief strength of the Church. By this time it was found that the North Road site was away from the centre of population. The town was extending southward. A few years previously an Anglican minister had built an independent church in Leet Street. This had fallen into the hands of the Bank. It was seated for 250 persons, was purchased by the Wesleyan Trustees, and opened by Mr. Bunn on July 28th, 1867, when the collections were £13 18s. The old church was removed, and used as a Sunday-school. Services were also opened at Waikiwi, Waikiwi West, Mavis Bush, and East Invercargill.

After Fifteen Years.

The church, which had already cost a considerable sum in repairs, was much the worse for wear. After long deliberation it was resolved to rebuild on the same site. The present very neat brick building, 62ft. by 42ft., and intended to seat 480 persons, was the outcome. The Rev. J. Berry's opening sermon, from John iv. 24, is still remembered. The outlay was £1600. Towards this a bazaar produced £350. Some good subscriptions, one of £100, were also received, but more than half was left as a debt. Some years before an acre of land had been given in South Invercargill by Mr. Hall. Part of this was sold in 1885, and the debt reduced. Further subscriptions were also obtained, and a legacy of £50 from Mr. Kingland



INVERCARGILL PARSONAGE.

appropriated. Thus half of the remainder was raised, and the balance of £360 loaned by the Building Fund for ten years. Thus the Trust was placed in easy circumstances, and by 1898 the loan was repaid.

A New Parsonage

had been for many years a desideratum. In 1886 the first steps were taken, and subscriptions raised, but these were apparently diverted to the church debt. In 1892, under the leadership of the Rev. R. Taylor, £336 were collected, and in his successor's time a very comfortable one-storey house of ten rooms built on the North Road site. It cost over £500, and the balance of £225 was loaned from the Connexional Fund.

Extension and Contraction.

At various times during the Circuit's history of thirty-six years, efforts have been made to extend its boundaries. Some of them have been more of the character

a separate Circuit. On the remaining section in South Invercargill a Mission Hall was erected in 1885. An evening congregation was gathered, and a good Sunday-school conducted by Messrs. Stacey and Powell successively. The building was injured by a gale, and taken down in 1895, since which the services have not been resumed, nor has there been any other special outgrowth. Thus, while during the last seven years there has been a large increase in population, the attendants have not increased, and the number of Sunday scholars is smaller.

Happy Memories

of days gone by are still cherished by the older members. The "times of refreshing," under Mr. Bunn's ministry,



INVERCARGILL OFFICE-BEARERS.

Front Row—Mr. Jas. Smith, Mrs. H. Small, Mr. W. Ferguson, Rev. W. C. Oliver, Mr. G. Trew, Mrs. A. F. Hawke, Mr. Jas. Brown, Mr. R. Wesley, junr.
Second Row—Messrs. R. Wesley, senr., N. T. Pearce, J. J. Wesley, J. N. Nicholas, G. R. George, G. B. Patterson, S. James.
Top Row—Messrs. W. Stead, J. Stead, J. Hensley, E. C. Smith.

of a spurt, rather than a dogged and persistent effort. In the first eight years, seven preaching stations were taken up. At one of these a church seating 100 persons was built, but after five years' trial sold to defray the mortgage. All the others were gradually abandoned. From 1884 to 1886 fifteen other places were occupied. Several of these were in the neighbourhood of the town. Most of the remainder were around Riverton, and one in Wakatipu. Of the former group only one remains on the Plan. The latter have proved more permanent. In 1886 Arrowtown was separated, and made a Home Mission Station. The same year a second preacher for the Circuit was appointed, to reside in Riverton. After five years that town and several places attached thereto became

bore permanent fruit. During Mr. Fairclough's term there was an extensive revival, and fifty persons were admitted to the Church at one time. Mr. J. J. Wesley's class of young people was then a great success. A few years later Miss Powell had an equally interesting class of young women. In the Rev. R. Taylor's time there was a steady ingathering month by month.

The central Church has been greatly favoured in its service of song. Messrs. R. and J. J. Wesley, J. Hayes, and J. Hensley have been capable and enthusiastic choir masters. Mr. N. T. Pearce for twenty years has presided at the organ with great skill. The work of Messrs. Crouch, Trew, Paterson, Powell, and others in the Sunday School has been most diligent, while Messrs. Cheyne, Wesley,

J. and C. W. Brown, J. Smith, G. R. George, and Spite, have been active members of the Church, and most of them Trustees.

Many who were once members have passed on before. Father Jackson, who gave the schoolroom and land at East



RIVERTON CHURCH.

Invercargill, died in the full triumph of faith. Mrs. Bunn passed away during her husband's term of ministry, at the early age of thirty-eight, and a tablet perpetuates her memory and worth. Mesdames Stead, J. J. Wesney, Trew, and Smith, with Messrs. Dodd and Kingsland, have also entered into rest.

Excellent Opportunities.

In addition to St. Paul's Church, there are now two preaching places, six local preachers, and two class leaders, 132 adult and 50 junior members. The Sunday-school has sixteen teachers and 142 scholars, and there are 600 attendants. With the Church property almost free, a constantly enlarging town, and prosperous country districts, it may well be expected that there will be considerable enlargement.

The Rev. J. A. Luxford, the present Superintendent, is a minister of twenty-four years' standing. Born in Wellington, and fearing the Lord from his youth, he became a local preacher in his teens. After spending a year in study in Christchurch, he was appointed in 1876 to Woodend, where the Church was enlarged. With the exception of six years in the North Island, he has since laboured in Canterbury and Otago. Churches have been built under his direction at Manaia, Hawera, Leeston, and St. Albans. He is a painstaking preacher, his sermons being compact, and brightened by illustrations and poetic quotations. He has great regard for the proprieties of Divine worship, and inculcates reverence for the Lord's House. A serious illness last year interfered with his work, but with renewed vigour it may be anticipated, that he will wield increasing influence.

RIVERTON CIRCUIT

is the furthest outpost of the Church southward. It is also the most extensive Circuit in the Otago District, rides or drives of twenty to thirty miles and more having frequently to be undertaken. An old settled district around the chief town, a coal field to the north, and goldmining in the west, it has a prosperous and constantly increasing population.

The District Prospected and Entered.

In 1883 the Revs. Fairclough and Buttle went on a tour of observation. They presented to the Synod and Conference maps and statistics. A year later this writer and the Rev. W. B. Marten went through the same area. All were impressed with its possibilities. The result was that the Invercargill Circuit was encouraged to begin work there, and local preachers loyally supported the minister in doing so. In 1888 the Rev. T. J. Wallis was appointed to reside in Riverton. During that and the following month preaching stations were established at Riverton, Thornbury, Otautau, Wairio, Nightcaps, Oraki, and Wrey's Bush. The credit of this advance is largely due to the Rev. W. B. Marten and Mr. G. R. George, an earnest local preacher.

Three Churches Erected.

A good site was obtained at Riverton in 1888, at a cost of £24. On this two years later a church to seat 130 persons was erected, at a cost of £140. Of this £50 was advanced by the Loan Fund, and subsequently repaid. The opening services were conducted by the Rev. W. Baumber on July 30th, 1890, and in honour of the year it is called the Jubilee Church. To this, during Mr. Newbold's time, a vestry was added at a cost of £30. The church itself was enlarged in 1895, at an outlay of £78, of which £30 was advanced by the Loan Fund.

At the Nightcaps Coal Mine a quarter-acre section was given by Mr. W. Reid, in 1894. With great vigour the members set to work, and the church, seating 100 persons, was built at a cost of a little over £100. A small loan was repaid in six months.

At Aparima last year a church, 30 ft. by 22 ft., was built on a half-acre site, at a total cost of £205. Of this only one-fifth remains as a debt to the Loan Fund. At the other places, Colac, Otautau, Drummond, Wrey's Bush, etc., services are for the present held in the public schoolrooms.

The Circuit.

It was made a separate Circuit in 1891. On account of the scattered population, unmarried ministers were appointed for twelve years, the residence being at Riverton. About six months after the present minister went there, in order to obtain a more central position, he removed to Otautau, twelve miles distant. Thus the township where the minister resides is still one which is without a church. At services held in the Circuit in the winters of 1894 and 1895, a number of conversions were reported.



REV. J. A. LUXFORD, INVERCARGILL.

Statistics.

Besides the three churches are six other preaching places. There are 60 members, and in the two Sunday-schools 10 teachers with 89 scholars, while 710 persons attend the services. Unfortunately, there are only three local preachers. If others could be induced to settle there, the Circuit would be strengthened, and the boundaries could be extended.



REV. J. T. BURROWS, RIVERTON.

The Rev. J. T. Burrows, now stationed there, is a useful preacher and a diligent pastor. Born in Christchurch, he was converted under the preaching of the Rev. D. McNicholl in Greymouth. At Kaiapoi he became a local preacher, and from thence was recommended to the ministry. After a year at Three Kings

he went as second preacher to Ashburton, and has since been stationed at Wakatipu, Hokitika, and Richmond (Christchurch). He is now entering upon the third year at Riverton.

GORE CIRCUIT.

In the early "eighties" the growing township of Gore attracted great attention. As the terminus of the Waimea railway, and surrounded by good land, a prosperous future was predicted. A minister was therefore appointed to work there and at Tapanui. The Rev. J. N. Buttle was very energetic, and kept the needs and particulars of this new mission well before the Methodists of the Colony.

A Good Beginning.

In 1880 a quarter-acre church site had been given by a friend in Invercargill. On this, in 1884, the present comfortable church, seating 160 persons, was built, at a total cost of £240. Of this £100 remained as debt to the Loan Fund, but has since been repaid. To the church a vestry was attached, where Mr. Buttle and some of his successors kept Bachelor Hall. The Gore Choir has won great renown. Under Messrs. Palmer and Macpherson, it deservedly took a very high place. Gore is the only Wesleyan Church in the Colony lighted by electricity.

At Pukerau services were started in the schoolroom, and a site given by Mr. Mears in 1883. At Mandeville the following year two sections for church purposes were donated by the New Zealand Agricultural Company. Occasional services were also held at Matura, Riversdale, and Lumsden.

Further Advancement.

Tapanui was separated from the Circuit in 1886, so that the Gore minister might concentrate his work. Four years later a parsonage site was bought for £30. The same year a minister's house of six rooms was built at a cost of £300, Mr. Abernethy being the first to occupy it. The debt thereon was advanced by the Loan Fund, and the term for repayment has been extended. An additional room was added to the house, during Mr. Tinsley's term. In 1890 an acre site was given at Lumsden, and half an acre at Riversdale, by the New Zealand Agricultural Company. Some of the outstations have been given up, and so the growth has been limited.



REV. J. D. JORY, GORE.

Present Position.

Besides Gore three preaching places are visited, but as there are no local preachers, to supply them is often a difficulty. There are 46 members, and in the Gore Sunday-school 77 scholars and seven teachers, while the attendants throughout the Circuit number 240. The Rev. J. D. Jory, who has just left after one year's residence, is a Cornishman. He entered the ministry in New South Wales, and after his student course at Newington, and one year in a colonial Circuit, served as a Missionary in Fiji for eleven years. He then visited New South Wales and England. In 1889 he came to New Zealand, and has spent eleven years in succession in Otago Circuits. With all the persistence of the West country, there is in him untiring devotion to his work. He is also a generous giver, and a quietly earnest preacher.

WAKATIPU HOME MISSION STATION.

At this unrivalled sanatorium of the South Island, the services of the Church were started by miners in 1863. Mr. Palmer was appointed Home Missionary. After Mr. Harding left, he wrote his successor that there was a chapel in Queenstown, which cost £300, and was free from



MR. J. EAST, GISBORNE.

debt. There were also two or three other congregations within four miles, and no stated minister nearer than seventy miles. He thought that a young minister should be sent to take charge of these places, and the congregations at the Dunstan. For years after Wakatipu requested



MR. G. HOWELL, MONGIEL.

a minister and guaranteed his stipend, but for lack of men this could not be granted. But there were those who never wavered in their attachment to the Church, and this writer visiting the district for health about 1882, was greatly refreshed in spirit by the warm-hearted reception he had from Messrs. F. Smith, Johnson, Chegwidde, Sandford, and others. A Sunday-school was also being carried on.

A Second Start Made.

In 1885 Mr. Marten went up from Invercargill, and held services at Arrowtown, Macetown, Crown Terrace, and Arrow Flat. Fifteen members were recognised, and there was a prosperous Sunday-school with seven teachers. The small band of workers pleaded hard for a preacher, and a year later Mr. Blight went there as Home Missionary. He extended the services to Queenstown, Franklin, and the famous Phoenix Mine, which was then in the charge of Captain Evans. Several Methodists were there, and during a service by the writer several children were baptised at the Mine. A crowded soiree was also held in Arrowtown on the Saturday night. It was evident that Mr. Blight had won the peoples' hearts.

Subsequent Development.

In 1887 the Circuit was constituted, and Mr. Rothwell appointed. The following year Mr. Pascoe gave a section in Queenstown for Church purposes, and on this the church was erected at a cost of £284. A loan of £70 was granted by the Building Fund, of which about one-tenth is still owing. Three years later a half-acre site was purchased at Arrowtown for £40. Last year a church, 40ft.



MRS. R. HOBBS, AUCKLAND.
(A Daughter of the Late Rev. J. Waterhouse.)

by 20 ft., was built there at a cost of £285. The greater part of this remains as a debt to the Loan Fund, it being treated as a special case, but the Trustees and members there are resolved to grapple with it.

Probationers were appointed to the Circuit for ten years, when through the depression in mining and numerous removals the minister was withdrawn. Mr. Gann then served as Home Missionary for three years, and has been succeeded by Mr. A. E. Stevens, a hard-working brother, who had previously occupied the same position at Little River. Services are also conducted at six other places. There are two local preachers, three class leaders, and twenty-nine members. Four Sunday-schools are conducted, with eight teachers and eighty-four scholars, and the number of worshippers is reported as 294.

Addendum.—Before passing from the Otago Goldfields, it should be stated that during the heyday of mining in the sixties other Wesleyan Churches were erected. Mr. Aldred received a letter from Clyde in 1861 saying a site was reserved; "there would be sustenance for a minister, and one is greatly needed." Mr. Stowe states "On the first rush to the Molyneux, a church was built at Alexandra.

The walls were of stone. It had a shingled roof, and calico took the place of glass in the windows. There were six local preachers, and twenty members. A society class met on Sunday mornings, and a prayer meeting was held on Wednesday evenings. The church cost £100, and would seat one hundred." Mr. Harding preached there as well as at Black's Station. At the latter place Mr. Leece



MR. R. BURGON.

acted as unpaid Home Missionary for several years. At the upper township of Dunstan also a neat church was built. Mr. Bowater speaks of meeting the brethren Bloxham, Bailey, Heaton, and others there. At Hogburn, open air services were conducted by Mr. Bloxham, aided by Mr. Whiting. A son of the Rev. D. J. Draper, then a storekeeper, started a subscription list, and the church was opened at Christmas, 1862. Services were also held at Sowburn and Hamiltons, at the latter a Union Church being built. The Rev. W. H. Beck was put down for Hogburn in 1869, and Mr. Burchett, for Naseby, but apparently neither appointment was taken. After a time the Wesleyan members of these places joined other Churches, but do not forget those early days.

TAPANUI HOME MISSION.

Twenty-five years since the sawmills in this neighbourhood gave abundant employment, and the township was prosperous. There were earnest members of the Church, and services were held from time to time by preachers who came from Roxburgh. In 1878 it was made a Circuit, and the Rev. J. H. Gray appointed.

Church Building.

Mr. Gray first preached in the schoolroom, but steps were speedily taken to secure a church. The members worked heartily, and on January 11th, 1880, a building, of which the congregation was justly proud, was opened. The dedicatory services were conducted by the Revs. Lewis and Best. The total outlay was £500, of which £260 was left as debt. For a time there was no difficulty in meeting the interest, but as people left to seek employment elsewhere, and the debt stagnated, it became a burden. In 1892 by a great effort £60 were subscribed, and the remainder advanced by the Special Branch of the Loan Fund. More than half of this has now been repaid, and the remainder will follow in due course.

Changes.

The Rev. D. J. Murray succeeded Mr. Gray, and spent two years there, preaching also at Kelso, and some other places. For three years afterwards it was associated with Gore, the minister residing chiefly at the late centre. In 1885 Mr. R. J. Murray was appointed as Home Missionary, and has been succeeded by Messrs. Birks, Stead, Howell,



EARLY CHURCH WORKERS, PALMERSTON, OTAGO.

MRS. KENNARD. MR. A. KENNARD. MR. W. KENNARD.

and others. Evangelistic services, conducted by Mrs. Scott in 1886, were greatly blessed, and many were led to the Saviour.

Willing Workers and Devoted Members

have never been lacking. Mr. J. T. Burrell has been for many years a local preacher, and also served for a long time as Circuit Steward. Mrs. Burrell has rendered equally devoted service as organist and choir leader. Mr. A. Stead, on retiring from the Home Mission work, entered into business, and greatly helped in every way until his removal to Timaru. Mr. Innes is also an acceptable local preacher. Messrs. Isteed and G. MacFarlane are the only survivors of the original Trust. The latter, crippled by rheumatism, is quite unable to attend service, but still shows the deepest interest. His late wife was one of the excellent of the earth. Mr. H. A. Eden is the present Home Missionary. He also conducts services at Heriot, Crookston, and Glen Kennich. There are two local preachers and twenty-five members, a Sunday-school of twenty-five, with five teachers, and 200 hearers.

PALMERSTON HOME MISSION.

The more modern town where the train junction is, gives its name to the Home Mission, but the older township of Waikouaiti takes precedence Methodistically. It has

An Eventful History.

Among those who came down from Sydney with Mr. J. Jones to his whaling station in 1840 was Mr. William Kennard. He was a man of Kent, and then 27 years of age. Whether he and his wife were brought up Methodists is not known, but both attended the Mission services, became intensely interested in spiritual work, and in later days were "the nursing father and mother of the Church."

In 1862 Mr. Harding called on Mr. Jones in his office in Dunedin, and explained that they needed a church at Waikouaiti. Brusque and irritable, Mr. Jones replied: "You are always wanting churches." Mr. Harding explained the need, and said he would call again. As he left the office Mr. Jones called out, "You can have an

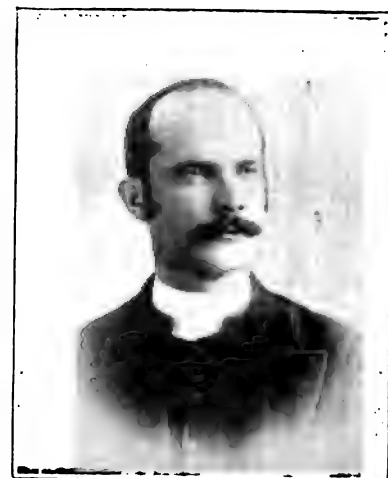


REV. J. T. PINFOLD, F.G.S.

acre of land, and I will give you £50." With this start a church was soon built. Five years later, Mr. W. B. Marten went there as the public school teacher, and remained about eighteen months. At that time the congregation was very small, not more than twenty-five persons often present, and the Sunday-school feeble. Full of zeal, Mr. Marten preached and worked. He hired the Council Hall for special meetings, preached twelve times to eighteen during the quarter himself, and saw a number of conversions. He has a record of thirty-eight, some of whom remain to the present time. He was largely helped by Mr. Pearson. Mr. Flamank was then the Missionary in charge. Fourteen or fifteen years later the church was removed to the present site. A considerable debt was incurred. Five years ago this was written off by Mr. R. Pearson, who, during all these years, has been a most generous helper.

The Circuit Formed

In Mr. Flamank's time services were also held at Goodwood, where the Kennards had a farm,—at Palmerston, Merton, and elsewhere. So good was the prospect that in 1870 it was made a Circuit, and the Rev. D. McNicoll appointed. He also saw the fruit of his labours, as did his immediate successor. Two or three years afterwards it was



REV. A. MITCHELL, GOROKANOKA.

placed in charge of a Home Missionary. Misunderstandings ensued. The Church was divided, and the congregation has not yet recovered the shock then suffered. Mr. Gray was at that time living at Waikouaiti, and chiefly kept up the service there, and also at Goodwood and Palmerston. For the latter part of the time he was Home Missionary.

Palmerston.

In 1875 a weather-board church, 30ft. by 18ft., was built, chiefly through the exertions of Mr. Gray. It cost £250, and there was a debt of £100. The Kennards had come into the township, but about this time Mr. Kennard, senior, died. His widow, who out-lived him by several years, and her family, were, however, equally earnest. Soon after Mr. Gray entered the ministry the church was closed. This winter, storm-stayed for a Sunday there on his way to Dunedin, preached in the Presbyterian Church in the morning, and in the Wesleyan Church in the evening. There were a few earnest members still, among them the late Mr. Gibbard. Largely through him, and with Mr. Pearson's help, Mr. J. Hayman was appointed Home Missionary in 1887. Services were commenced at Shag Point and elsewhere. Since then it has been regularly supplied. In 1892 a larger and more eligible site was secured in Tiverton Street, at a cost of £40. The church

was removed thither, and so enlarged as to seat 120 persons. The total cost was £160, and the debt was cleared a few months after. The building was opened by the Rev. J. S. and Mr. Smalley on May 1st. The success of this movement was largely due to Mr. T. Edwards, a former member of the Heathcote Valley Church, and now station master, and Circuit Steward. He was aided by Mr. Cody, who was then a draper there, and now resides at Patea. In 1894 Mrs. Scott conducted a mission with great success.

Mr. J. Oliver, one of the Stotfold converts, is now in charge of the mission. Services in the two churches are maintained and at one preaching place. The number of members is 23, the Sunday-school teachers six, scholars 82, and there are 180 adherents.

The Bible Christians commenced a mission in the Hawea district in 1895, the Cromwell minister having previously visited it. Mr. Ryan was appointed as missionary, and opened seven preaching stations, but owing to the sparse population no other minister was sent. At Alexandra and Maniototo Home Missionaries were employed for a short time, but for a similar reason these were discontinued. At Alexandra a church site is still held for future use.



TAPANUI OFFICE-BEARERS.

Back Row—Mrs. Burrell, Messrs. J. T. Burrell, J. Innes, J. Lind. Front Row—Messrs. G. P. Howell, J. Isted, G. Macfarlane, G. Jarrold.



POLITY, ORGANISATION,

. . AND . .

PRESENT POSITION OF THE CHURCH.

THE Methodist Church has never professed adherence to any unvarying order of ecclesiastical polity. The belief is tenaciously held that no special form has been laid down by our Lord and his apostles in the New Testament. There was considerable and healthy diversity



MRS. ROBJOHNS, GISBORNE.—An old Disciple, aged 92.

in the development of the Christian communities in the first centuries. Hence it is held that if Church business is conducted "decently and in order," the form may be varied to meet special needs as they arise. There is an absolute consensus of opinion in favour of "a separated ministry." Holy Scripture indicates, and experience confirms, the propriety of pastors of the Church being set apart to that work exclusively; to "give themselves to prayer and the ministry of the Word."

But this setting them apart invests them with no sacerdotal powers. They are ministers, under-guardians of the flock of which Christ is the Great Shepherd, but in no sense priests. Their power and authority are derived, not from any mystic virtue conferred upon them by ordination, but are gained by the entire consecration of their powers to their holy vocation.

Neither in the ministry or the membership is there any objection to Episcopacy *per se*. If the bishop be regarded simply as "the first among equals," it is recognised that this may be a very effective form of Church government. In the two largest Methodist Churches in the world—the Methodist Episcopal Church in the United States and the Methodist Episcopal Church, South, as well as in some of the coloured Churches which have sprung from them—such officers have from the beginning been appointed. John Wesley set apart the first bishop, and probably believed that form of oversight was likely to be the most effective, particularly in new and sparsely settled countries. The rapid extension of the Churches named is an evidence of the efficiency of the system, and bears eloquent testimony to the zeal, self-denial, and wisdom of those who have filled the office. It should be noted, however, that their's is not

Diocesan Episcopacy. Like the pastors, the Bishops or Superintendents are itinerants, and to use the somewhat antiquated language of the original rule, "travel at large" through the whole Connexion. They are thus saved from localism, and are kept in touch with all forms of the Church's work. In England, there has been a closer approximation to the Presbyterian practice. Even there, however, episcopal powers are given to Superintendents of Circuits, and, in a larger degree, to Chairmen of Districts and Presidents of Conferences. The difference is that, whereas in America the name "bishop" is commonly used, and the persons appointed hold the office for life or during good behaviour; in Great Britain, they are designated superintendents, and elected year by year. Their powers and functions in the Church, like the regulations of the British Constitution, have been gradually developed. Whether the ordinary pastor shall have the oversight of one Church or several is determined by circumstances, and the part to be taken by the laity in Church government has not been rigidly defined.

The British Precedent Followed.

The Australasian Churches were founded by ministers and laymen who came from Great Britain and Ireland. Naturally, they worked and organised on the lines with which they were familiar. Thus churches and preaching stations adjacent or near to each other were formed into Circuits. These in due time were grouped into Districts. To secure uniformity of arrangement, and weld the churches within a given area into a homogeneous whole, Conferences were constituted, for the purpose of reviewing the recommendations of the local Church Courts, and adopting such general enactments and regulations as were found necessary. Forty-five years ago an Australasian Conference was formed, which became the governing body of the five colonies of Australia, and those of Tasmania and New Zealand, and also had control of the missions



THE LATE MR. T. FERRISS.

in the South Seas. This was affiliated to the British Conference, and for a time the latter had the power of confirmation of certain acts and appointments. In 1874 a further developement took place. It was found impossible



PALMERSTON CHURCH.

to secure at one Conference in Australasia a proper attendance of either the ministers or the laymen of the several colonies, on account of time occupied, as well as the expenditure involved. A Representative General Conference was therefore arranged, to meet at periods determined by itself. This was made by vote of the British Conference, and an Act of the Imperial Parliament, entirely independent of the English Connexion, and the orders and appointments of the previous Australasian Conference validated. This Conference is now the only legislative court of the Church. At the same time, four Annual Conferences were formed for administrative purposes, one for New South Wales and Queensland, to which is confided the management of the Foreign Missions, one for Victoria and Tasmania, a third for South and Western Australia, and a fourth for New Zealand. Queensland and Western Australia have since been separated from the colonies to which they were attached, and each has now a Conference of its own. These six Annual Conferences have the same powers as the British Conference itself in regard to the reception, appointment, and exclusion of ministers, and the management of Conference funds, but all are subject on questions of legislation to the General Conference.

The Discipline of the Church

is administered chiefly by the ministers. They are required on their reception to express approval of its general principles, and twice yearly an examination is held as to their observance and enforcement of the various regulations. To the Superintendent or principal minister in each Circuit, special duties are entrusted. He must preside at the Quarterly Meeting of office-bearers. He is required also to act as Chairman of Leaders', Trustees', Local Preachers', and Sunday-school Teachers' Meetings, and held responsible for seeing that business is conducted according to a prescribed order. In the three former assemblies, he nominates new members, but each meeting has the power to accept or reject his proposals. His powers as Chairman can only be delegated by a written authorisation to a colleague, but in case of non-attendance at a Trustees Meeting, the Trustees present have the power to elect a *Chairman from their own number*. For the discharge of

these duties, each Superintendent as well as his colleagues, is amenable to his brother ministers, and any one of these may challenge his administration at the District Synod or the Annual Conference.

The Laity, however, have very large powers, and these are jealously guarded. No member of the Church may be suspended or expelled without notice of his offence, and the name of his accuser. A proper trial must be held, and while the Superintendent, as the Executive officer, decides the sentence, the Leaders' Meeting must first have pronounced the offence proved. Even then he has the right of appeal. Local preachers decide by vote on the admission or exclusion of any person proposed, and Society and Circuit Stewards, with those who attend to the relief of the poor, must be approved by the meeting of which they are officers. Trustees have extensive powers legally secured and defined, as to the erection, repair, and management of the properties they hold. Subject to the general Connexional laws, they may build, alter, or pull down churches, schools, or houses, and mortgage the properties if they find it necessary. Should they become involved in financial difficulties, and the Conference not afford them relief, when duly notified, they may sell buildings and ground, and so free themselves from liability. On a sale being effected, they have wide option as to the disposal of the proceeds, and may vote them to any enterprise of the Church. Nor are they simply agents for the temporalities. By express enactment, they are guardians of doctrine, and bound to see that none but properly qualified persons officiate in the pulpits. Should a minister fail in his duty, the Trustees of any Church in his Circuit, with the other local office-bearers, may convene a court, known as the Mixed District Meeting, composed of themselves and the Ministers of the District. Should that committee find that the minister so charged has neglected to carry out the Church's laws, or that he is unsound in doctrine, immoral in life, or deficient in abilities, it can suspend him from his office. He has the right of appeal to his peers or brother ministers, but during his suspension the Trustees have the power to appoint a successor should the President of the Conference fail to do so.

The various official courts of the Church are representative. The Leaders' Meeting is composed of the class leaders, local preachers, and stewards of a particular Church. Under the presidency of the minister, it deals with questions of membership in a particular Church, the relief of the poor, and the contributions to the Circuit funds. The Local Preachers' Meeting, held quarterly, and of which all local preachers in the Circuit and the ministers appointed thereto are members, investigates the ability and faithfulness of all who hold the office, examines candidates, and considers whether new places can be opened.

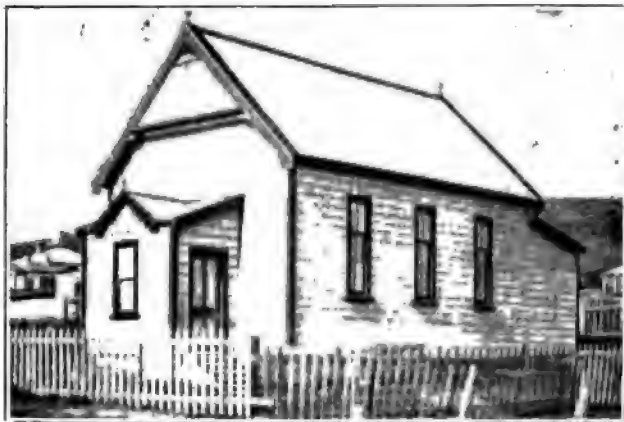


MR. B. WESLEY AND MASTER HAWKE.

The Circuit Quarterly Meeting has in it members who have to do both with the spiritual and financial administration of all the Churches within its bounds. Class leaders, local preachers, and Sunday-school Superintendents have a seat for the former reason, and Trustees (who are Church members), Poor Stewards, Society and Circuit Stewards for the latter. This meeting disburses the funds raised for the support of the ministry, receives and considers returns of membership and Sunday-schools, sanctions erections and enlargements of churches and other buildings. It also has the right to invite ministers, and to elect members to the annual Synod and Conference. The yearly Synod is composed of the ministers residing within the District bounds, the Stewards of the Circuits or elected substitutes, and Connexional Treasurers and other officers. All ordained ministers are *ex officio* members of the Annual Conference, as are Lay Treasurers of Connexional Funds, and the Circuit Quarterly Meetings elect others to make the number equal to those of the ministers. To it are submitted elaborate returns of the different departments of Church work in the various Circuits, and it recommends to the General Conference necessary adjustments and alterations of laws, and provides for local developments.

Growth of the New Zealand Church.

As related in the preceding pages, the European congregations in this Colony were first formed by the Missionaries who came to evangelise the Maoris. These colonial Churches have spread and multiplied, and the organisation sketched above, compact and workable, has been developed and carried out. Four epochal years may be taken for indicating the growth. In 1855, when the Australasian Conference was constituted, there were only six English Circuits. Of these four were in the North Island, and two in the South. Six ministers were appointed thereto, and they had under their charge thirteen churches and twenty-one other preaching places. There

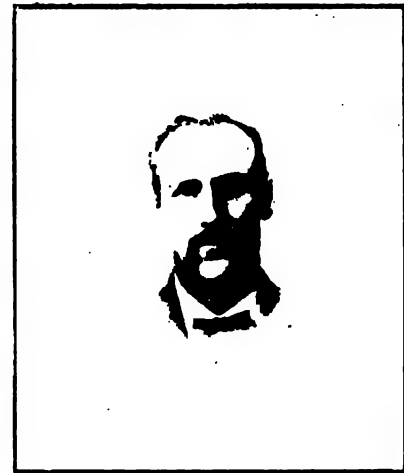


KILBIRNIE CHURCH, WELLINGTON.

were forty-nine local preachers, thirty-six class leaders, and 508 Church members. Fourteen Sunday-schools had been established, with seventy-eight teachers and 732 scholars, while the total attendants were 2514.

In 1874 the first Annual Conference was held. There were then reported twenty-five Circuits, 98 churches, and eighty-one preaching places. The ministers numbered forty, the local preachers 148, class leaders 132, and members 2232. The Sunday-schools were ninety-two, with 765 teachers, and 6859 scholars, while the worshippers totalled 14,318. In other words, during nineteen years the churches had become seven and a half times as numerous, and the ministers six times. There were three times as many local preachers and four times as many members. The Sunday scholars were nine times, and the hearers five and a half times as many as at the former period.

Twenty-two years passed. In 1896 the Wesleyan Church was amalgamated with the United Methodist Free Church, and the Bible Christian Church. Prior to



THE LATE MR. T. MOORE, WOODVILLE.

doing so, the returns showed 63 Circuits, with ministers appointed thereto, and having 221 churches, and 320 preaching places. Ninety ministers were aided by twenty-two Home Missionaries and 402 local preachers; 214 class leaders had the oversight of 9622 members. In 247 Sunday-schools there were 20,283 scholars, under the charge of 2083 teachers, and the adherents were 59,850. To put these figures in another way, the number of Circuits, churches, and ministers had more than doubled since 1874. There were three times as many local preachers and Sunday scholars, while the members and adherents had multiplied fourfold. The one column in which there had not been satisfactory progress was the class leaders, in which there was an increase of only 60 per cent.

During the four years since Union took place, there has been further advance. In March of the present year the totals stood thus: Circuits, 77; churches, 275; preaching places, 400; ministers, 113; home missionaries, 21; local preachers, 525; class leaders, 178; members, 12,185; Sunday-schools, 284; teachers, 2275; scholars, 21,808; and attendants on public worship, 67,058.

Up to 1865 the Auckland District comprised the whole of that Province and the West Coast as far as Wanganui. Latterly it was known as the Northern District, and the other portion as the Wellington or Southern District. In 1866 each Island was made a separate District. Two years later the Middle District was constituted, to take in all the Circuits in the Wellington, Hawke's Bay, Nelson, Marlborough, and Westland Provinces. In 1872 Otago was separated from Canterbury, and in 1874 a threefold division of the Middle District took place, into Wellington, Taranaki, and Nelson. The annual Synods of the six Districts are usually held in November.

The Annual Conference and its Work.

At the first session, held in Christchurch, the Rev. Thomas Buddle was elected President, and the Rev. A. Reid Secretary. Twenty-six different ministers have filled the former position, one being twice elected.



THE LATE MR. B. DEWSBURY, CHRISTCHURCH.

Of these, fifteen entered the ministry in Great Britain, and eleven were received in the Colonies. Of the latter, two were colonial born, one being a New Zealander, and the other a South Australian. Nine ministers have at various times discharged the onerous duties of Secretary. The first three annual Conferences consisted of ministers only, the financial and general business being transacted by Committees, of which laymen were members. Since 1877 lay representatives have had seats in the Conference itself. For a few years after their introduction the ministers assembled four days previously to deal with questions reserved for their consideration only. Subsequently, and largely through the recommendations of New Zealand to the General Conference, this was changed, and for several years past they have met at the same time as the ministers, and taken part with them in the election of the chief officers of the Church. A few years since the laymen's powers were further enlarged, by adding to the Stationing Committee a number equal to those of the ministers. The first Conference consisted of twenty-three ministers only. At that held in Auckland in March last sixty-one European ministers and probationers, with five Maori ministers, and fifty-seven lay representatives, were present. While the Constitution provides that there shall be an equal number of ministers and lay representatives who are legally members, the number in attendance varies, sometimes the one preponderating and sometimes the other. But no practical difficulty is experienced. No provision has been made for separate voting, and all questions are decided by a majority of the whole. The work of ascertaining the progress of the Church in its various departments, providing for the raising and expenditure of Home and Foreign Mission Funds, with the supervision of Sunday-schools, the development of temperance work, administration of Connexional Funds, and the division of Circuits, etc., becomes increasingly onerous. The larger part of this is now prepared by carefully constituted committees. Special subjects reserved for decision by ministers only are few, being chiefly the examination, admission, and ordination of ministerial candidates and probationers, enquiry as to character, transfer to or reception from other colonies, and the placing of any of its members on the supernumerary list. They have also by law a final voice in the confirmation of stations, but the practice is *to take no vote on a single appointment, the third reading, prepared by a Committee of ministers and laymen, being*

invariably adopted. Vigorous debates have from time to time taken place. For some years there was a strong desire for separation from Australia, and strong resolutions in favour of an absolutely independent and self-governing Conference in New Zealand were sent forward in 1881 and 1884. Eventually such large concessions were granted by the General Conference that the agitation for this ceased. Modifications as to the test of membership, and the granting of larger powers to the laymen, have been urged, and most of these are now the law of the Connexion. Healthy friction and differences of opinion on questions of administration prevent the proceedings becoming dull, and with the changing conditions of a growing Colony there is always room for wise adaptation and ecclesiastical statesmanship.

The General Conference

consists of an equal number of representative ministers and laymen elected by the Annual Conferences. With the exception of certain doctrinal tests which are to be maintained, its powers are absolute so far as the Churches of Australasia are concerned. The President must be a minister, but all other offices are open, and all members have a voice and vote on all matters discussed. It has power to alter or vary the regulations for the government of the Churches, or to enact new ones. It can remove ministers from one Annual Conference to any other. Under its supervision are the Foreign Missions of the Church, and it appoints the Secretaries and Treasurers. It also controls the Supernumerary and Ministers' Widows' Fund, prescribes the rates of payments and allowances thereto, and elects the officers.

Two sessions of this Conference, the fourth and the eighth, have been held in New Zealand. At the first, which took place in Christchurch, in November, 1884,



QUEENSTOWN CHURCH.

there were fifty-two ministers and thirty-five lay representatives present. Of these, forty-two ministers and twenty-five laymen came from Australia or the Island Missions. The Rev. J. H. Fletcher, a former New Zealand

minister, was by a large vote elected to the Presidency, as successor to the Rev. J. S. Waugh, D.D., of Melbourne. Three special features of interest marked its meetings. After an able and animated debate, the proposals of this



KAITANGATA CHURCH.

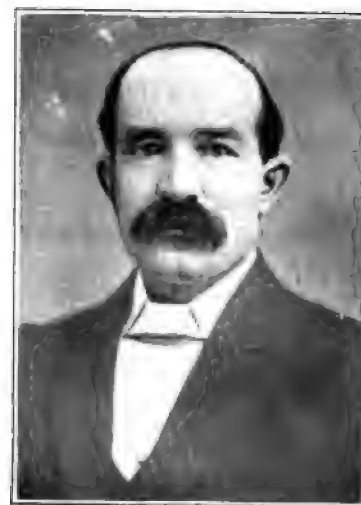
Colony for a separate and independent Conference were defeated by a large majority. The new Model Deed, which for ten years had been in preparation, and which had been approved by Committees in all the Colonies, was adopted. Provision was thus made for the Church obtaining a proper legal status, and by virtue of Acts of the Colonial Parliaments based thereon, the Church has now complete control of the various properties acquired. There was also a warm discussion on the Friendly Islands Mission, and a deputation was appointed to visit the Churches there, also one to take part in the celebration of the jubilee of the Fiji Mission.

In November, 1897, the Eighth General Conference met in the Pitt Street Church, Auckland. Sixty-one ministers and forty-six lay representatives were in attendance, of whom eighty-five came from the other Colonies. This writer, who had then filled the office of President since May, 1894, had the privilege of handing over its responsibilities to the Rev. H. T. Burgess, of Adelaide. The Rev. George Lane, of Sydney, efficiently discharged the duties of Secretary. The formation of a separate Annual Conference for Western Australia was sanctioned, and in March of this year its first session was held at Perth. The right of all members of the Church to an appeal was affirmed, and provision made for it. After prolonged consideration it was resolved to slightly advance the contributions to, and considerably reduce the allowances made by, the Supernumerary Ministers and Widows' Fund. This was rendered necessary by losses on investments, and the rapid decline in the rate of interest. Provision was also made for the preparation of a scale of payments to be made by ministers joining the Church in connection with Methodist Union. Close consideration was also given to the subject of Foreign Missions. Wonderful progress in the recently started Mission to New Guinea was reported, and to make better provision for raising funds an organising Secretary was appointed.

Relative Position of the Church in the Colony.

According to the Government census of 1896, there was then a total European population of 703,360. Of these 281,166, or 40.11 per cent., returned themselves as Episcopalians; 159,952, or 22.83 per cent., as Presbyterians; 97,525, or 14.23 per cent., as Roman Catholics; while 63,373, or 9.62 per cent., registered themselves as Wesleyan Methodists. The Primitive Methodists numbered 7041, or 1.08 per cent. more, and 2893 persons, or .43 per cent., simply stated they were Methodists. According to these figures, which tally closely with those compiled for the Church, and printed in the yearly Minutes, the Church stands fourth in the number of organised Christian denominations, and claims nearly one-tenth of the whole population as its adherents. Of these, 49.68 per cent. are men, and 50.32 per cent. women. In the number of churches erected it is third, the Government figures being Episcopalian, 414; Presbyterian, 301; Wesleyan, 249; Roman Catholic, 212. According to the same authority, the number of sittings provided was 55,772, and there were 35,445 present on the day the returns were made. The Church ranks third in the number of sittings provided, and fourth in the actual attendance.

The proportion to the entire population shows a steady, if not very marked upward tendency. In 1874 Methodists (in this return apparently Primitive Methodists being included) were 8.45 per cent.; in 1878 they were 9.18; in 1881 they had increased to 9.55; five years later the figures were 9.61, and in the two succeeding quinquenniums 10.14 and 10.45 per cent. respectively. The advance was not uniform, so far as the Church itself was concerned. The centesimal increase for the years 1874 to 1878 was 50.20; for the next three years 23.17; for five years following 18.51, and for the two following periods 3.26 and 8.18 per cent. respectively. In explanation of the large increase in the first four years, it should be noted that it was a period when there was a large immigration and heavy expenditure on public works. From 1886 to 1891, when so small an addition was reported, the Colony was depressed, trade stagnant, and a large number removed to other countries. A still more important factor in the growth of the Church has been its own spiritual activity. From 1869 to 1874 there was an almost continuous revival. The *Advocate* recently called attention to the fact that in the first-named of these years, 200 persons professed conversion in the Durham Street Church alone within a fortnight. The flame spread throughout the whole of Canterbury, and extended to other provinces. One result was seen in the multiplication of Circuits a few years afterwards. During the five years ending April, 1896, the Registrar-General



REV. H. BURGESS.

gives the following table of the rate of growth of the Colony, and of the four principal Churches: The Colony, 76,702 or 12·24 per cent.; Episcopalians, 30,221 or 12·04 per cent.; Presbyterians, 18,475 or 13·06 per cent.; Roman Catholics, 11,669 or 13·59 per cent.; and Wesleyans, 7,338 or 13·10 per cent. While it is satisfactory to see that the advance of the Church is at a rate slightly higher than the population, yet in view of the numerous agencies at work, a still larger increase might be expected, and it is clear that both Circuits and Home Mission Stations should bend all their energies to the conversion of sinners, as well as to the nurture of those already within the fold. A remarkable feature of the Government returns is the one relating to Sunday-schools. The total number of scholars is said to be 104,934, with 11,111 teachers. Of these nearly one-fifth, namely, 20,283 scholars, and 2083 teachers are working in connection with the Church.

Outlook for the Future.

Well-established in all the centres of the Colony's population, and rapidly pushing out into the newly-settled districts, the Church has a splendid opportunity. If the ministers, with ever-enlarging facilities for culture, measure up to the diligence, devotion, and enterprise of the fathers of the Church; if, with the warmth begotten of a conscious experience, they preach "a full, free, and present salvation," and if the local preachers emulate them, "showers of blessing," will descend. If the Church retains its distinguishing features, especially by wisely maintaining and strengthening the meetings for religious fellowship, and carefully arranging the itinerancy of its ministers, its members will be edified and fitted for service. There will come to them the conviction that direct work for God and soul-winning is the duty not only of ministers and office-bearers, but of all who "have tasted that the Lord is gracious." Thus the whole Connexion, not lessening its zeal for the salvation of souls, will enter more largely into philanthropic work, and "expect great things from God"

as it "attempts great things for God," and thus a more spiritual and more successful Church will be built up, and more abundant successes be realised.

Final Note.

The Editor's task is completed. He has sought to recall the heroism, enterprise, and success of the founders of the Maori Mission; to state the causes which led to the diminution of the Native Churches, and to intimate the means which should be taken to renew their energies. While never privileged himself to labour among the Maoris, he was acquainted with most of the early labourers, and has embodied their views and convictions in the narrative given. While he himself is responsible for the general opinions expressed, he has allowed them, whenever possible, to speak for themselves.

Of the threescore years' history of the Colonial Church, he has been personally cognisant of and interested in its working for more than half the time. He has travelled through the whole Colony several times, is personally acquainted with a majority of the Church workers, and has ministered to most of the congregations. Of their origin and growth, he has striven to obtain and present a faithful and accurate history up to date. The time for estimating the influence of the Church on the moral progress of the entire community has not yet arrived. We are too near the actors. At the end of the Twentieth Century this will probably be attempted. The facts and incidents here recorded may serve as data for the philosophic generalisations and deductions of such a writer. Probably the Methodists of the intervening period, as well as those of A.D. 2000, will be interested in the representations of the buildings in which their fathers worshipped, and in gazing upon the portraits of the pioneers and founders of the Church. Meantime, thankful for the past, and hopeful for the future, we repeat the words of Holy Writ and say: "Not unto us, not unto us, O Lord; but unto Thy Name give we glory, for Thy mercy and for Thy truth's sake."





THE FIRST NEW ZEALAND WESLEYAN METHODIST CONFERENCE. Held in Christchurch, January and February, 1874.

1—Rev. W. S. Harper (Springston). 2—Rev. W. Lee (Timaru). 3—Rev. W. J. Williams (Thames). 4—Rev. F. W. Isett (Balelutha).
 5—Rev. J. J. Lewis (Auckland). 6—Rev. J. B. Richardson (Hutt). 7—Rev. W. Morley (Wellington). 8—Rev. A. R. Fitchett (St. Albans).
 9—Rev. D. McNicoll (Greymouth). 10—Rev. C. W. Rigg (Dunedin). 11—Rev. J. Buller (Christchurch). 12—Rev. T. Buddle, President
 (Nelson). 13—Rev. A. Reid, Secretary (Auckland). 14—Rev. J. Crump (Thames). 15—Rev. R. Bavin (Kaiapoi). 16—Rev. W. J. Wadman
 (Lyttelton). 17—Rev. J. Aldred (St. Albans). 18—Rev. W. Keall (Springston). 19—Rev. G. Bond (Christchurch). 20—Rev. J. Berry
 (Wanganui). 21—Rev. J. S. Rishworth (Hokitika). 22—Rev. H. Bull (Kriapoi). 23—Rev. W. H. Beck (Lawrence).

ERRATA AND OMISSIONS.

- Page 30. —Hongi, Native Chief. Full name, Hongi-ika.
 „ 31. — Parakino should be "Parikino," *i.e.*, bad or dangerous cliffs.
 „ 40. — Luke Ward should be "Luke Wade."
 „ 42. — Whakarewarewa should be "Whakarewarewa."
 „ 50. — Raupaki should be "Rapaki," *i.e.*, bright with sun.
 „ 58. — Mahutu should be "Makutu," *i.e.*, witchcraft.
 „ 59 and 80. — Mongonui should be "Mangonui."
 „ 64 and 70. — Otamatea, misprint for "Otamatea."
 „ 66. — Patuone said to have taken the name of Marsh Brown, should be "Edward Marsh."
 „ 72. — Heretaona River should be "Heretaonga."
 „ 80. — Arawa Karaka should be "Aruma Karaka" (Adam Clarke).
 „ 81. — Padupadu should be "Paruparu."
 „ 81 and 86. — Waingaroa should be "Whaingaroa."
 „ 86. — Paul Muriwhenu should be "Paul Muriwhenua."
 „ 86. — Horuru, so spelt in old magazines, is "Oruru."
 „ 95. — Weremu Nera should read "Wiremu Nera."
 „ 96. — Hori te Kurei should be "Hori te Kuri."
 „ 167. — Mr. Whiteley murdered February 13th, not 28th as stated.
 „ 167. — Mr. J. Skinner, who supplied Native account of murder, was not a son of the Catechist, but belonged to another well-known New Plymouth family.
 „ 219. — Mary Hendon, Union Street, should be "Charlotte Hendon."
 After page 221, three pages numbered 122-124 should be "222, 223, 224."
 Page 224. The illustration named Birkenhead Church should read "Beach Road Church, Devonport," and the one so designated is "Tuakau Church."
 „ 226. — Thames Circuit. Mr. Hosking states Shortland Sunday-school was conducted in a marquee, he being Superintendent.
 „ 259. — Northern Wairoa Circuit. Parsonage built during Rev. T. F. Jones's term, Mr. Blight succeeding him.
 „ 303. — Opunake Church, built during Rev. R. J. Murray's residence there, and opened on October, 1881.
 „ 355. — Pahiatua. First service conducted by Rev. J. Dukes, on December 4, 1881.
 „ 360. — Rev. W. B. Marten is a native of Essex, not Sussex.
 „ 365. — Rev. J. H. Gray is a native of the Channel Islands, but spent his youth in Cornwall.
 „ 381. — Foxhill Church, built in 1876, largely by the help of the Messrs. Gardiner.
 „ 423. — St. Albans made the head of a Circuit 1871, not 1891 as printed.
 „ 467. — The total proceeds of the Jubilee Fund included a bequest of £567 by the late Mr. James Reesc, of Papanui.



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